

truth ; for the truth of peace is the Divine truth proceeding from the Lord in Heaven, which, as it is the inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to do the grass or standing corn on which it falls in the morning . . .

M. 155a. There appeared a golden shower ; it was the early morning dew descending in such abundance . . .

E. 146^b. The rain with the dew, in which was the manna = the influx of Divine truth in which was this delight.

278^b. 'The dew from Jehovah' (Micah v.7)=spiritual truth.

340⁴. The marriage of good and truth, and their fructification and multiplication, are signified by 'the dew of Hermon which descended upon the mountains of Zion' (Ps.cxxxiii).

375^{2b}. 'The dew of Hermon'=Divine truth.

376¹⁰. 'His heavens shall drop dew' (Deut.cxxxiii.28) =influx from Heaven.

405³¹. 'Dew' (ver. 13) = spiritual things communicating.

448⁷. 'Dew' = influx thence.

594¹⁵. 'A cloud of dew' (Is.xviii.4) = truth from good fructifying.

638¹¹. 'To be to him as the dew' (Hos.xiv.5) = his spiritual coming forth and rebirth.

644⁵. 'The dew' (Deut.cxxii.2) = good ; and as this is also signified by 'word,' it is said, 'My word shall distil as the dew.'

695¹³. 'The heavens shall give dew' (Zech.viii.12) = these things by virtue of influx from the Lord.

5 M. 18. Then from the cloud there dropped as it were dew, which was scattered about and condensed into manna . . . This represented the heavenly affections of the thoughts in their speech.

Coro. 20². As the dew of the dawn falling from heaven into the earth . . .

Dexterity. *Dexteritas.*

Dexterous. *Dexterus.*

Dexterously. *Dextre.*

P. 318⁸. There are most dexterous confirmers . . .

D. 512. He had acted with such dexterity . . .

4277. Some induce the persons of others so dexterously . . .

Diabolical. See under DEVIL.

Diadem. *Diadema.*

See under MITRE.

A. 2760². 'Upon His head many diadems' (Rev.xix. 12) = all the things of faith.

W. H. 1. 'Upon His head many diadems' = all the goods and truths of faith.

S. 44⁵. That precious stones and diadems = Divine truths in their ultimates, has been manifestly evident to me from the precious stones and diadems in the Spiritual World . . .

P. 259^e. As various diadems make beauty in a king's crown.

310^e. 'Seven diadems' = the holy things of the Word and Church profaned.

R. 66. These varieties may be compared to the various diadems (or jewels) in a king's crown. 73. (Compare T.763^e.)

540. 'Upon his heads seven diadems' (Rev.xii.3) = all the truths of the Word falsified and profaned.

— . By 'diadems' or precious stones are signified the truths of the Word ; in special, the truths of the sense of the letter ; but here, these falsified and profaned, because they were seen upon the seven heads of the dragon . . .

—². The reason the truths of the Word also falsified and profaned are called 'diadems,' is that they shine of themselves, with whomsoever they are, as diadems do on earth in whose ever hand they are . . . Adulterous women seen adorned with diadems ; and also Jews selling diadems, which they had procured from Heaven. E.717³.

570. 'Upon his horns ten diadems' (Rev.xiii.1) = the power of falsifying many truths of the Word.

823. 'Upon His head many diadems' (Rev.xix.12) = the Divine truths of the Word from Him.

—^e. Hence it is, that 'diadems' = the Divine truths of the Word in the sense of its letter.

M. 42⁴. In her hair were inserted flowers of diadems.

E. 717. 'Upon his heads seven diadems' = Divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word ; here, adulterated and profaned.

—⁴. That the truths of the sense of the letter of the Word appears as diadems, may be evident from the diadems in the Spiritual World . . . Hence also it is that the noble women below the Heavens adorn themselves with diadems . . . These diadems in Heaven, and thence in the lower places, are from the Lord, and from the spiritual light which is from Him ; they are the ultimates of that light, which are called effects, and are representative forms of affections of truth from good ; thus are Divine truths in the ultimate of order . . . As this is the origin of precious stones, some in the World of Spirits are allowed to form diadems by means of the ingraftings of certain truths from the sense of the letter of the Word ; but these diadems are not genuine ; in hardness they are like crystals, because they are made by art.

—⁵. Hence it is evident what is signified by diadems or precious stones. III.

777. 'Upon his horns ten diadems' = power from the appearances of truth in abundance. Ex.

825⁴. Like harlots adorned over the forehead and beneath the ears with diadems.

Diameter. *Diametros.*

A. 2196^e. How they who dwell diametrically opposite stand on their feet . . .

2219³. Self-love is diametrically opposite to the celestial things of love.

5291¹⁰. This number of the circumference does not indeed answer geometrically to the diameter . . .

[A.] 7376. **Diametrically** contrary to Heaven . . .

H. 554^e. These two loves . . . are **diametrically** opposite to each other.

P. 300. Wherefore Hell is under Heaven, **diametrically** opposite to it; that is, **diametrically** opposite like two men lying in opposite ways . . .

M. 261³. The universals of Hell are **diametrically** opposite to the universals of Heaven . . .

262². Evil itself is **diametrically** contrary to the Lord.

T. 405². Hereditary evil is **diametrically** opposite to the Lord of Heaven.

D. 5929. They love the places there which are **diametrically** underneath.

Diamond. *Adamas.*

Adamantine. *Adamantinus.*

A. 154^e. They appear like little children . . . living and sporting in an **adamantine** aura.

165^e. Such are clad in shining garments, so that you would say it was **adamantine** silk.

1116. See AURA at these refs. H. 382^e.

1526. There appeared a red glow of **adamantine** light . . .

1621. There are **adamantine** atmospheres, which flash in all their least parts as with **diamond-diamantinis-spherules**.

2735. The affections and thoughts (of marriage love) are represented by **adamantine** auras which sparkle as it were with rubies . . .

4413. I was raised into a light which sparkled as light radiant with **diamonds**.

9868. 'A chrysopease, a sapphire, and a **diamond**' (Ex. xviii. 18) = the celestial love of truth.

—². The stones of this order partake of the blue which is from red . . .

—⁵. But the reason 'the **diamond**,' which is the third stone of this order, = the truth of celestial love, is from its translucence, which approaches to interior blueness; for thus the colours of the stones of this order, and also of the former one, are translucent through it, because it is the last, and they are communicated to those in the following order; in like manner as is the case with the good and truths in the inmost Heaven, in relation to the good and truths in the following ones.

H. 489⁵. The things which appear in their houses are as it were **adamantine** . . .

S. 42. Hence the Word in its ultimate bosom . . . is like a ruby and a **diamond**; from celestial flame like a ruby, and from spiritual light like a **diamond**.

M. 15. Of refulgent gold set round with **diamonds**.

136^e. To those at the south he gave hats, of which . . . the elevations of the left side were **diamonds** cut in the forms of flowers.

T. 34^e. The reception of life in the highest degree may be compared to the influx of light into a **diamond** . . .

527³. They have **adamantine** hearts (Zech. vii. 12). 536².

642. Like a **diamond** dropped into a marsh.

D. 600. As it were **adamantine** light.

3213. An aura pearly, then crystalline, and then **adamantine**.

4156. Marriage love is there represented by . . . **adamantine** auras, sparkling as with rubies . . .

— . Such an **adamantine** life . . .

E. 391²⁴. Its being so inrouted that it cannot be taken away, is signified by, 'The sin of Judah is written with . . . the point-*scalprum*-of a **diamond**' (Jer. xvii. 1).

Diana. *Diana.* T. 58². 159⁵. D. 440.

Diaphanous. See TRANSPARENT.

Diaphragm. *Diaphragma.*

W. 384. The distinction is made by the **diaphragm**. 402^e.

408². The heart reclines upon the **diaphragm**.

D. 983. See LIGAMENT at this ref.

1241. They induce anxiety in the region of the **diaphragm**.

3245. The fulcrum of the muscles of the **diaphragm** in front.

Diary. *The Work called the Spiritual Diary.*

D. 2894. All things I have written in this book, are no otherwise written than from living experience; from conversation with Spirits and Angels; from thought communicated like tacit speech; also, while I was writing, from things insinuated by those who were then [present] together as for the most part they were experienced, and with their direction as to the things thought, and written, also as to the hand; so that all things written in these three books and in some other way, although throughout not coherent, are still of experience, and each in its own way from Spirits or Angels. This is in like manner directed by the Spirits nearest my head; for I have as often perceived their presence.

4139a. The signs of the Zodiac first used to indicate the days of the week.

4389. The last consecutive date.

4422. See ARCANAE COELESTIA at this ref.

4550. Occasional dates given. 4573. 4618^e. 5239. 5336. 5366. 5699. 5746. 5841. 5980. 5994. 6000. 6009. 6019. 6022². 6097. 6107. 6110³. D. Min. 4725. 4773. 4831.

4620. Refers to numbers of the Arcana Coelestia. 5032. 5192.

4988. Speaks as if the things in the **diary** were to be published. 5619. 5633.

5099. Refers to the execution of Count Brahe, which took place July 23rd 1756.

5600. Refers to the heavenly doctrine concerning the Lord.

5997. Refers to the explication upon the Apocalypse. 6110²⁸. Refers to the Apocalypse Revealed.

Dibon. *Dibon.*

E. 727⁴. 'The daughter of Dibon' (Jer. xlviii. 18) = the external of the Church, and thence the external of the Word, which is the sense of its letter.

Dice. *Alea.*

See under ANKLE.

A. 6494. Once when I was playing the game of dice . . .

Dictate. *Dictare, Dictamen.***Dictation.** *Dictatio.***Dictator.** *Dictator.*

A. 211. 'Their eyes were opened' = that they Knew and acknowledged from an interior dictate . . . 212. III.

218. 'The voice of Jehovah God . . . in the garden' = a dictate which they feared. The dictate is the residue of perception which they had. . . 'To hide themselves from the face of Jehovah God' = to fear the dictate, as they are wont to do who are conscious of evil. 222.

220^e. As with the regenerate, who have a dictate.

224. Mercy, peace, all good, or 'the faces of Jehovah,' are what cause the dictate with those who have perception; even with those who have conscience . . .

227. Whence come perception, dictate, and conscience. Ex. . . It is this combat which is felt through perception, dictate, and conscience . . .

359. 'Jehovah said to Cain' = that conscience dictated.

371. There then succeeded conscience, which also dictates, but in a different manner. When conscience dictates, it is in like manner said that 'Jehovah speaks' . . . for when the Word says or dictates, it is the Lord Who says it.

393^e. Conscience . . . dictates, not what is the truth, but that it is the truth . . .

573^e. 'A reproof by the Spirit of Jehovah' = an internal dictate, perception or conscience.

607. The Ancient Church had not perception, but in its stead a certain other dictate, which may be called conscience.

608. Man could no longer have a like perception, but in place of perception a certain other dictate, which may be called conscience; for it was similar to conscience, although it was a kind of intermediate between perception and the conscience known to some at this day.

895^e. They who have conscience, from conscience have a certain dictate; but no other than that it is true because they have so heard and learned . . .

1308. There is something within which dictates; for such (a dictate) flows in from the Lord through the Angels who are with every man.

1378². When manifest experience dictates.

1442^e. They who become spiritual men . . . have an analogue of perception, or else a dictate of conscience, more or less . . .

1822. Every internal dictate is nothing else (than internal speech).

1831^e. 'Between the parts' = that with man which is called perception, internal dictate, and conscience; the

things which are above perception, internal dictate, and conscience are the Lord's; those which are below, are with man.

1898. The Lord's perception . . . dictated to Him how the case was . . . With the celestial man (too), who has perception, there is a certain truth adjoined to good which dictates . . .

1919². Conscience is a certain general dictate, thus an obscure one, of those things which flow in through the Heavens from the Lord . . .

2215. That which is dictated to them by the Lord through conscience . . .

2862^e. In themselves, reflection and perception are internal indication and dictation.

3039. Everything that is said in the Word through the prophets and others, the Angels dictating, is from the Lord.

3057⁴. There flows in through the Rational as it were a dictate that this is true, and that this is not true . . .

4658. To the interiors of the ear belong those who . . . obey what its Spirit dictates there, and bring forth his dictates fittingly.

4715. He who teaches faith and not charity . . . has not anything which leads, and which dictates whether this is of faith, or whether this is true; whereas if he teaches charity, he then has good, and this is a dictate to him . . .

4788^e. External men . . . have no dictate within.

5121³. He supposes that it is implanted in him, and that it flows from the connection of the things; whereas it is a dictate through Heaven from the Lord into the interiors of the thought, which flows in concerning such things as are above what is natural and sensuous . . .

5472. When a man recedes from good, and feels any anxiety, it is not from any innate dictate, but from the faith he has imbibed from infancy; this then dictates and causes that anxiety.

6597^e. The internal sense . . . has been dictated to me from Heaven.

7055³. The prophets, through whom the Word was written, wrote as the Spirit from the Divine dictated; the very words which they wrote were uttered in their ears.

8692^e. To consult as to what the Divine dictates. Sig.

9094^e. Inspiration is not dictation, but is influx from the Divine . . .

9824⁵. Divine answers are presented in ultimates; for they pass through all interior things in succession, and are there dictated, because there they cease.

9905⁴. A like explendescence is inwardly presented with those who are in truths from good, which dictates and as it were gives answers, when truth is inquired into from the affection of the heart, and is loved as good.

H. 254. The Lord spoke to the prophets through Spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets; so that there was not influx, but dictate.

[H.] 259. The Word . . . has been **dictated** by the Lord; and that which is **dictated** by the Lord passes through all the Heavens in order, and is terminated with man.

N. 139³. Conscience is an internal **dictate** . . . Refs.

C. J. 76^e. The things in the Doctrine of the New Jerusalem . . . are orally **dictated** by angelic Spirits to the (Africans).

F. 5. There is a spiritual idea . . . which flows in with those who are in the affection of truth, and interiorly **dictates** . . .

P. 317. Every man as to his spirit . . . is in spiritual light, which enlightens the interiors of his understanding, and as it were **dictates**.

R. 959. The Word, which has been **dictated** by the Lord . . .

M. 24. This holy Book has been **dictated** by Jehovah the Lord . . .

229². They think from as it were a certain **dictate** inwardly in them . . . It is said from **dictate**, etc., and it is meant, from the Divine Providence.

T. 6. The whole of the Holy Scripture . . . was **dictated** by God.

9. From the Divine influx into the souls of men . . . it follows, that there is an internal **dictate** with every man that there is a God, and that He is one.

42². Because it has been asserted by a man of authority . . .

85. For the Word was **dictated** by Jehovah Himself, and what is **dictated** by Jehovah is purely the Divine truth.

112². Among whom was that dictator . . . Then that **dictator** . . .

722. Reason itself . . . **dictates**.

815². The students write down from the lips of the teachers in the seminaries their **dicta**.

Ad. 2/1485. These things have been more clearly delivered from Heaven, although not **dictated**, as I could clearly perceive.

3/337^e. I have not been allowed to insert anything whatever that was **dictated** by them *viva voce*.

3/866. This state came to me, when I could not write anything with clearness except those things which were as it were tacitly **dictated** to me.

3/5394. The things above written were inspired to me by an Angel . . . the words came spontaneously into the paper, but without **dictation**.

3/7167. It was **dictated**, but in a wonderful way, into the thought.

— These papers (written by means of the hand being led) were destroyed . . . nor is it permitted to **dictate** anything *viva voce*.

D. 315. Occurs.

1221a. If Angels were to **dictate** words . . .

1335. There was one who continually asserted . . .

6062^e. The prophets, to whom the several words were **dictated**.

E. 825². The man is led and taught, not immediately, through any **dictate** . . .

1054³. The holiness of the **dictates** of the Pope . . .

J. (Post.) 28. Some things were then **dictated** to (Melancthon) by Angels from Heaven . . .

Dictum. See SAYING.

Dictionary. *Dictionarium*.

D. 805. They who have loved only to compile **dictionaries** . . .

Dideron. *Dideron*. D.4558.

Diduction. *Diductio, Diducere*. P.319. T.16⁴. 31^e.

Die. *Defungi*.

Dead. *Defunctus*.

H. 312⁴. It has been granted me to speak with all I had ever known . . . after they had **died** . . .

J. 23. All who . . . have **died** are either in Heaven or Hell. Gen.art.

P. 50⁴. No one has thought of any distance in space when I have told him that I had spoken with some one who had **died** in Asia, Africa, or Europe . . .

134. No one is reformed through visions and speech with the **dead**, because they force. Gen.art.

M. 321⁷. Two (such married partners) are not separated by the death of one of them, for the spirit of the **departed** one constantly dwells with the spirit of the one who has not yet **departed**.

461. By novitiate Spirits are meant men newly deceased . . .

T. 292. This commandment means . . . that no man, **dead** or living, shall be worshipped as a god.

D. Wis. vii. 1^e. It has pleased the Lord . . . to grant me to speak face to face with Angels and **deceased** men; to survey them, touch them, and tell them many things about the incredulity and fallacy of men now living . . .

4^e. I have spoken with some deceased persons, who were then Spirits, on the third day after (their death).

5 M. 5. The reason there appears so strong a likeness with those who are recently deceased, is that their mind remains the same . . .

Die. *Mori*.

Death. *Mors*.

Dead. *Mortuus*.

See AFTER DEATH.

A. 34^e. 'Flight' = the last time; also that of each man when he **dies**.

39. As man of himself is **dead** . . .

73. When from being **dead**, man is made spiritual. Tr. 81.

81. A **dead** man does not acknowledge any truth and good except that which is of the body and the world; this he adores.

—². The ends of a **dead** man regard only the life of the body and of the world, nor does he know what

eternal life is, and what the Lord is; and if he does know he does not believe.

—³. A dead man, when in combat, almost always yields; and when in no combat, evils and falsities have dominion with him, and he is a servant. His bonds are external ones. . .

104^e. A dead man has not even conscience; and many do not know what conscience is, still less perception.

168. On the resuscitation of man from the dead. Gen.art. H.449. D.300. 1092. 1115.

169. I was brought into a state of insensibility as to the bodily senses, thus almost into the state of the dying. . . so that I might perceive. . . the things which happen to those who have died, and are being resuscitated. . .

173. When the Angels perceive that their faces are received, they know that the man is dead.

177. They who are dying, for the most part think about eternal life, rarely about salvation and happiness; wherefore the Angels keep them in thought about eternal life.

198. 'Lest ye die' (Gen.iii.3). . . The reason why they would thus die, is that faith would thus perish, that is, all wisdom and intelligence.

270. The reason dead men rarely feel such misery and anxiety, is that they are no longer men, although they suppose themselves to be men more than others; for they do not know what the Spiritual and Celestial are, and what eternal life, any more than the brutes; and like them they look downwards to earthly things. . . They favour only the proprium, and indulge their genius and senses, with the consent of the whole Rational; and, being dead, they do not endure any combat or temptation; for, if it were to supervene, it would be more grievous than they could stand (*vivere*), and thus they would curse themselves still more, and would precipitate themselves still more deeply into infernal damnation; wherefore they are spared until they have passed into the other life, where they cannot any longer die from any temptation or misery; they then endure most grievous things. Sig.

272^e. The Lord's life with such a one is perverted, and becomes the life of evil, which is death; hence he is called dead.

290^e. On the other hand, they who are not in faith are called 'dead'. . . as in Isaiah: 'The dead shall not live; the Rephaim shall not rise again, to this, that thou hast visited and extinguished them' (xxvi. 14); for those who are swollen with self-love. . . And Hell is called 'death,' Is.xxv.8; xxviii. 15. They are also called 'the dead' by the Lord, Matt.iv.16; John v.24; viii.21, 24, 51, 52.

304. The man who is dead is not called dead because he will die after the life of the body, but because he will live the life of death; for death is damnation and Hell.

492. 'And he died' (Gen.v.5)=that there was not such perception. 494, Ex.

494. The word 'die'=everything that ceases to be such as it has been. Ill.

680. He who is destitute (of goods and truths) has not life, but is dead; the foods on which his soul is pastured when he is dead are delights from evils and pleasantnesses from falsities, which are the foods of death; also from corporeal, worldly, and natural things, which have nothing of life in them.

901^r. 'He that toucheth the dead shall be unclean seven days' (Num.xix. 11, 13). . . in the internal sense = what is proper to man, which is dead and profane.

978^r. Hence it is that some. . . believe that when the body dies they will entirely die: but when they die, they then first begin to live.

1112. Immediately after death they are elevated into Heaven. . .

1114. After death they can meet all whom they have known in the world, and of whom they have heard. . .

1143. When his body dies, his soul lives.

1153^r. Humiliation consists in the acknowledgment of self, that with self there is nothing alive, and nothing good, but that with self all is dead, nay, cadaverous.

1326. With such, whose worship is called 'Babel,' there does not exist internal worship, but there is a certain dead, in fact cadaverous thing interiorly, which is worshipped.

1366. 'Haran died' (Gen.xi.28)=that interior worship was obliterated.

1382^e. The Angels never have any idea of death, but only an idea of life.

1408. As soon as he recedes from corporeal things, those which are of the soul and of life open, which also is the reason, not only that corporeal things must die before man can be born anew or regenerated, but also that the body must die, in order that he may come into Heaven, and see heavenly things. This is the case with the Word of the Lord; its corporeal things are those which are of the sense of the letter, and when the mind is kept in these things, internal ones are never seen, but when they have as it were died, they are first presented to view. . .

1409. The Most Ancient Church regarded all earthly and worldly and also corporeal things. . . no otherwise than as dead things; but (by regarding them as representative) dead things lived with them.

1628. The Angels said. . . that what is of stone, mortar, and wood, to them is dead; but that which is from the Lord, and from life and light itself, is alive. . .

1673^r. 'The dead' (Is.xxvi.14; Ps.lxxxviii.10) do not mean the dead, but the damned.

1850. They do not believe that the dead will rise again until that time. . .

—⁵. It is the Last Judgment to everyone immediately when he dies; for he then passes into the other life. . . and is judged either to death or to life. . . 4527^r. 4663.

1853^e. No death, or transition to his fathers by death, is here signified.

1854. They who die and are buried, do not die, but pass from a dim life to a clear one; for the death of the body is only the continuation, and also the perfection,

of life ; and then for the first time they who are of the Lord come into the enjoyment of all goods, which enjoyment is signified by 'a good old age.'

[A.] 1886 (Pref.)³. It has been granted me . . . to speak there . . . with almost all those whom I have known in the life of the body and have died.

2198^e. In the internal sense, **death** such as that of the body, is never perceived . . . for in the other life they are ignorant what **death** is.

2256. 'To make the just die with the impious' (Gen. xviii.25)=that what is good cannot die, because evil can be separated therefrom. Ex.

2289. All little children who die . . . D.3542.

2332. Formerly, when they saw an Angel of Jehovah, they believed they were about to die. Refs. and Ex.

2426. 'Lest, perchance, some evil cleave to me, and I die' (Gen.xix.19)=that then it could not be otherwise than that he would be in evil, and thus would be damned.

2516. 'Behold, thou shalt die on account of the woman' (Gen.xx.3)=that the doctrine of faith would become none, if the Rational were to be consulted as to the things which are there.

2538. 'Know that dying thou shalt die' (ver.7)=that there would be no doctrine of truth and good.

2687. 'Lest I see the death of the child' (Gen.xxi.16)=grief because thus it would perish. 'To see death'=to perish.

2689². They who are being desolated as to goods and truths . . . in the privation of good and truth do not regard the death of the body, which they do not care for, but eternal death. Tr.

2776². Provided they will think . . . in the last hour of death . . . 3938⁶. 4171³.

2818. 'To slay his son'=even until whatever is from what is merely human is dead.

2851³. Hence it is that they are called **dead men** . . .

2908. 'Sarah died' (Gen.xxiii.2)=night as to the truths of faith. 'To die,' 'the dead,' and 'death,' when predicated of the Church,=its last time, when all faith, that is, charity, has expired ; which time is called in the Word 'night.' It is 'to die' because it ceases to be such.

2912. 'From upon the faces of the dead' (ver.3)=in that night.

2916. In the opposite sense, 'sepulchre'=death, or Hell.

— He then dies as to the former man, and rises again as to the new one: through regeneration, man, from dead, becomes alive.

2917. 'I will bury my dead from before me' (ver.4)=that thus he would emerge and rise again from the night which was with them. . . 'The dead'=a state of shade or night, that is, of ignorance. 2923. 2925. 2931. 2948. 2961.

2923. 'The dead'=night as to the goods and truths of faith.

3016^e. Human life is nothing but a progression from

the world to Heaven ; and the last, which is **death**, is the passage itself.

3253. 'Abraham expired and died' (Gen.xxv.8)=the end of the representation by Abraham. 'To expire and die'=to cease, or have an end ; here, the end of the representation. Ex. 3259. 3276.

3256^e. The representatives in the Word are continuous, although they appear to be interrupted by the deaths of those who represented ; whereas their deaths do not signify any interruption, but continuation.

3293^e. Man cannot think spiritually immediately after death, except from those things which are of his Natural : the communication which man has while he lives in the body is exterior, but this ceases by the death of the body.

3326. 'Esau said, Behold, I am going to die' (Gen. xxv.32)=that he would afterwards rise again. . . 'To die'=the last of a state, when anything ceases to be. Refs. And as the end of a former state is the beginning of the following one, here, by 'going to die,' is signified to rise again afterwards.

3384². 'They who dwell in the shadow of death' (Is.ix.1)=the state of those who are in ignorance of good and truth.

3402. 'He that toucheth this man and his woman, dying he shall die' (Gen.xxvi.11)=that Divine truth and Divine good is not to be opened, and is even not to be approached in faith, on peril of eternal damnation, if it is profaned. . . 'Dying to die'=eternal damnation, which is spiritual death.

3498. 'I do not know the day of my death' (Gen. xxvii.2)=life in the Natural . . . 'Death'=to rise again, that is, to be resuscitated into life ; thus by 'the day of death' is signified the state of the resuscitation of life, or, what is the same, life. The reason it is in the Natural, is that life there is here treated of.

3505. 'Before I die' (ver.4)=the first state of resuscitation in the Natural. 'To die'=to rise again or be resuscitated into life. 3515. 3523.

3812². That the Word . . . vivifies the dead, was represented by the man living again . . . who touched the bones of Elisha.

3813. In the opposite sense, 'flesh'=the voluntary proprium of man, which in itself is nothing but evil, and because not vivified by the Lord it is called **dead**, and hence this man is called **dead**.

3849². Hence everyone can judge . . . that the truths of faith without the good of charity are **dead** . . . The reason truths still appear to be animated, although there is not the good of charity, is from the affections of the love of self and of the world, which have no other life than that which in the spiritual sense is called **death**, and is infernal life.

3884². The breathing of Heaven . . . flows in by a wonderful correspondence into man's breathing, which is . . . of the body ; and if man were deprived of this influx, he would fall down **dead** in a moment.

3900¹⁰. When the Church is devoid of the good and thence of the truth of faith . . . it is said to be **dead** . . . Hence, when **dead**, it is compared to 'a carcase.'

3908. 'And if not, I am dead' (Gen.xxx.1)=that thus it would not rise again. 'To die'=not to rise again into life. In ancient times, wives called themselves dead, when they did not bear a son or daughter, and also believed themselves to be such . . .

—^e. He who has not these births, namely, the truths of faith and the goods of charity, is as it were dead ; that is, is among the dead who do not rise again, to wit, to life or Heaven.

3913. When from a dead man he is becoming a living one ; that is, from a corporeal a celestial one, he is led through many states . . .

3915. Such a ritual was accepted when the wife was barren, lest she should represent the dead who do not rise again to life.

—^e. So long as natural affection is dominant, the man is called dead . . .

3934². Unless works correspond to the good of faith . . . they are dead works, in which there is no good, nor truth.

3957². Hence they could know that the state after death is much more clear and bright than the state before death ; and that when a man dies, he passes comparatively from shade to light . . .

—³. The life which a man has acquired in the world follows him, that is, he is in such life after death ; for . . . no one can put off the life acquired from infancy, unless he were to die altogether . . .

3969. The interior man is as it were dead as to good and truth, if the exterior or natural man does not correspond to him as to goods and truths.

4067². If the Societies of Spirits and Angels in which man is were taken away . . . that moment he would fall down quite dead.

4104². Wherefore, the man who is regenerate comes into a like thought (to that of the Angels) when he dies . . .

4171². Hence . . . it was forbidden to eat that which had died of itself . . .

4175. The privation (of spiritual and celestial love) is what is called spiritual death.

4320^e. But this life is not life, but is, as it is called, spiritual death.

4352². There is no spiritual confidence, except that which flows in through the good of love and of charity . . . thus not at the point of death.

4364². He who can be conjoined with the Divine cannot die to eternity.

4368⁵. They do not know that the good will of the internal man remains after death, and that the works of the external man separated from him are dead, and perish.

4417. It was granted to reply, that the life of the evil does indeed appear to them as life, but still it is the life which is called spiritual death . . .

—^e. So that they may be called effigies of death.

4423². The man himself does not perceive this inundation while he lives in the body, but he comes into it after death . . .

4464. Unless a man is in Heaven as to the thoughts and affections . . . he cannot come thither after death ; for there is nothing of communication . . . for after death his mind cannot be opened towards the interiors . . .

—². This sphere, the man who has carried on such a life bears with him after death.

4525^e. They who are able to be thus conjoined with the Divine do not die when the corporeal things which are of the world are separated ; for the interiors remain conjoined.

4527². When a man dies (they say he is happy, etc.). 5078⁵.

4563. 'Deborah the nurse of Rebekah died' (Gen. xxxv.8)=that hereditary evil was expelled. 'To die'=an end, or to cease to be such ; here, therefore, expelled, because it treats of hereditary evil.

4565^e. Hence it was customary to weep for the dead when they were being buried.

4588. As the tree falls so it lies, or as a man dies so he becomes . . . 6368^e, Ex.

4590. 'In the going forth of her soul that she was about to die' (ver.18)=a state of temptations. 'The going forth of the soul,' and 'to die'=the last of temptation, which is when the old man dies and the new one receives life.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver.19)=the end of the former affection of interior truth. 'To die'=to cease to be such. 6243.

4618. 'Isaac expired and died' (ver.29)=exsuscitation in the Divine Natural. 'To expire and die'=exsuscitation. Refs. For when it is mentioned in the Word of anyone that he is dead, in the internal sense is signified the last of him and what is new in another, thus continuation : as when it is related of the kings of Judah and Israel that they are dead, or of the chief priests, in the internal sense it is the end of the representation by them, and the continuation in another, thus exsuscitation. They, too, who are in the other life, and are with man while he is reading these things, do not apprehend any death, because they are utterly ignorant of what it is to die ; hence, in place thereof they perceive what is continuous in another. Moreover, when a man dies, he does not die, except as to the Corporeal which has served him for uses on earth ; but he continues life as to his spirit in the World where corporeal things are no longer of any use.

4621². For, when the body is dead, the soul rises again.

—^e. Hence all things which are of death in the natural world, signify such things as are of life in the Spiritual World.

4622⁴. With the Sensitive of man immediately after death, the case is this. As soon as a man dies, and the corporeal things with him grow cold, he is exsuscitated into life, and is then in the state of all sensations, so much so, that at first he scarcely knows otherwise than that he is still in the body. The sensations in which he is, lead him to believe so ; but when he perceives that he has more exquisite sensations, and

this especially when he begins to speak with other Spirits, he notices that he is in the other life, and that the death of his body has been the continuation of the life of his spirit. Examp.

[A.] 4652. Hence many . . . know no otherwise, than that all sense is in the organs of the body, and therefore when these organs fall to pieces by death, they suppose that no sense survives; when yet the man, that is, his spirit, then comes into his veriest sensitive life.

4658^e. (Aristotle) said, that he knew his spirit would live after death, because it was his interior essence, which cannot die, because it can think . . .

4676. They who are in Heaven are brought by the Lord into a more perfect life, and at last even into the flower of their youth; so, also, they who have died in a good old age.

—². See BODY at these refs. 5078³.

—^e. Still, this influx manifests itself by this, that most are solicitous about their burial and about encomiums after death . . . for without this influx, they would have utterly despised all memory of themselves after they had died.

4724. 'They conspired against (Joseph) to make him die' (Gen. xxxvii. 18) = that they wanted to extinguish the Divine Spiritual which is from the Lord's Divine Human . . . 'To make to die' = to extinguish.

4760². (How the proposition that man lives after death may be confirmed both negatively and affirmatively.)

4809. When the Divine truth will appear in its own light, as takes place with every man when he dies. Sig.

4833. 'Jehovah made (Er) die' (Gen. xxxviii. 7) = that there was no representative of the Church. 'To die' = to cease to be such; also the end of the representation; here, therefore, that there was no representative of the Church with any posterity from him.

4847. 'Lest perchance (Shelah) die also, as his brothers' (ver. 11) = fear lest he should perish, namely, the representative of the Church which was with the posterity from Jacob.

4851. 'The daughter of Shuah died' (ver. 12) = as to evil from falsity. 'To die' = to cease to be such. . . Here, therefore, by 'the daughter of Shuah died after many days,' is signified a change of state as to evil from falsity, that it was not such as it had been before.

4868⁴. His own life, without difference, remains with everyone after death.

4892². When man comes into the other life, which takes place immediately after death . . .

5006⁴. Man's life in the world is scarcely as a moment relatively to his life after death; but there are few who believe that they will live after death . . . But this I can assert, that man is in the other life immediately after death, and that there his life in the world is just continued . . .

5025^e. This pleasure is dead, because it is from Hell.

5070. They who are in evil appear, especially to themselves, as if they have life, but it is such life as in the Word is called 'death,' and it also is spiritual death; for they taste nothing of good, and understand nothing of truth . . .

5078⁴. Hence it is that men after death mutually see each other, and are in society together according to the interiors . . .

5079². These things, namely, the exterior things of the Natural, man leaves behind when he dies; but the former ones, namely, the interior things of the Natural, he takes with him into the other life, where they serve as a plane to spiritual and celestial things. For man, when he dies, loses nothing, except the bones and the flesh . . .

5094². Man, when he dies, has all the Natural with him; and such as it has been formed with him in the world, such it also remains . . .

5114⁴. As with man there is a connection with the Divine, and his inmost is such that it can receive the Divine, and not only receive it, but also appropriate it to himself through acknowledgment and affection, thus through what is reciprocal; therefore man, because he is thus implanted with the Divine, can never die . . .

5146^e. Many of the learned believe that life is in the body, and thus that when the body dies they will also die as to the interiors on account of the coherence; when yet it is only the exterior degree which dies . . .

5175. When man dies, and enters into the other life, his life is circumstanced as is the food, which is softly received by the lips . . .

5407. 'That we may live, and not die' (Gen. xlii. 2) = spiritual life . . . In the other life . . . by death is signified in general Hell, and in special eternal unhappiness there . . . and as in Hell there is . . . evil in place of good and falsity in place of truth, and thus spiritual life is extinguished, therefore relatively there is death there; for spiritual death is evil and falsity; and with man it is to will evil and thence to think falsity. Evil Genii and Spirits do not want to hear that it is said of them that they do not live, or that they are dead; for they say that they have life because they are able to will and to think; but it is said to them, that as there is life in good and truth, there cannot possibly be in evil and falsity, for they are contrary.

5465. 'Ye shall not die' (ver. 20) = that thus there is life in truths.

5547. 'Because his brother is dead' (ver. 38) = as the Internal is not present. . . 'To be dead,' here, = not to be present; for he was among the living, but was not present.

5605. 'We will arise, and go, and live, and not die' (Gen. xliii. 8) = spiritual life according to degrees. . . 'Not to die' = to be damned no longer, but to be outside of a state of damnation; for in the internal sense of the Word no other death is meant than spiritual death which is damnation. Hence it is evident that . . . removal from those things which are not of life is signified by 'not to die.'

5680^e. For all things in the Natural of themselves are dead, but are vivified by influx from the Spiritual World . . .

5712^e. That man has death from evils, or on account of sin, is known in the Church; thus, also, he has diseases, for these are of death. 5726, Ex.

5759. 'With whomsoever of thy servants it be found,

let him die' (Gen. xlv. 9) = that he is damned who does such a thing. 'To die' = to be damned; for spiritual death is nothing else but damnation.

5805. 'And his brother is dead' (ver. 20) = that there is no internal good. . . 'To be dead' = to be no longer.

5813. 'If he should leave his father, he would die' (ver. 22) = that if it were separated the Church would perish. . . 'To die' = to be no longer, thus to perish. 5836.

5826³. If confidence appears with the evil when . . . death is at the doors, that confidence is spurious or false . . .

5828. This is circumstanced as is death and the things of death. In the spiritual sense, these do not signify natural death, but spiritual death, which is damnation; for there is no other death in the Spiritual World.

5849. The two Spirits who are adjoined to man, cause that there is communication with Hell, and the two Angels cause that there is communication with Heaven. . . If these communications were taken away, man would fall down as dead as a stock; for there would then be taken away the connection with the First Being. . . From experience.

5975. 'I will go and see him before I die' (Gen. xlv. 28) = a longing for conjunction before there is what is new. . . 'Before I die' = before what is new, namely, what is new of representation; for in the Word representatives so succeed each other, that when one dies, there follows a representative either similar by means of some one else, or another one, thus what is new; as when Abraham died, there succeeded the representative by Isaac; and when he died, there succeeded the representative by Jacob; and when he died, there succeeded the representative by his descendants. 6302².

6000⁹. 'The death which wastes in noon-day' (Ps. xc. 6) = the evil which is openly lived, by which truth is destroyed. 7102¹⁰. 8505. 9642⁵.

6008. 'To place the hand upon the eyes' means that the external Sensuous, or that of the body, is closed, and the internal Sensuous opened. . . This takes place when they die, because by death is signified resuscitation into life; for when man dies, he does not die; but only lays down the body which had served him for use in the world, and passes into the other life in a body which serves him for use there.

6036. 'This time let me die' (Gen. xlvi. 30) = new life. 'To die' = resurrection into life, thus new life. The reason 'to die' = what is new of life. . . is that when man dies, what is new of his life at once begins; he is resuscitated into life when the material body is rejected which had served him for use in the world. New life is here signified by 'to die,' because this comes by virtue of influx from the Internal. . .

6077³. This is especially evident from the state of man after death; he is then able to think and speak rationally about the truths and goods of faith, and this much more perspicaciously than in the life of the body, but he cannot take any scientifics out of the memory. . .

6119. 'Why should we die near thee because the silver faileth?' (Gen. xlvii. 15) = that otherwise there is spiritual

death on account of the lack of truth. 'To die' = spiritual death. . . or damnation. Ex. and Ill.

6136. 'Wherefore shall we die at thine eyes, both we and our ground?' (ver. 19) = that if they were desolated there would no longer be spiritual life under the Internal. . . These receptacles (of spiritual life) are said to die, when inwardly there is not anything of spiritual life; for by 'to die' is signified desolation; that is, the privation of good and truth, which make spiritual life.

6140. 'That we may live, and not die' (id.) = spiritual life thence, and no longer the fear of damnation. . . 'To die' = damnation; here, the fear of damnation; because, in a state of desolation, when man is being regenerated, there is not damnation, but the fear of damnation.

6176. 'And the time drew near for Israel to die' (ver. 29) = the state just before regeneration. . . 'To die' = to rise again, and to be excited into spiritual life, thus to be regenerated; for he who is being regenerated, rises again from spiritual death, and is excited into new life. 6221.

6221. That 'to die' = regeneration, and that 'to be sick' = what is successive of regeneration, must appear far-fetched. (But) the Angels know nothing about death, nor about sickness, wherefore they have no idea about them, and therefore, in their place, when this is being read by man, they have the idea of continuation of life and resurrection; for this reason, that when man dies, he only puts off that which had served him for use in the world, and enters into the life in which he had been with his spirit: this idea comes to the Angels when 'dying' and 'sickness' are being read of: in like manner the idea of regeneration, for this is resurrection into life; as before man was spiritually dead; but when he is regenerated he becomes alive, and a son of the resurrection. The man himself, who while he lives in the body, longs for Heaven, thinks no otherwise about death and the sickness which precedes it, than that it is resurrection into life; for when he is thinking about Heaven, he abstracts himself from an idea about the body, especially when he is sick and comes near to death. Hence it is evident, that a spiritual idea about the death of the body is that of what is new of life. . .

6281. When 'to redeem' is predicated of death, those are meant who are in damnation.

6302. 'Israel said to Joseph, Behold, I die' (Gen. xlviii. 21) = the perception of spiritual good from the Celestial Internal concerning new life, and concerning the end of the representation. . . 'To die' = resuscitation into life; and also the end of the former representation. . . Refs.

6385⁴. 'The third part of the creatures that are in the sea, that had souls, died' (Rev. viii. 9) . . . That 'they died' = that they had not spiritual life.

6464. 'To expire,' or die = new life. Refs.

6465³. He who conceives exterior and interior things as continually purer, and thus coherent by continuity. . . cannot apprehend otherwise, than that when the external dies the internal dies too. . .

6499⁶. The reason this Church is described by Israel now dead. . . is that in the internal sense by death is not signified death. . . but new life; and by 'burial,' regeneration. Refs.

[A.] 6515. 'Behold, I die' (Gen.1.5)=that the Church ceased to be. 'To die'=no longer to be; and also the last time of the Church, when it expires. Refs.

6557. 'And Joseph's brethren saw that their father was dead' (ver.15)=things alienated from truth and good, and the apperception that the Church is to be exsuscitated. . . 'To be dead'=to be resuscitated, namely, the Church. Refs.

6561. 'Thy father commanded before he died' (ver.16)=that it was by command of the Church. . . 'Before he died'=while the Church still was.

6587. 'And Joseph said to his brethren, Behold, I die' (ver.24)=a prediction that the Internal of the Church would cease. . . 'To die'=to cease to be such, thus to cease. 'To die,' also,=the last time of the Church. Refs.

6593. 'And Joseph died' (ver.26)=that the Internal of the Church ceased to be.

6645. 'Joseph was dead' (Ex.i.6)=when the Internal of the Church was now circumstanced otherwise. 'To die'=the end of the former state, and the beginning of a new one, thus that the state of the Church was now circumstanced otherwise. That 'to die'=to cease to be such. Refs. And that it=the end of the former representation. Refs.

— The state of the Church, such as it is now, is described in what follows; also its external states, which is signified by 'his brethren being dead, and all that generation.'

6685^e. In subjects which disagree with good, there is presented a life contrary to spiritual life, which in the Word is called 'death.'

6767. For he who takes away faith, takes away spiritual life; the life which remains is the life which is called death.

6799. 'And the king of Egypt died' (Ex.ii.23)=the end of the former falsity. 'To die'=to cease to be, thus the end.

7021. 'All the men are dead that seek thy soul' (Ex. iv.19)=the removal of the falsities which endeavour to destroy the life of truth and good. 'To be dead'=to be removed; for they who are dead are also removed.

7122. For there adheres to man, and is in his memories, after death, everything of his thought in the world, of intention, of will, of speech, and of his action. . .

7136. As 'to die,' in the spiritual sense, is not to die, but to be deprived of truth and good, and to be in falsity and evil, and therefore to be damned.

7217^e. Therefore when they suppose themselves to be deprived of the truths and goods of faith and charity, they are affected with an agony like those who are in the death agony, for they see spiritual death before them, that is, damnation.

7318. 'The fish that is in the river shall die' (Ex.vii.18)=that scientific truth will be extinguished. . . 'To die'=to be extinguished.

7407. 'The frogs died out of the houses, etc.' (Ex.viii.13)=that with them there ceased reasonings from mere falsities everywhere in the Natural. 'To die'=to cease.

7494. This contrary of life is Hell, and is called 'death;' and they are called 'the dead.' III.

7507. 'There shall nothing die of all that is the Sons of Israel's' (Ex.ix.4)=that they shall not be consumed. Ex.

— That which is conjoined with life itself and what is eternal cannot die, that is, be consumed; it remains to eternity, and is continually being perfected. But those things which are of faith with those who are of the Church and are being damned, as they are not conjoined with the Divine, and thence have no life in themselves, do die. . . In the other life they are consumed, that is, taken away.

7561. 'The hail shall descend upon them, and they shall die' (ver.19)=that what is of the Church will be entirely destroyed by falsity. . . 'To die'=to cease to be; and as it is said of the vastation of good and truth, it=to be destroyed.

7699. 'That he may remove from upon me this death only' (Ex.x.17)=that this falsity may not torment. . . For by 'death' is signified damnation and Hell, thus also torment.

7738. 'For in the day thou seest my faces thou shalt die' (ver.28)=if it should enter into the animus, it would be extirpated. . . 'To die'=to be extirpated.

7766. By 'the death (of the first-born)' is signified the damnation itself.

7954. 'For there was no house where there was not one dead' (Ex.xii.30)=because there was none not damned.

7965. 'We all die' (ver.33)=Hell with them. 'To die'=Hell. Refs.

8113^e. The inhabitants of Jupiter said to me, that they do not fear death, except a little on account of the loss of their married partner and children; because they know for certain that the death of the body is the continuation of life, and that they afterwards become more happy. 8850.

8165. 'Because there were no graves in Egypt, hast thou taken us to die in the wilderness?' (Ex.xiv.11)=that if there were damnation, it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they yielded. . . 'Graves'=damnation. . . 'To die' also=damnation.

8169. 'It would be better for us to serve the Egyptians than to die in the wilderness' (ver.12)=that damnation through the violence of falsity in a state of infestations would be preferable to the damnation consequent upon yielding in a state of temptations. Ex.

8237. 'Israel saw the Egyptians dead on the sea-shore' (ver.30)=the aspect of the damned dispersed here and there. Ex.

8265. At the presence of the Divine, the evil. . . conduct themselves as do those who are in the agony of death. . .

8364². These (evils) bring the spiritual life to the death which is called spiritual death, and is damnation, as diseases bring the natural life to its death.

8392. Repentance. . . in a compulsory state avails

not: a compulsory state is . . . a state of imminent death, etc.

8407. 'To have died by the hand of Jehovah' (Ex.xvi.3)=that they are left by the Lord. 'To be dead'=to be in evils and consequent falsities, thus in damnation; and when it is said 'to die by the hand of Jehovah,' it =to be left by the Lord; for they who are left by Him, that is, who leave Him, rush into evils and consequent falsities, and thus into damnation.

8409^o. 'Flesh'=what is dead; 'spirit,' what is alive . . . Dead is said of what is evil; for from evil comes spiritual death . . .

8542^o. If they do not repent, death is denounced against them.

8571. 'To make me to die, and my sons, and my cattle, of thirst' (Ex.xvii.3)=that from the lack of truth, everything of spiritual life would expire. 'To die'=to expire; here, as to the spiritual life.

8797. 'Everyone that toucheth the mount, dying he shall die' (Ex.xix.12)=that the man of the Spiritual Church who infuses himself even to the celestial will perish.

8850. Those (of the inhabitants of Jupiter) see such (a bald head) as will die within a year.

— . Wherefore, they do not call **dying dying**, but being heaven-made. Those in that Earth who have lived happy in marriage love . . . do not die by diseases, but tranquilly as in sleep, and thus transmigrate out of the world into Heaven.

8851. (Why they die so young in Jupiter.)

8911. Man is such as is his will, and such he remains after death; because death is not the end of life, but its continuation. 8939. C.J.32.

8922. 'Lest we die' (Ex.xx.19)=that thus the life of Heaven will perish with them. 'To die'=to die spiritually, thus to perish as to the life of Heaven.

8939^o. I can assert that man, as soon as he dies, is in the other life, and lives a Spirit among Spirits; and that he then appears to himself and all others precisely as a man in the world, endowed with every sense, both internal and external; thus that the death of the body is only the casting away of such things as had served for use and function in the world; and, moreover, that death itself is a continuation of life, but in another World . . . I speak yet and have spoken with almost all whom I have known in the world, and are dead; with some, after two or three days from death—*obitu*. Most of them are highly indignant that they had not believed that any life would remain after death . . .

8943. That which is from Own intelligence is in itself devoid of life, nay, spiritually is dead . . .

8950. (The Spirits of Saturn) then say that they want to die . . . When asked why they do so, they say that they would rather die, than be withdrawn from the Lord. D.1517.

8991^o. In the other life they can never be brought to a state of good, that is, so as to act from good; for the life remains with everyone after death: such as a man is when he dies, such he remains . . . Not such as he is

about the hour of death; but such as he is when he dies from the whole course of his life . . .

9007. 'He that smiteth a man and he dies' (Ex.xxi.12)=injury of the truth of faith, and the consequent loss of spiritual life. . . 'To die'=the loss of spiritual life.

9008. 'Dying he shall die' (id.)=damnation. . . The reason 'death'=damnation, is that with those who are damned the truths of faith and the goods of love are extinguished; for these are what constitute the veriest life of man . . . When these are extinguished, falsities and evils succeed in their place, which, being opposite . . . are of death; but of spiritual death, which is damnation, Hell, eternal unhappiness . . .

9014. 'Thou shalt take him from Mine altar to die' (Ex.xxi.14)=damnation even if he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance.

9016. 'Dying he shall die'=damnation. 9020. 9022. 9191.

9026. 'And he die not' (ver.18)=and is not extinguished. 'To die'=to cease to be such, thus to be extinguished.

9035. 'And he die under his hand' (ver.20)=so that it be extinguished under his view.

9066. 'And he die' (ver.28)=even so as to destroy it.

9075. 'And his lord also shall die' (ver.29)=the damnation of the internal man.

—^e. The natural life without the spiritual life is dead.

9089. 'And the dead one shall be his' (ver.34)=that evil or falsity will remain with him. E.537^o. . . 'The dead one,' when said concerning good or truth in the Natural, which is signified by 'an ox' or 'an ass,'=evil or falsity; for when good dies evil succeeds (in its place), and when truth dies falsity succeeds. As what is dead =evil and falsity, those are called 'the dead' who will evil and believe falsity.

9091. 'And he die' (ver.35)=so that the good affection perishes. 'To die'=to perish.

9094. 'They shall also divide the dead one' (id.)=also the affection that does the injury. 'The dead one'=evil and falsity; hence by the dead ox is signified the affection of evil and falsity in the Natural, thus the affection that does the injury; for evil injures through falsity.

9097^{1/2}. 'And the dead one shall be his' (ver.36)=for the affection that does the injury. . . 'The dead one'=evil and falsity.

9126. 'To die'=to be extinguished. 9175.

9163. 'To die'=extinction and loss.

9281^o. When a man dies the external breathing ceases, but the internal breathing . . . remains . . .

9311⁴. 'The dead' (John v.25)=those who, from ignorance of the truth of faith, as yet have not spiritual life.

9324^o. When the truths of faith and the goods of love are falsified and perverted, the man is sick; but when they are denied at heart, the man spiritually dies.

[A.]9809⁶. 'He hath filled with carcases' = thus spiritual death, which is the total deprivation of truth and good.

9928. 'That he die not' (Ex.xxviii.35) = lest the representative perish, and thus conjunction with the Heavens.

9965. 'Lest they bear their iniquity and die' (ver.43) = the annihilation of all worship . . . for representative worship died . . .

10135². All things from the sun of the world are dead.

10236². By the Sensuous which is the ultimate of the Natural, is properly meant that which is called 'flesh,' and perishes when man dies. (See SENSUOUS at this and other refs.)

10243². For such as is the Natural of man when he dies, such it remains . . . for it is the plane into which interior things flow . . .

10244. 'That they die not' (Ex.xxx.20) = that the representative perish not. 'To die,' when said of the ministration of Aaron and his sons, = the cessation of the representatives, and thence of conjunction with Heaven. Ex.

10272. All goods and truths . . . without life from the Lord in them, are dead things; nay, are even evil ones . . .

10283⁸. 'To die' (Zech.xi.9) = to perish as to the spiritual life.

10363. 'Dying he shall die' (Ex.xxxi.14) = separation from Heaven and spiritual death. 'To die,' when said in relation to the Sabbath, by which is signified the Lord and the acknowledgment of Him, = no conjunction with Heaven, thus separation from it; and separation from Heaven is spiritual death.

10382. If anyone (in the Third Earth) thinks and does evil, he is reproved by a certain Spirit, who denounces death against him, if he persists therein; and, moreover, if he does persist he dies by a swoon. D.1682.

10591. Man has been so created, that as to his Internal he cannot die . . . N.224.

10652^e. 'The death' (of those who died in the plague) (Num.xxv.10) = the extinction of all truths. This takes place with those who profane.

10731. 'Everyone that doeth work in it shall die' (Ex.xxxv.2) = spiritual death with those who are led by themselves and their own loves, and not by the Lord. . . 'To die' = damnation, or spiritual death.

H. 80^e. Wherefore, their life is not called life, but spiritual death.

312⁴. They wanted me to tell them that they are not dead . . .

330. Little children who die . . .

345. The nature of the difference between those who die as little children, and those who die as adults . . .

391. Some Societies of Angels are present with those who are being exsuscitated from the dead.

433. When the body is separated from its spirit, it is said to die: the man still remains a man, and lives. I have heard from Heaven, that some who die, while they lie on the bier, before they are resuscitated, think in their cold body . . .

445. On the resuscitation of man from the dead. Gen.art.

— . When the body can no longer perform its functions . . . man is said to die. This takes place when the respiratory motions of the lungs and the systolic ones of the heart cease. But still, the man does not die; but is only separated from the Corporeal which had been of use to him in the world . . . Hence it is evident, that man, when he dies, only passes from one world into the other. Hence it is, that in the Word, in the internal sense, 'death' = resurrection, and the continuation of life. (a), Refs.

461. That man after death is in all the sense, memory, thought, affection, in which he is in the world; and that he leaves nothing behind except his earthly body. Gen.art.

473(m). As man's understanding can receive faith in God, and his will love to God, man can be conjoined with God in faith and love, and he who can be conjoined with God in love and faith, cannot die to eternity. Refs.

474^e. This appearing of life is what is called spiritual death.

491. On the first state of man after death. Gen.art.

— . Some do not undergo these states; but immediately after death are either carried [into Heaven, or cast into Hell . . . I have seen some carried up an hour after death.

493^e. Thus is the one life continued into the other, and death is only the passage.

518^e. At last they drew their breath as if they were moribund, or dying.

582^e. For this reason they also call death only a translation from one world into another like one.

N. 38^e. The natural man is he who is called 'dead.'

115. The confidence of faith separated is dead.

197⁴. Dead men, that is, they who are not in faith and love to God and in love towards the neighbour, are not admitted into temptations, because they would yield. Refs.

J. 9⁸. When man passes from the natural world into the Spiritual, which takes place when he dies . . .

19^e. About the time of death, when they are no longer in worldly and corporeal things, they believe that they will come into Heaven (at once).

25. The state of man cannot be changed after death.

— . That which can be thus conjoined with the Divine, cannot die to eternity; for the Divine is with him and conjoins him to Itself.

—^e. Every man after death lives to eternity; therefore no Angel or Spirit ever thinks about death, nay, they do not know at all what it is to die; wherefore, when 'death' is mentioned in the Word, there is understood by the Angels either damnation, which is death in the spiritual sense, or the continuation of life and resurrection.

(k.) When 'death' is mentioned in the Word, where the evil are treated of, in Heaven there is understood damnation, which is spiritual death; also Hell. Refs.

— . They who are in evils and falsities are called 'dead.' Refs.

— By 'death,' where it treats of the good who die, in Heaven is understood resurrection and continuation of life; because then man rises again, continues his life, and enters upon the eternal one. Refs.

C. J. 32^e. Hence it is evident, that death is only the continuation of life, and that it is only a passage.

S. 12². 'Death' (Rev.vi.8)=eternal damnation.

17⁴. That the dead were resuscitated (by the Lord)=that those became alive who would otherwise have spiritually perished.

W. 89^e. Fire is dead, and the solar fire is death itself. . .

90. When a man dies. . .

157. The sun of the natural world is pure fire, and thence dead; and nature, because it derives origin from that sun, is dead. Gen.art. E.1207².

— What is dead does nothing whatever of itself. . .

158. Therefore the heat proceeding from it is dead, and likewise the light. . . is dead. The atmospheres, too, which receive the heat and light of that sun, are dead. Since these are dead, all things. . . which are under the atmospheres. . . are dead. T.75².

159. It follows, that nature. . . is dead. T.77³.

160^e. (It follows) that spaces also may be called dead.

161^e. All these states (of the day and year), because they are not states of life, as in the Spiritual World, are also dead.

162. A person thus becomes sensuous natural, a spiritually dead man.

163. Without two suns, the one living and the other dead, there can be no creation. Gen.art.

164. As all natural things from their origin are dead. . . it follows that the other sun is dead; also, that the dead sun itself is created through the living sun. . .

165. A dead sun was created for this reason. . .

166. That nothing (was created) through the dead sun, (for) what is living disposes what is dead. . . For what is dead to act upon what is living, or a dead force upon a living force, or, what is the same, what is natural upon what is spiritual, is entirely contrary to order. . . What is dead, or what is natural, may indeed be perverted or changed in many ways by external accidents, but still it cannot act upon life. . .

172. There is nothing so inert and dead as to be totally devoid of working power=*efficientis*. . .

238. When man puts off the natural degree, which is the case when he dies. . .

257⁴. Still, the man with whom the spiritual degree has been opened, comes into this wisdom when he dies.

—⁵. These (natural) substances recede when man dies, but not the spiritual substances (of the natural mind); wherefore, the same mind after death. . . remains in a form similar to that which it had in the world.

260^e. The substances of the natural world are in themselves dead. . . and those substances which are dead. . . from their nature resist, and so from their nature react.

276^e. So the man, from being alive, becomes dead. He is said to be. . . dead, whose mind is a Hell.

390. When the correspondence of (the cardiac and pulmonary) motions ceases, a separation takes place, which is death. Separation or death takes place, when, from any disease or accident, the body comes into such a state, that it cannot act as one with its spirit. . . D. Wis. vii.4.

P. 19^e. Evil and falsity together are not anything, because there is nothing of spiritual life in them; which is the reason why the life of the infernals is not called life, but death; therefore, as everything is of life, there cannot be any thing of death.

134a. Speech with the dead. . .

220². It is of the Divine Providence that man puts off natural and temporary things by death. Gen.art.

—³. This is effected through the rejection of the temporary and natural ultimates, which is the death of the body.

—⁵. The necessaries of life; food, clothing, and habitation. . . are also put off and left behind by death. . .

277a. So, too, does man's life, when he dies, remain such as it has been. . . For death is a continuation of life, with the difference, that man cannot then be reformed. . . For the ultimates of life that man carries with him after death, become quiescent. . .

322³. Wherefore the natural man, however civilly and morally he may act, is called dead.

324³. The mortal in man is his material body, which is taken away by its death. That man's mind cannot die, was seen by the sages. . . for they said, How can the mind die, when it is able to be wise? Ex.

—⁸. But yet as they were born men, and are thereby in the faculty of thinking and willing, and thence in the faculty of speaking and acting, they cannot die. . .

R. 54. 'I fell at His feet as dead' (Rev.i.17)=a failing of his Own life. E.78.

59. 'And was dead' (ver.18)=that He has been neglected, and His Divine Human not acknowledged. 93.

62. 'I have the keys of Hell and of death' (ver.18)=that He alone can save. E.86.

102. 'Be thou faithful unto death' (Rev.ii.10)=the reception and acknowledgment of Truths, even until falsities are removed, and as it were abolished. . . With those in the Spiritual World there is no death, wherefore by 'death' here, is meant the end of their temptations.

106. 'Shall not be hurt by the second death' (ver.11)=that afterwards they will not yield to evils and falsities from Hell. By the first death is meant the death of the body, and by 'the second death' is meant the death of the soul, which is damnation. 525^e. E.128.

139. 'I will kill her sons with death' (Rev.ii.23)=that all the truths from the Word with them will be turned into falsities. . . 'To kill her sons with death,' also=to damn their falsities.

157. 'Thou hast a name that thou livest, and art dead' (Rev.iii.1)=that it seems and is believed by them-

selves and others, that they are spiritually alive, when yet they are spiritually dead. E.186.

[R.] 159. 'Strengthen the things that are left, which are about to die' (ver.2)=that those things which are of their worship may receive life, and not be extinguished.

321. 'The name of him that sat on him was death' (Rev.vi.7)=the extinction of spiritual life. . . By 'death' is here signified spiritual death, which is the extinction of spiritual life; and by 'Hell' is signified damnation, which follows that death. Ill. E.383.

323. '(To kill) by death' (id.)=through the love of proprium. . . The reason that by 'death' is signified the love of man's proprium, is that by 'death' is signified the extinction of spiritual life, and thence natural life separated from spiritual life. . .

—4. 'The pestilence,' and 'death'=plenary consumption, and thus damnation.

405. 'The third part of those creatures in the sea, and had souls, died' (Rev.viii.9)=that those who have lived and do live that faith cannot be reformed and receive life.

411. 'Many men died of the waters, because they were made bitter' (ver.11)=the extinction of spiritual life with a number from the falsified truths of the Word. E.521.

429. 'In those days men shall seek death, and shall not find it, and shall desire to die, and death shall flee from them' (Rev.ix.6)=that those who are in the doctrine of faith separated want the understanding to be closed up and the will to be stopped up in the things of faith, and thus that they should not have any spiritual light and life; but that still it is provided by the Lord, that the understanding should not be closed up, nor the will stopped up, lest spiritual light and life should be extinguished with men. . . For by 'death' no other death is meant than spiritual death, which is induced when the understanding is removed from the things which are to be believed. . . E.550. 551.

525. 'The time of judging the dead' (Rev.xi.18)=the last judgment upon those who have not any spiritual life. . . By the dead who are to be judged, in the universal sense, are meant the dead from the world; but in the proper sense, those who have not any spiritual life. Ill. E.694, Ex.

556. 'They loved not their soul even unto death' (Rev.xii.11)=those who have not loved themselves more than the Lord. . . 'Even unto death'=to want rather to die; consequently, to love the Lord above all things, and the neighbour as themselves; and to want rather to die, than recede from these two loves.

639. 'Blessed are the dead who die in the Lord from henceforth' (Rev.xiv.13)=the state of those after death who will be of His New Church. . . By 'the dead' are signified those who have afflicted their soul, crucified their flesh, and suffered temptations. Ex. and Ill.

681. 'It became as the blood of one dead, and every living soul died in the sea' (Rev.xvi.3)=infernal falsity with them, through all the truth of the Word. . . having been extinguished. . . For by death is signified the extinction of spiritual life, and thence by what is dead is signified what is infernal. . . E.966.

765. 'Death' (Rev.xviii.8)=infernal life and intestine grief from being cast down from dominion.

847. In the Word throughout, it is said that they are 'killed'. . . nay, 'dead,' (which means) that they have been rejected by those who are in evils and falsities.

850. 'The rest of the dead' (Rev.xx.5)=those who have been rejected by those who are in faith alone. . .

853. 'Upon these the second death hath no Power' (ver.6)=that they have not damnation. By 'the second death' nothing else is signified than spiritual death, which is damnation; for the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul. . . And as the second death is damnation, and the first death is decease, and this death is not spiritual, the first death is nowhere mentioned in the Apocalypse. . . He who has not observed this may easily believe that there are two spiritual deaths, because it is said 'the second death;' when yet there is only one spiritual death, which is here meant by 'the second death.'

866. 'I saw the dead small and great standing before God' (Rev.xx.12)=all who are dead from the earth, and are now among those who are in the World of Spirits. 868.

— By 'the dead' in the Word is signified the same as by 'deaths,' and by 'deaths' are signified various things; for by 'death' is not only signified the extinction of natural life, which is decease, but also the extinction of spiritual life, which is damnation. By 'death' is also signified the extinction of the loves of the body or the concupiscences of the flesh. . . In like manner, by 'death' is signified resurrection, because after death, man at once rises again. By 'death' is also signified neglect, no acknowledgment, and rejection by the world. In the most general sense, by 'death' is signified the same as by the devil, wherefore also the devil is called death. . . Hence, also, by 'death' is meant evil of the will, which makes man a devil. In this sense is 'death' used in the following verse, where it is said, that 'death and Hell gave up their dead.'

869. 'The sea gave up the dead who were in it' (ver. 13)=the external and natural men of the Church called to judgment.

870. 'And death and Hell gave up the dead who were in them' (id.)=the men of the Church impious at heart, who were in themselves devils and satans, called to judgment. . . 'Death'=those who were interiorly devils; and 'Hell' those who were interiorly satans. . .

872. 'And death and Hell were cast into the lake of fire' (ver.14)=that the impious at heart, who in themselves were devils and satans, and yet in externals were as men of the Church, were cast down into Hell. . .

873. 'This is the second death' (id.)=that these have damnation itself.

884. 'Death shall be no longer' (Rev.xxi.4)=that the Lord will take away all fear of damnation.

I. 10. That everything which proceeds from this sun, regarded in itself, is dead. Gen.art.

—². These, on account of this inversion, are they who are called 'the dead.' Ill.

—⁴. They are called 'the dead,' because spiritual death is damnation.

11³. When, by death, the soul emigrates from the natural world into its spiritual one . . .

T. 369^e. From this, man has spiritual death, which, regarded in itself, is natural life without spiritual.

385⁴. It is known from the Word that faith without charity is dead ; but I will tell whence comes its death. Its death is from cold . . . first it dies as to its power to see . . .

450. On dead charity. Gen.art.

453. Charity is dead with those with whom faith is dead. Ex.

607². What is natural . . . is a passive or a dead force.

D. 179. (The power of evil Spirits to cause death).

306. About five months after his death . . .

307^e. Because they were not so long dead . . .

319. The Souls of the dead . . . 326. 333. 342.

323. The dead . . . can clearly and sensibly smell the quality of a subject that is dead . . .

362. That man in a state of integrity could never die.

545¹. There was shown me a dead head . . . which they see who are to die within a year, in order that they may prepare themselves for death, which they do not fear, except on account of leaving their friends . . . 743.

580. (In Jupiter) they die in their early manhood, to prevent too great an increase of men ; but they rarely die through diseases . . . but they die tranquilly, and as in sleep.

623. Death is denounced against such, and for the most part is effected by the taking away of their breath . . . and rarely by diseases . . . They do not call it dying, but rather being Heaven-made.

1095. The first state of one who is dying . . .

1097^e. They then know that the man is dead.

1099. When man dies, the celestial are at once present . . .

— . It matters nothing whether a man dies in his bed, or in battle, or in any other way . . .

1102. The thoughts which a man entertains at the point of death . . .

1235. That the quality of the ends of life may be evident . . . when death is imminent.

— . (His arrangements) at the point of death.

1236. Not to want to die on account of the children is natural . . .

1237. The evil also at the point of death can lightly esteem worldly things . . .

1238. But they who care nothing for death, from the love of self . . .

1239^e. In the dead these openings are closed.

1289. Because in the hour of death he had thought of such a suction . . .

1337. Whatever happens in the last hour of death, long remains.

1742. When man dies . . .

2673^e. They are effigies of death . . .

3138. He then came into the Society of those who say that to die or live is all the same . . .

3139. (I said) that in battles or dangers they ought not to fear to die . . .

3392. He was behind, as it were dead . . .

3681^e. It is forbidden them . . . to approach a dead man.

4225. They had feared death for the sake of their life in the world . . .

4261. In the anxiety of death they could be in a state of receiving . . .

4546. (Situation of) those who have not feared death.

4592. Death itself is from no other cause than sin. Ex.

4627². This Corporeal belongs to man ; this dies and becomes a corpse.

—³. The interiors of man, which do not die. Enum.

4687³. When a man is about to die, he nods his head, and at last falls down. See 4686^e.

5003. The reasons why boys, young men, adults, old people die. Enum.

5007. When once they come to a man, they do not leave him until death.

5497. If they come to men, they at once inflict death on them . . .

5679. If anyone describes the state of one dying or dead . . .

5711. The Angels said that in the houses (in that neighbourhood of Stockholm) there was not anyone alive, but all were dead, spiritually . . .

5974. Asked whether they knew an example of those who had lived evilly, and had received their faith in the hours about death, and had repented . . .

D. Min. 4702. On the resuscitation of the dead.

4733^e. If they are not driven away, they induce death on man . . .

4773. Polhem died on the Monday, and spoke with me on the Thursday . . .

E. 28². Hence He is called 'the Firstborn of the dead' . . .

78³. Spirits cannot die ; wherefore, if they are evil, at the Divine presence they die with spiritual death.

—⁴. Spiritual death is turning away and removal from the Lord . . . This turning away and removal is what is called spiritual death ; the Spiritual of Heaven is also dead with them.

83. 'And was dead' = rejected ; for the Lord is said to be dead when there is no faith and love to Him . . . With these, it is said that the Lord is dead, because He is rejected. 114.

125. 'Be thou faithful unto death' = permanence in truths to the end.

128. 'Shall not be hurt by the second death' = shall come into the New Heaven.

—^e. 'The second death' is damnation ; hence, to be hurt by it is to be damned . . .

[E.] 166. 'I will kill her sons with death'=that thus falsities are extinguished.

186^e. 'Dying he shall die' (Ezek.iii.18)=to perish with eternal death, which is damnation.

—⁵. As 'death'=damnation, it also = Hell. Ill. —⁶. —⁸.

—⁷. Hence it is evident that 'dead'=those who have not the life of Heaven in them, consequently, who are in evils and thence falsities. Ill.

188. 'Strengthen the things . . . that are about to die'=lest moral life perish by evils and falsities . . .

—^e. Hence it is that all things with him in themselves are dead, thus are about to die, unless vivified . . .

197. 'He that overcometh'=him who perseveres even until death.

336^e. Evils which are known to be evils, and still enter, are meant by 'the death which wastes at noon-day.'

349^e. 'Everyone that liveth and believeth in Me, shall not die to eternity' (John xi.26) . . . 'Not to die'=not to die spiritually, that is, to be damned; for the life of the damned is called 'death.'

386¹⁸. 'To snatch their soul from death' (Ps.xxxiii.19) =from evils and falsities, and consequently from damnation.

484². 'He will swallow up death in eternity' (Is.xxv.8)=that the Lord by His Advent will remove evils and falsities with those who live from Him. . . 'Death'=evil, because from it is spiritual death.

513. 'To die'=to perish spiritually, or as to the life of Heaven. 521.

—²⁰. He is said to be 'dead,' when he is not vivified from the spiritual man, that is, through influx out of Heaven from the Lord through the spiritual man . . .

555^e. 'Death is come up through the windows, it hath come into our palaces' (Jer.ix.21)=that infernal falsity has entered into the understanding, and thence into all things of thought and affection. 652²⁷.

654⁶⁶. 'There shall ye die' (Jer.xlii.16)=thence is the desolation of the Church and damnation.

659. Wherefore, where the death of man is mentioned in the Word, instead of it the Angels perceive his transmigration from one world into the other.

—³. 'A dead [body]' (Num.xix.16)=one who has perished through evils.

—⁷. 'Among the dead, neglected' (Ps.lxxxviii.5)=among those who have nothing of truth and good, and are therefore rejected.

—⁹. Falsities from evil are signified by 'deaths' (Is.liiii.9), since they who are in them are spiritually dead.

675¹⁴. 'To die' (Amos vi.9)=to perish.

701³². 'To make a covenant with death' (Is.xxviii.15) =conjunction by means of falsity from Hell, from which man spiritually dies.

721⁴. That they will be taught and regenerated through truths from Him, is signified by 'thy dead shall live' (Is.xxvi.19).

750. 'They loved not their soul even unto death'=

the faithful who for the sake of these truths have suffered temptations, and have made nothing of the life of the world in comparison with the life of Heaven.

781¹⁸. 'We are . . . among the living as the dead' (Is.lix.10)=that they are able to be in spiritual life through the Word, and yet are not because they are in falsities.

785. 'Wounded to death' (Rev.xiii.3)=to disagree with the Word; for the doctrine which disagrees with the Word is dead . . . 786.

899. 'Blessed are the dead who die in the Lord from henceforth'=the resurrection into eternal life of those who have lived the life of charity hitherto, and will live it henceforth.

—³. The reason 'death'=resurrection, and that therefore 'the dead'=those who rise again to eternal life, is that 'death'=Hell, and consequently evils and falsities; and these must die in order that man may receive spiritual life; for before these are dead and extinguished man has not spiritual life . . . wherefore, by 'dying' here and elsewhere in the Word, is meant the extinction of man's Own life . . . Moreover, by 'dying' in the spiritual sense may be meant resurrection . . . Natural death, too, is nothing but resurrection . . .

—⁵. Hence it is evident, that 'death'=both spiritual death, which is damnation, and also resurrection into life, which is salvation. Ill.

—¹³. That natural death, which is the rejection of the unclean things of the body, and spiritual death, which is the removal of the unclean things of the spirit, signified resurrection. Ill.

—^e. The Lord's death and burial . . . means the purification of His Human, and glorification.

1125. 'Death'=when there is not anything good; for then man is spiritually dead.

1143^e. See HALF-DEAD at this ref.

1209³. The forces which are in nature from its origin . . . are dead forces. Ex.

Ath. 159. It is said that the Lord has conquered death . . . for death=Hell, because all there are called dead.

192^e. With man, evil cannot be expelled, but is removed . . . therefore man dies as to the body.

J. (Post.) 47. (The Moravians) are not tolerated in any heavenly Society, because they think within themselves that all others but themselves are dead; thus the Angels would have a dead idea about themselves.

D. Love x². Diabolical love, which is death itself . . . xiv^e. Their life appears . . . to the Angels as death.

D. Wis. vii. 4². Man is not dead until the motion of the heart ceases. Ex.

xi. 3a. The life of man is then . . . death.

xii. 2^e. Wherefore, to adore nature, which in itself is dead, is to adore the fire which is in the sun of the world; they who do this are dead. . . They are called dead men who are in Hell.

C. 166^e. Then, if he dies, he dies in the Lord.

171^e. Then they do not fear death, because if they die, they die in the Lord, and come into Heaven.

5. M. (How death is made to appear as a continuation of life.)

7^e. They exclaim, Thank God, we live, death has not extirpated us.

Die. (*To cause to.*) *Mortificare.*

Death. *Mortificatio.*

R. 59^e. Concerning this separation, and thus the death of the Lord . . .

875¹⁷. Faith separated from charity causes all things to die. . . This death can be seen to the life in our Spiritual World. B.115. T.385².

T. 695². Whence their death . . .

D. 4014. By the removals of lower things, as it were by their death . . .

Die. *Obire.*

Death. *Obitus.*

A. 70^e. Very few days intervene after the death of the body before they are in the other life; for it is a continuation of life.

1886, Preface³. It has been granted me . . . to be in spirit in the other life . . . and there to speak with Souls who had risen again not long after their death . . .

6408. After death (this blessedness of the affections) manifests itself . . .

H. 304. Hence it is that after death a man becomes an Angel if he has lived according to Divine order . . .

312⁴. I have spoken with some after two days from death . . .

313. Most of the learned are amazed, when, after death, they see themselves in a body . . .

332. As soon as little children are resuscitated, which takes place immediately after death, they are carried into Heaven . . .

379^e. The delight of love truly conjugal . . . becomes the delight of Heaven after death . . .

415. Every day there are dying from this Earth several thousands of men . . . all of whom, after their death, have come and are constantly coming into the . . . Spiritual World.

427. Men, after their death, as soon as they come into the Spiritual World, are accurately distinguished by the Lord . . .

452. I have spoken with some on the third day after their death . . .

457. This state is the first state of men after death.

T. 138. When they enter the Spiritual World, which is usually on the third day after death . . .

Differ. *Differre.*

Difference. *Differentia.*

A. 1394. There is not the least difference which does not dissociate or consociate. . . This (distinct arrangement) is made according to all the differences of love and faith in the Lord, which are innumerable.

2523^e. There was this difference (between the Lord and other men) . . .

6706. All (both in Heaven and earth) differ in good . . . 9002².

7506. The difference between the truths and goods of faith of those of the Spiritual Church, and the truths and goods of faith with those who infest. Sig. and Ex.

—. 'To distinguish' = the difference.

M. 327^e. They had not before known the differences between the Spiritual and the Natural.

T. 42². The differences of life with men can thence be concluded.

D. 413. On the three general differences between men and Souls.

4280. Thence it was given to observe the differences . . .

De Verbo 3. On the difference in general between the Natural, Spiritual, and Celestial. —⁵. —¹⁰.

—⁷. Therefore their speeches so differ . . .

Differ. *Discrepare.*

Difference. *Discrepantia.*

A. 1571². In worship, the nature of the difference between the internal and the external man is especially discernible . . . Hence the difference which manifests itself in the worship; and that so clearly, that the least of the difference is noticed in Heaven.

3705^e. How greatly the sense of the letter differs from the internal sense . . .

4844⁴. Hence it is that Churches differ so much . . .

6602^e. In proportion as the state of one Society differs from that of another . . .

7424^e. So greatly may the interior form which is of the spirit differ from the exterior form which is of the body.

9166. When the Angels are discoursing about two truths which differ from each other . . .

N. 9. However they may differ in truths . . .

P. 38. Yet (these delights) differ little on the mere surface.

M. 171². They who differ in dispositions and disagree in affections . . .

D. 626. There cannot exist any true difference between the spiritual and the celestial, but only among the natural.

1109^e. The Spirit at once notices the differences: that which differs is from the Spirit.

Scia. Doc. 5. Occurs.

Difference. *Discrimen.*

A. 6704. The man of the internal Church does this with discrimination, thus with intelligence . . . But the man of the external Church . . . does it indiscriminately.

7226. The difference between the Divine Law and doctrine.

J. 25². The difference of life between a man and a beast. (i).

W. 185. See DEGREE at these refs. 226^e. 233. 238. 255.

[W.] 202^o. There is such a **difference** between the affections and thoughts, and thence the speeches, of the Angels of the higher and lower Heavens, that they have nothing in common . . . As these **differences** are of such a character . . . they cannot be described . . . These **differences** may in some measure be comprehended by this . . .

334. The **difference** is, that the Angels see . . .

M. 326^o. When he heard the **difference** between the Spiritual and the Natural, he said, What is the **difference**? . . . I answered, The **difference** is not such . . . He meditated about this **difference** . . . I said, Thou shalt not only perceive the **difference** between the Spiritual and the Natural, but shalt see it . . . In order that thou mayest know the **difference** between the Spiritual and the Natural as to languages . . .

439^e. See DISCERN at this ref.

463^o. The **difference** between fornication, pellicacy, etc. . . These said, that in interior ideas . . . they saw the **differences** . . . This I can assert, that these **differences**, as to their minute things, are perceived by the Angels of Heaven.

T. 392^o. But, with the **difference** . . .

413. The **difference** between . . .

415^e. The **difference** is as that between . . .

417. The **difference** is . . .

D. 311. As to the **differences** of perception . . .

619. On the **difference** between life in the body, and after . . .

4748^o. In punishments and dangers he was more present . . .

Difficulty. *Difficultas.*

Difficult. *Difficilis.*

Difficultly. *Difficulter.*

A. 790^o. 'Waters' and 'rivers' = **difficulties**; also, falsities.

1366. (Such) can with **difficulty**, if ever, be brought to receive truths . . .

8729. 'A **difficult** word they will bring to Moses' (Ex. xviii. 26) = mediation and intercession.

H. 359. It is evident that it is not so **difficult** as many believe, to enter the way of Heaven. The only **difficulty** is, to be able to resist the love of self and the world, and to prevent their predominance. Sig.

528. That it is not so **difficult** to lead the life which leads to Heaven, as is believed. Gen. art.

533^o. The **difficulty** of so thinking, and likewise of resisting evils, increases in proportion as man from the will commits evils . . .

534^o. That 'the way is narrow which leads to life' is not because it is **difficult**; but because 'there are few who find it.'

535^e. This life (of charity) is not **difficult**; but a life of piety abstracted from a life of charity is **difficult** . . .

R. 532. Concerning the **difficult** reception of the doctrine of the New Church. Sig. 535.

B. 58. These dogmas can only be learned with great **difficulty**.

D. 499. Thus (He rules the universe) without any **difficulty**.

2951. How **difficultly** man can be persuaded . . .

5541. It is not grievous and **difficult** . . .

5793. That to live as a Christian is not **difficult** in the heavenly doctrine . . .

E. 721^o. That spiritual truths and goods . . . can only be received with the greatest **difficulty**. Sig.

Diffuse. *Diffundere.*

Diffusion. *Diffusio.*

A. 913. 'That they may spread themselves in the earth' (Gen. viii. 17) = the operation of the internal man into the external.

2888. He **diffuses** Himself through the universal Heaven . . .

9877. According to this form (the thoughts and affections) **diffuse** themselves into the angelic Societies. H. 204 (o), Refs.

H. 413^o. Joy and delight . . . **diffusing** themselves most softly . . .

532. (The thought is then) **diffused** to those objects which are before the eyes.

D. 167. Which **diffuses** itself, and constitutes a sphere . . .

601. Which **diffused** itself into their general . . .

1229. From the hair . . . its **diffusion**, etc.

2438. This evil **diffuses** itself through many . . .

2696^e. This idea **diffuses** itself . . .

2712. Becomes hereditary, and thus **diffuses** itself into the posterities . . .

3217^e. That the poisons are **diffused** into the Spirits . . .

Dig. *Fodere, Effodere, Perfodere, Refodere.*

A. 3419. 'Isaac returned, and dug again the wells of waters which they had dug in the days of Abraham his father' (Gen. xxvi. 18) = that the Lord would open those truths which were among the ancients. . . 'To return' and 'dig again' = to open again.

3424. 'The servants of Isaac dug in the valley, and they found there a well of living waters' (ver. 19) = the Word as to the literal sense, in which is the internal sense. 'To dig in a valley' = to inquire lower according to truths where they are. 'To dig' = to inquire.

3445. 'And there the servants of Isaac dug a well' (ver. 25) = doctrine thence derived . . . namely, from the literal sense of the Word.

7343. 'All the Egyptians dug about the river waters to drink' (Ex. vii. 24) = a searching out of truth which they would apply to falsities. 'To dig' = to search out.

—³. The reason 'to dig' = to search out, is that by the water, the spring, the well, which were dug out, are signified truths, which are not dug out, but are searched out; wherefore, in the Original Language, the same word, when it is applied to truths, means to investigate.

In the propheticals, however, in place of truth it is said 'water' or 'spring;' and in place of to investigate it is said 'to dig.' Ill.

7344. 'To dig waters to drink about the river'=to investigate truths, which they would apply to falsities.

8902⁵. 'To be thrust through' (Is. xiii. 15)=the extinction of faith and charity.

9085. 'When a man hath dug a pit' (Ex. xxii. 33)=if he himself has devised it. . . 'To dig'=to receive from himself, or to devise.

9125. 'If a thief be taken in the digging through' (Ex. xxii. 2)=if it does not appear that good or truth is being taken away. 'A digging through'=the perpetration of evil in secret; and, when it is said of a thief, the taking away of good or truth by means of falsity from evil so as not to appear. Ex. and Ill.

—². 'To dig through the wall' (Ezek. viii. 8)=to enter into what is hidden, and to see what they are doing.

—³. 'To dig through into Hell' (Amos ix. 2)=to hide themselves there, thus in the falsities of evil.

—⁴. The reason 'to dig through a house'=to take away the good of another in secret, is founded on the representatives in the other life: there, when the Angels are discoursing about falsity destroying good in secret . . . it is represented by the digging through of a wall.

—⁵. 'He would not have suffered his house to be broken through' (Luke xii. 39) . . . 'To break through the house'=to do it in secret.

9836⁴. 'To thrust through every shoulder' (Ezek. xxix. 7)=to deprive of all power of apprehending truths.

H. 462a⁷. He was seen to dig out a trench under his feet . . .

E. 403²⁰. That 'he would dig about it' (Luke xiii. 8) =that they would henceforth be instructed by Christians . . .

411⁶. The soil which is dug from the pit=good from the Lord; wherefore it is said, 'the digging out—*effossio*—of the pit' (Is. li. 1).

537⁹. 'To dig' (Num. xxi. 18)=to investigate and collect.

Digest. *Digerere.*

Digestion. *Digestio.*

A. 3570^e. Some serve as means for a kind of digesting . . .

P. 296¹⁴. The stomach rolls about the food, opens and separates it by means of solvents, that is, digests it.

D. 1272^o. So that there is no digestion.

D. Min. 4826⁷. The stomach corresponds to the desire of knowing, for the sake of use, thus of digesting those things which are of use . . .

Dignitary. See LEADER—*Antistes.*

Dignity. *Dignitas.*

See HONOUR.

A. 949. Some of these . . . had been in considerable dignity.

995⁴. Very many who have lived in . . . dignity, etc. . . . are among the blessed . . .

1507. Having been born in dignity, he had contracted a sphere of pre-eminence . . . 1508.

1774. They who have done good . . . for the sake of dignity . . .

3913³. The natural man seems to himself to have life, when he is exalted to dignities . . . But the spiritual man seems to himself to have life in humiliation . . . not that he despises dignities, provided that by them as means he can be of service to his neighbour . . . nor does he reflect upon the dignities to which he is advanced for the sake of himself, but for the sake of those uses . . .

3957⁴. In the other life, man leaves many things behind . . . such as cares respecting promotion to dignities.

—⁶. If there has been an aspiring to dignities . . . he will then think the same things.

3993⁹. If anyone loves himself above others, and from this love studies . . . to be exalted to dignities . . . and yet adores God . . .

4947. They have not been proud . . . although advanced to dignity . . .

5025. Spiritual truth and good will that man should take no pleasure in dignities . . . but in offices . . . and should thus take pleasure in the use of dignities. The merely natural man . . . makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies . . . the slave . . .

5721. The most stubborn of all . . . are those who had been established in dignity . . .

9120. He who is able to come to dignity, if he sees that another would be more useful . . . N. 136.

9182². Unlawful conjunction is that which takes place from . . . an affection of dignity of person . . .

10409². They had confirmed themselves . . . from the fact that man does not come to dignity and wealth from any Divine aid . . . since the wicked are often raised to dignities and become rich in preference to the good . . .

—³. They believe that to be exalted to dignities, and to become richer than others, is the very good which the Divine gives to man . . .

10796. Priests ought to have dignity and honour on account of the holy things they discharge . . . N. 317.

H. 364 (h). That dignities and wealth are not real blessings. Refs.

389. Hence, also, (in Heaven) dignity is adjoined to every employment, according to the dignity of the use; but still an Angel does not claim dignity for himself, but gives all to the use . . .

563. Some Spirits . . . said that they had been established in great dignity in the world, and that they deserved to be preferred above others . . .

564. He who exercises dominion from love towards the neighbour . . . in proportion as he is exalted to dignities above others, is glad; not for the sake of the dignities, but for the sake of uses . . . Whereas, he who exercises

dominion from the love of self . . . courts dignities not for the sake of the good offices . . . but that he may be in eminence . . .

N. 321. A governor who believes that the dignity of a government is in his own person, is not wise.

P. 215. That temporary things relate to dignities and riches, thus to honours and gains in the world. There are many temporary things, yet they all relate to dignities and riches.

—². What and whence dignities and riches are. Ex.

— . In the most ancient times, dignities and riches were quite different from what they afterwards successively became. In the most ancient times, dignities were such only as there are between parents and children, which dignities were dignities of love, full of respect and veneration, not on account of birth from them, but on account of instruction and wisdom from them . . . This was the only dignity in the most ancient times . . . This dignity was in the father of the family . . . But after those times there came in the love of dominion . . . Thence originated degrees of dignities, and also honours according to them; and, with these, the love of self, and the pride of one's Own prudence.

—⁶. The quality of the love of dignities and riches for their own sake; and . . . for the sake of use. Ex.

— . The love of dignities and honours for the sake of dignities and honours is the love of self, properly the love of dominion from the love of self . . . But the love of dignities and riches for the sake of uses, is the love of uses . . . As to the love of dignities and honours for their own sake . . . it is the love of the proprium, and man's proprium is all evil . . .

—⁹. But as to dignities and riches not for their own sake, but for the sake of use; it is not the love of dignities and riches, but the love of uses, to which dignities and riches are of service as means; this love is heavenly. —¹¹.

—¹¹. These, although they are in dignity and opulence, still do not regard dignity and opulence otherwise than as means to perform uses, thus to be of service and to minister.

—¹². Very many who are in dignity and opulence, also perform uses, but do not know whether they perform uses for the sake of self or for the sake of uses . . . The difference between them can with difficulty be known by man. Ex.

217. From which it is evident, that dignities and riches with those who are in Heaven, in the world had been blessings; and with those who are in Hell, in the world had been curses.

—². To which it is to be added, that dignities and wealth seduce some, and some they do not seduce. They seduce, when they excite the loves of man's proprium . . . but they do not seduce, when they do not excite that love.

—³. Therefore, everyone is in dignity and honour, according to the laws of the kingdom, according to the dignity of the thing in whose function he is.

—⁴. That when dignities and wealth are blessings, they are spiritual and eternal; and when they are curses, they are temporary and perishable.

— . There are dignities and wealth in Heaven as in the world . . .

— . The dignities and wealth themselves are spiritual in the Spiritual Kingdom, and celestial in the Celestial Kingdom; consequently, those have dignities and wealth above others who have love and wisdom above others. These are they to whom dignities and wealth had been blessings in the world.

—⁵. From this it may be evident, what is the quality of spiritual dignities and wealth, that they are of the thing, and not of the person. A person who is in dignity there, is indeed in magnificence and glory like that of kings on earth; but still they do not regard the dignity itself as anything; but the uses . . . They do indeed receive the honours, each those of his own dignity; but they do not attribute them to themselves, but to the uses themselves . . . Such, therefore, are spiritual dignities and wealth, which are eternal.

—⁶. But the case is different with those to whom dignities and wealth in the world had been curses. Because they attributed them to themselves . . . they are in Hell, and are vile slaves there . . . Wherefore, as these dignities and wealth perish, they are called temporary and perishable. Sig.

—⁷. That the dignities and wealth which are curses, relatively to the dignities and wealth which are blessings, are as nothing to everything; and as that which in itself is not, to that which in itself is.

220⁵. Temporary things . . . relate to dignities and wealth . . .

—⁸. Dignities with their honours are natural and temporary, when a man regards himself, as to person, in them; and not the commonwealth and uses . . . But the same dignities with their honours are spiritual and eternal, when a man regards himself, as to person, as being for the sake of the commonwealth and uses . . . If he does this, the man is then in the truth, and in the essence of his dignity and of his honour. Whereas, if he does the other, he is then in the correspondence and the appearance; and if he confirms these with himself, he is in fallacies; and is no otherwise in conjunction with the Lord, than as those who are in falsities and thence in evils . . .

227³. Outwardly, like other men . . . they have sought for dignities . . .

250. The worshipper of self and of nature believes dignities and wealth to be the highest and the only happinesses . . . and if he thinks at all about God . . . in his worship there lies hidden . . . that he may be raised by God to dignities still higher, and to wealth still greater; and if he attains these, his worship goes off more and more to exterior things . . . He does the same, if he is cast down from the dignity and opulence on which he has set his heart. What, then, are dignities and wealth to the wicked but stumbling-blocks? Not so, however, to the good, because they do not set their heart on them; but on the uses or goods, to the performance of which dignities and wealth are of service as means.

—². Moreover, what is dignity, whether greater or less? . . . Is it in itself anything but an imaginary affair? . . . Are these in a greater degree of happiness

from their dignities? . . . Their domestic servants can be in a greater degree of happiness, when it is well with them . . . What, then, is dignity, if it be not of the thing or use, but an idea?

—³. Why the Divine Providence permits the impious at heart to be raised to dignities and enriched with wealth. Ex. . . Wherefore, the Lord rules the impious at heart, who are in dignities, by the celebrity of their name, and incites them to perform uses . . .

—⁴. Inquire how many there are in kingdoms at the present day, who aspire to dignities, that are not loves of themselves and the world. Will you find fifty in a thousand who are loves of God? and among these only a few aspire to dignities. . .

—⁵. 'The mammon of unrighteousness' means the Knowledge of truth and good possessed by the evil, and which they use only to procure for themselves dignities and wealth.

R. 153^d. This (infernal) had been in dignity; this in opulence . . .

M. 7^d. In the Heavens . . . there are governments . . . and therefore there are greater and lesser Powers and dignities . . .

250. Inequalities as to dignities (a cause of cold in marriage).

—². But in the Heavens there does not exist any inequality . . . of dignities . . . As to dignities, all there regard others according to the uses they perform; the more eminent in condition regard the lower as brethren; nor do they set dignity before the performance of use; but the latter before the former . . .

262^e. These regard dignities no otherwise, than as means to perform uses; the latter they set far above dignities; but the former set dignities far above uses.

266^g. (The Angels said,) The dignities in which we are, we do indeed seek, but for the sake of no other end, than that we may be able to perform uses more fully . . . We feel that the honours of the dignities are outside of us . . .

T. 300^e. He casts reproach upon their majesty and dignity . . .

403. The love of self, which is chiefly the love of dignities . . .

—⁶. There are also administrations in Heaven, and dignities attached to them . . .

412^d. Dignities are dispensed according to the presidencies over communities . . .

D. 2515^e. In the Lord's Kingdom, no one is esteemed by virtue of his dignity and learning in the life of the body.

2516. In that Kingdom, there is nothing but joys . . . not from the assumed dignity . . . What is there sought in the world through dignities and wealth, except joys . . .

2683. Not proud . . . although in dignity . . .

3167. Persons in the world endowed with dignity, as those who have been born kings, and have drawn this from infancy, that they are endowed with dignity . . . are not able to hide or reject this sphere for . . . perhaps

100 or 1000 years. Still, the sphere of this dignity is so conjoined with a sphere of probity and goodness, that it is not offensive to anyone . . .

3228. This murderer . . . because he had aspired to the highest dignities . . .

3711. As those in Holland, who despise dignities . . .

3929. It was granted to speak against their dignity . . .

4734^e. Some who have been in much dignity in the life of the body, are among (these robbers.)

5462. The like takes place with those who are in offices and in dignity, and think only of themselves: many Swedes of family are such, because they almost all affect dignities, and also titles, merely to be eminent . . .

5832. Among these adulterers there were a number established in dignity . . .

D. Min. 4736. But when such were present as were not learned . . . but had lived in good, and had been established in dignity, at once there was light, and they understood everything.

Dijudication. *Dijudicatio.* A. 9159.

Dilation. *Dilatio.* D. 626.

Dilection. *Dilectio.*

P. 106². The derivations of heavenly love are affections of good and truth, properly dilections. . . The affections of heavenly love, which are properly dilections . . .

T. 388⁶. Does not man think from some dilection? Take away dilection, can he think anything? (The word used in the parallel passage in R. 655⁶, is *affectio.*)

409. Therefore the Lord has in so many places taught dilection, that is, charity.

Diligence. *Assiduitas.*

E. 101. Diligence in instructing. Sig.

Diligence. *Diligentia.*

Diligent. *Diligens.*

H. 364. The poor who are industrious and diligent in their work . . .

D. 5666. These are tokens of diligence . . .

5668. They are dressed according to their diligence . . .

Dimension. *Dimensio.*

A. 650. There is a trinal dimension of all earthly things; but such dimensions cannot be predicated of celestial and spiritual things: when they are predicated, abstractedly from the dimensions, there is meant greater or less perfection, and also its quality and quantity.

4482. By the dimensions there . . . are perceived states of good and truth . . . 4489².

H. 197. The reason such things are meant by these three dimensions . . .

W. 185. See DEGREE at these refs. 190.

D. 5623². These spaces are varied as to distances and dimensions.

E. 629⁴. The reason these things are signified by these three dimensions . . .

630⁸. By their dimensions is signified their quality.

Diminish. *Diminuere.*

Diminution. *Diminutio.*

Diminutive. *Diminutivus.*

A. 1392. These communications take place without any diminution with him who communicates . . .

1748. This, being in the diminutive, = what is lowest of all.

1856. Four is a kind of diminutive (of forty).

9003. 'Not to diminish' (Ex. xxi. 10) = not to deprive.

H. 593. The equilibrium between the Heavens and the Hells is diminished and increased according to . . .

D. 3376. This Hereditary was diminished . . .

3682°. With diminution of the veil . . .

E. 650¹. That these affections will in some other way perish through evils, is signified by 'they are minished and bowed for the vehemence of wickedness and sorrow' (1's. cvii. 39).

Can. Redemption ii. 12. According to the degree in which this equilibrium is raised, the happiness of the Angels of Heaven . . . is diminished.

Dinah. *Dinah.*

A. 3964. 'And called her name Dinah' (Gen. xxx. 21) = the quality. . . The quality which Dinah represents and signifies is everything of the Church of faith in which there is good. . . In the Original Language, 'Dinah' means judgment.

4427. 'Dinah went out' (Gen. xxxiv. 1) = the affection of all things of faith, and the Church thence; (for) 'Dinah' = the affection of all truths, and the Church thence. Refs. and Ex. 4437. 4449.

4429°. For by 'Dinah' is represented the external Church, such as was instituted with the descendants of Jacob.

4439. 'Jacob heard that he had defiled Dinah his daughter' (ver. 5) = conjunction not lawful with the affection of truth, which is of the external Church here represented by 'Jacob.' . . 'Dinah' = the affection of all things of faith and the Church thence.

4456°. The conjunction of the interior truth, which is 'Shechem,' with the affection of exterior truth, which is 'Dinah.'

4475. 'Dinah,' who is here 'the daughter of Jacob' = the affection of truth of the Ancient Church.

4498. 'The brethren of Dinah' (ver. 25) = the truths and goods of that Church. . . 'Dinah' = the affection of truth, thus the Church.

4502. 'They took Dinah out of the house of Shechem, and departed' (ver. 26) = that they took away the affection of truth from those who were of the remains of the Most Ancient Church.

4504. 'Sister,' here, = the truth of faith; because by 'Dinah,' who here is 'the sister,' is signified the affection of all things of faith . . . And as she was not given by her brethren to Shechem for a woman, but remained with them defiled, afterwards by her is represented the opposite . . . namely, the affection of all falsities, thus a corrupt Church. 4522.

6024°. 'And Dinah his daughter' (Gen. xvi. 15) = the Church.

Dining-room. *Cenaculum.* Coro. 33°.

Dinner. *Prandium.*

A. 3596°. The dinners and suppers in the Primitive Church involved nothing else. 7996°. 9412.

N. 215. That dinners and suppers signified consociation through love. Refs.

M. 11°. You are invited to dinner.

T. 433. That the diversions of charity are dinners, suppers, and social intercourse.

— But the dinners and suppers of charity only exist with those who are in mutual love from a like faith. In the Primitive Church among Christians, there were dinners and suppers for no other end . . . Suppers with them signified consociations and conjunctions in the first state of the establishment of the Church; for evening, when they took place, signified this state; but dinners, the same in the second state, when the Church was established; for morning and day signified this state. At table, they conversed on various subjects, both domestic and civil, but especially on such as pertained to the Church; and because they were feasts of charity, on whatever subject they spoke, charity with its joy and gladness was in their speech. The spiritual sphere which reigned in those feasts was a sphere of love to the Lord and of love towards the neighbour, which cheered the disposition of everyone, softened the tone of everyone's words, and carried festivity from the heart to all the senses. For there emanates from every man a spiritual sphere . . . and it interiorly affects his associates, especially at feasts . . . Inasmuch as such consociations of dispositions were signified by dinners and suppers, or by feasts, they are mentioned in the Word; and nothing else is there meant by them in the spiritual sense . . .

E. 695°. 'To make a dinner or a supper,' and 'to bid to them' (Luke xiv. 12) = to do good and teach truth to the neighbour, and so to be consociated as to love.

Diogenes. *Diogenes.*

M. 182. They said, Diogenes with his scholars abides under Helicon, for the reason that he accounts worldly things as nothing, and revolves only heavenly things. T. 693.

Dip. *Intingere.*

E. 438°. 'Dipping his foot in oil' (Deut. xxxiii. 24) = the good of love from which are the truths of the Word in the sense of the letter.

Dippel. *Dippelius.* D. 3485. 3497. 3890. 5962. 5995. J. (Post.) 40.

Direct. See under INTEND.

Direct. *Dirigere, Directus.*

Direction. *Directio.*

Directly. *Directe.*

A. 4145. Good flowing in directly.

4206. That which comes directly from the Lord. Sig.

5145. Without any direction on the way . . .

H. 124. From Whom is all direction and determination.

142°. Direction in Heaven differs from direction in the world . . . Direction in the world is what is called centripetence, or gravitation . . .

151°. As all the direction of their interiors . . . is according to the love.

W. 125. They see Him directly . . .

M. 71. They who approach Him directly . . .

T. 613. The opposite direction of the interiors of their minds . . .

692⁷. For the interiors of their minds were bent from their direction . . . towards God, into a direction more and more oblique, outwards into the world . . . and at last they were inverted into the opposite direction, which is downwards to self.

D. 217. There does not exist the least thing, which does not come from the direction of God Messiah . . .

248. When the ultimate Heaven is not directed through Angels . . .

— Wherefore, direction through Angels is always at hand . . .

254. All of whom God Messiah arranges and directs.

288. It was also conceded to them to direct my hand . . . 557.

295°. Each and all things are so directed by God Messiah . . .

364°. Similar things are induced on them by an imaginative direction.

454. By virtue of a direction of words by them . . .

636. For the directions are taken from the face.

693. That in the other life, each and all things are directed to conjunction through love.

2980. By the direction of the sight to objects in the street . . .

3759. Wherefore, Spirits are not able to speak otherwise, than according to the direction of the vessels . . .

4041. Thought is the sole direction of the vessels of the memory . . . 4042.

4042. So that when the vessels of the memory are directed, the Spirit who is speaking is not able to speak otherwise.

4605. The externals of man are continually directed, in like manner as the internals, by the Lord; the direction of the Lord is into primes and into ultimates; thence the mediates flow in their order. That the ultimates are directed equally as the primes . . .

5679°. Whereas, if it is said directly, that it is so, it is not believed.

Director. See MODERATOR.

Direful. *Dirus.*

Direfulness. *Diritas.*

A. 2269°. See DECEIT at this ref.

7686°. Direful persuasions . . .

H. 587⁴. Their direfulness increases as they are nearer the west . . .

P. 38°. These delights . . . are afterwards turned into direfulnesses.

D. 180. Their phantasies are direful and cruel . . .

193². They then speak direful and filthy things.

286°. From that direful infernal tun.

318°. They said they had seen most direful things.

1383. According to the direfulnesses of their hearts . . .

4596³. Otherwise their state would be in the highest degree lamentable, from the direfulness in which they are.

E. 888°. The reason that 'to be tormented before the holy Angels, and before the Lamb' = the direfulness of Hell according to the falsification and thence the destruction of Divine truth and Divine good, thus of the Word, is that the direfulness of Hell or the torment there, is entirely according to these things . . .

Dirt. See under CLAY-*lutum*; and DEFILE.

Dirt, Mire. *Coenum.*

Dirty, Miry. *Coenusus.*

See CLAY-*lutum*.

A. 940⁴. When he desired to eat, nothing was offered him but dirt.

2702¹⁵. 'The miry places and the marshes' (Ezek. xlvii. 11) = things inapplicable and impure.

6669². 'Enter into the mire, and tread the clay' (Nahum iii. 14).

—³. 'Out of the mire of clay' (Ps. xl. 2).

— 'As the potter treadeth the mire' (Is. xli. 25).

7519⁹. 'To enter into the mire' = into falsity; 'to tread the clay' = evil.

D. 1196. He was long in that dirty city . . . where the streets are nothing but dirt and mud . . . and where he had been fed with nothing but dirt . . .

4428. It was granted to say to him, that these (treasures) are nothing, like earthly dirt; so that if he had a chamber full of such golden things, or if he had another full of mud and dirt, the one would be of no more value than the other. . . He said, that . . . such things are sometimes turned into dirt . . .

E. 355²³. 'The mire of the streets' (Zech. x. 5) = falsities.

513⁷. Those who cannot be reformed because they are in the falsities of evil, are signified by, 'The miry places and the marshes which are not healed, and go away into salt' (Ezek. xlvii. 11).

Dirt. *Sordes.*

Dirty. *Sordidus, Sordescere.*

Sordidly. *Sordide.*

A. 938. The sordidly avaricious . . . 4751². H. 488⁴.

939. The ideas of thought of those who have been sordidly avaricious, are turned into dirty phantasies . . .

944. Women who, from a mean and low condition, have become rich . . .

2755. They love nothing more than dirt and excrements . . .

[A]. 3147. The dirtinesses of the natural man are all those things which are of the love of self and the love of the world : when these dirtinesses are washed off, goods and truths flow in.

—⁹. Washing (with water) only purifies from the dirt which adheres : (but) it involves . . . purification from that dirt which inwardly cleaves to man . . . Avarice, hatred, etc., which are spiritual dirtinesses . . .

3993¹⁰. If anyone believes himself pure from sins . . . as he who is washed from dirt with water . . . 7318³.

4793^e. They were afterwards cast into a ditch abounding with loose dirt. . . Such Spirits correspond to the dirty little hollows in the outermost skin . . . 7419.

4948. In their houses there is nothing but dirt ; they also seem to themselves to carry such things ; for they correspond to such a life . . .

5185^e. Nor do they abstain from dirtinesses.

5246². This state . . . appears like a mist exhaled from dirty places.

5395^e. They who have lived only for self and pleasure . . . pass their time in dirt.

10407⁴. For it is sordid avarice . . .

H. 299. These Spirits love things undigested . . . such as those of filthy meats in the stomach.

362. The rich who have not believed in the Divine . . . are in Hell, where are dirt, misery, and want.

363². Riches with those whom they had served for evil uses, are turned into dirt ; with which they also they are then delighted . . . The reason they are then delighted with dirt, is that filthy-*spurcae*-pleasures and disgraceful acts, which had been with them the uses from riches, and also avarice, which is the love of riches without use, correspond to dirt : spiritual dirt is nothing else.

491. They who . . . have need only to reject natural dirtinesses with the body . . .

R. 948. 'He that is filthy, let him be filthy still' (Rev. xxii. 11) = that from those who are in falsities, truths will be taken away . . . By 'him who is filthy' or unclean, is signified him who is in falsities. Refs. Hence it follows, that by 'he that is filthy, let him be filthy still' is signified, that he who is in falsities will be still more in falsities.

D. 2843. (Such) love nothing more than dirt and excrements.

— . When I was walking in the street, they carried away my eyes . . . to wherever there were dirt, excrements, and intestines. 2852.

2901. On those who observe dirt.

4861. They dwell in marshes and in the most dirty places.

Disagree. See DISSENT.

Disagree. *Discordare.*

Disagreement. *Discordantia.*

Discord. *Discordia.*

Discordant. *Discors.*

A. 1322. That they were all discordant, or that the one was against the other. Sig.

— . The concord of the mouth is nothing when there is discord of the heart.

1568³. In order to know, what makes correspondence and agreement of the external man with the internal, and what makes disagreement . . .

—⁴. The things which agree can never be together with those which disagree . . . The things which disagree are of man and his proprium. 1577.

1577. That there ought to be no discord between them. Sig.

3913³. Of himself, the natural man does not at all agree with the spiritual, but so greatly disagrees as to be altogether opposite to him . . .

4121^e. Therefore, they who have been of discordant disposition are dissociated.

4302. Such things as do not disagree with genuine truths . . .

5182². It is fundamental that thought and speech in themselves should agree in everyone in a Society, otherwise what is discordant is perceived as a troublesome harsh noise . . . Everything discordant, too, is disuniting, and is an impurity, which is to be rejected. This impurity from discord is represented by what is impure in the blood . . .

8630. See AGREE at this ref.

H. 290. In the world, it is called peace . . . when enmities and discords cease among men.

479⁹. If he is a good Spirit, all things discordant or dissident are taken away.

—⁵. Animals know their proper food, and seek for those things which agree with their nature, and are averse to those which disagree.

P. 224^e. The sound of the speech (of hypocrites) is quite discordant with their interior thoughts ; and by the disagreement they are detected.

M. 171². See DIFFER at this ref.

236. Whence come indifference, discord . . .

243. These falsities are like discords of various tones, which, by skilful adductions and insinuations, are drawn into harmony.

B. 16. The Third Part will demonstrate the disagreements between the dogmas of the present Church and those of the New Church.

T. 647^e. Besides many other disagreements.

648. From this brief review of the disagreements or dissensions-*dissensuum* . . .

— . As there is such a discord and dissension . . .

E. 785. The disagreements of their doctrinals with the Word. Sig.

— . For the doctrine which disagrees with the Word is dead.

—². As these things (in the Word) disagree with that Religiosity . . .

—³. In order that everyone may see the disagreement . . .

786. The disagreement apparently removed . . . Sig.

— . When doctrine disagrees with the Word, it is no longer a Church . . .

Disagree. *Dissidere.*

Disagreement. *Dissidentia.*

A. 7046². How greatly (with such) the interiors disagree with the exteriors . . . With him who is in sincerity . . . there does not exist such disagreement . . .

8250². In the other life, the disagreement (between speech and thought) is clearly perceived in every word and tone; and the Spirit is cast out in whom there is such a disagreement . . . D.1124¹.

9255. They who are outside the Church are meant by 'an enemy,' because they disagree as to the good and truth of faith . . . 9256.

—². They are called 'enemies' from spiritual disagreement . . .

9257. 'Hatred' = the aversion and disagreement which there is between truths and falsities, and also between goods and evils.

9261. The removals to a distance which appear in the Spiritual World, are according to the dissimilitudes, disagreements, and aversions as to those things which are of the spiritual life . . . As soon as they disagree, they are separated and removed from each other; and this takes place according to the degree of the disagreement.

9375. Without any disagreement . . .

H. 4792. See DISAGREE—*discordare*—at this ref.

494^e. If the minds of the married partners had disagreed with each other . . .

M. 272. Not as to the internal affections, if these disagree and appear.

286. If the disagreements of their minds should break out into open enmities . . .

D. 1124¹. The disagreements of thoughts and speech, derived from use in the life of the body, are so plainly manifested by Spirits, that they know at once, from every tone of the voice . . . For nothing disagreeing between thought and speech can be tolerated in the Heaven of good Spirits . . . For it is better for a Spirit to be entirely depraved, than thus disagreeing . . . Hence, evils are reduced to their falsities . . . so that there may be nothing of disagreement—*dissidium*—within.

1169. It is perceived in every word, or idea, that in idea he disagrees with truth and good . . .

2455. That the interiors . . . disagree with the exteriors.

2775. The Spirits of the interior sphere clearly observe, how the thoughts disagree with the speech. —^e.

2937. When yet the thought entirely disagrees . . .

5252^e. See DISAPPEAR at this ref.

E. 140⁶. The disagreement (of the will and understanding) appears manifestly with evil Spirits, when they are turned to good Spirits . . .

Disagreement. *Dissidium.*

A. 4799^e. Such a disagreement of the interiors and exteriors . . . They know nothing whatever about such a disagreement . . . 8383^e. D.594^e.

6766. Not yet so far advanced in the truth of faith as to take away the disagreements within the Church. Sig. —. Quarrels or disagreements.

8112. When there comes forth any slight disagreement among (the Spirits of Jupiter) . . . These are the signs of the disagreement: but the disagreement among them is quickly adjusted. D.614.

10490⁴. It treats . . . of the disagreements (during temptations) between the evils and falsities which are from Hell, and the goods and truths which are from the Lord.

T. 4². From which disagreement it results . . .

D. 1793. They who cause disagreements and enmities among others . . . in order to rule. 1802.

5042. He sowed disagreements from intestine hatred . . .

E. 365. The Word not understood, whence come disagreements in the Church. Sig.

—⁴. That there will no longer be a disagreement—*dissidium*—between the internal and the external man. Sig. —.

532¹¹. That there will be a disagreement between good and truth, and between truth and good. Sig.

650³⁴. That there will no longer be any disagreement between truths and falsities, and between goods and evils. Sig.

1035². Truth from Heaven acts into the understanding, and at the same time falsity from Hell; hence there takes place a tearing asunder—*dissidium*—in the mind . . .

D. Wis. xi. 2a^e. Hence come heresies, disagreements . . . of differing dogmas in the Church.

Disappear. *Disparare.*

Disappearance. *Disparatio.*

A. 9154^e. Then truths disappear . . .

9212. If scientific truths disappear through fallacies from sensuous things. Sig.

— . By this is signified the disappearance of truths through fallacies from sensuous things.

9213⁵. When they dissent, they disappear from the eyes of those who dissent. H.194.

9216⁶. Wherefore, if the ultimates are parted, the interiors also are dissipated.

H. 479⁴. In proportion as anyone acts and speaks against his love, his face begins . . . not to appear, and at last he totally disappears, as if he had not been there. W.369.

W. 167^e. It disappears in a moment.

252². After a brief stay there, he disappears.

T. 797^e. As soon as they were gone, these shapes disappeared.

D. 5252^e. As soon as a Spirit disagrees in opinion with another, he disappears.

5531. When Spirits who are not yet vastated turn towards them . . . they as it were disappear from sight . . .

Discern. *Discernere.*

Discernment. *Discretio.*

See DISCRETE.

A. 425^o. These are afterwards distinguished from each other; so that some are retained, but others removed.

723^o. For the Intellectual discerns between apparent truths and truths themselves . . .

7786. 'That ye may know that Jehovah doth distinguish between the Egyptians and Israel' (Ex.xi.7)= the nature of the difference between those who are in evil and those who are in good.

9425^e. They do not discern between truth and falsity . . .

10156^o. They can well distinguish between these (scientifics), adopting those which . . . and rejecting those which . . .

H. 487². They distinguish between the things which are of light and of shade.

P. 318⁸. The latter and the former can be but little distinguished, because one cannot distinguish between the light of confirmation and the light of the perception of truth.

M. 439^e. The Angels distinguish in the extremes what is lascivious from what is not lascivious, as one distinguishes a fire of dung . . . from a fire of spices . . . and this from the difference-discrimine-of the internal delights . . .

T. 412^e. Although not discerned in the world, they are discerned in Heaven.

428. But after death these are well discerned . . .

D. 399. So that the difference is scarcely discerned . . .

696^o. Thus, also, are they discerned, as to their quality . . .

1004. They who discern the inmost essences . . .

4627⁸. From this light is . . . the faculty of judging, of discerning, and of choosing.

4756. They who had injured virgins, without distinction . . .

5138. They speak lies, without any discernment, or distinction.

J. (Post.) 241. Thus they could not distinguish good from evil . . .

Discerption. See REND.

Discharge. See under FUNCTION.

Discharge. *Egerere.*

P. 184^e. Like poison kept within, and not discharged.

Discharge. *Exonerare, Exoneratio.*

A. 9572. There the foul and superfluous things are discharged . . .

N. 487. The discharges of the spiritual man take place in the natural, and through it.

P. 296⁸. Discharging them through unknown ways.

Disciple. *Discipulus.*

See under TWELVE.

A. 1690². No more (of the Lord's temptations) were disclosed to the disciples.

3354^e. By these things being said to the disciples, is signified that they are said to all who are of the Church.

3387⁴. Hence it is evident, what kind of an idea of the Lord's Kingdom the disciples had . . . 3417². 3857⁶.

3857⁷. If they had been told that 'the disciples' did not mean themselves; but all who are in the good of love and of faith . . . they would have rejected the Word, and left the Lord . . .

4535^e. It is said by the Lord that He would be with the disciples even until the consummation of the age, because by the Lord's twelve disciples similar things are signified as by the twelve tribes of Israel, namely, all things of love and faith, thus all things of the Church. 9410³.

4599⁵. It here treats (Luke xiv.27) concerning the temptations which they undergo who are of the Church, and are there called the Lord's disciples . . . That they never overcome of themselves . . . but from the Lord, is signified by, 'He who doth not deny all that he hath cannot be My disciple' (ver.33).

6756^e. He also calls His disciples 'brethren' . . . By the disciples in the representative sense are meant all who are in the truths of faith and the good of charity.

7418². By the disciples here are not meant the disciples, but all things of the Church, thus all things of faith and of charity. Refs.

8902². By the disciples are signified all things of the truth and good of faith and of charity. Refs.

9212⁶. The disciples represented the Lord's Church as to truths and goods. Refs.

9404. Like things (to those signified by 'the seventy elders') are signified by the Lord's seventy disciples.

9942¹². By the twelve disciples were represented all who are in goods and truths from the Lord; in the abstract sense, all the goods of love and truths of faith from the Lord. Refs.

10087². The Lord's twelve disciples represented all things of love and faith in the complex. Refs.

10227¹⁸. He who does not do this cannot be instructed by the Lord, that is, 'cannot be His disciple.'

10490⁷. 'To be the Lord's disciple'=to be led by Him, and not by self; thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man.

10683⁶. 'A disciple' (Matt.x.42)=the truth of life; 'a prophet,' the truth of doctrine.

—7. 'The disciples'=all things of love and faith in the complex, thus in especial those who are led by the Lord. Refs.

N. 122. That the Lord's twelve disciples represented the Church as to all things of faith and charity in the complex; in like manner as the twelve tribes of Israel. Refs. J.57 (o).

S. 51⁷. By His twelve disciples is meant the Church

as to all the truths and goods which it has from the Lord through the Word.

P. 230³. 'A disciple' (Matt.x.41)=the state of those who are in some spiritual things of the Church.

R. 5. See APOSTLE at this ref.

S³. 'A disciple' (Matt.x.41)=charity, and at the same time faith from the Lord.

79². By the Lord's disciples are meant those who are being instructed by the Lord in the goods and truths of doctrine; but by 'the apostles,' those who after having been instructed, teach them. III.

174. For the twelve disciples represented all things of the Church as to its goods and truths.

325³. The Lord says these things to the disciples; but by the disciples are meant all who worship the Lord and live according to the truths of His Word.

M. 261. After the times of instruction they who have become intelligent are let out from thence, and these are called the disciples of the Lord. T.661.

T. 4. Some months ago, the Lord called together His twelve disciples, now Angels, and sent them out into the universal Spiritual World, with a command to preach the Gospel anew there. (See also 108. 791.)

798². The disciples of Godoschalcus . . .

D. 1216. On the twelve disciples of Jesus.

— . There was an inquiry among Spirits about the disciples . . . why men of a lower condition, such as fishermen, were chosen . . . and as I heard them, it is allowable to relate thus far: that at that time very many were imbued with nonsense, so that they could not apprehend the things of faith, as the unlearned could . . .

1217. The reason there were twelve, was that each might represent that which a tribe of Israel does . . . wherefore such were chosen as were like those things which they represented.

3440. Also the other, who was his disciple . . .

E. 25². The disciples=all those who are in goods and thence in truths.

102⁶. 'A disciple' (Matt.x.41)=good from truth.

—^e. That 'a disciple'=good from truth, which is the good of charity. Refs.

122². This is described by its being said, that the Jews and others will persecute the Lord's disciples . . . for by the Lord's disciples are meant all who are in truths from good, thus who are in truths from the Lord; and therefore in the abstract sense . . . are meant the truths and goods themselves which are from the Lord through His Word. —³, III.

— . That by the Lord's twelve disciples are meant all things of faith and love in the complex, thus all the truths and goods of the Church. Refs. 206⁴. 332². 785⁵.

409⁸. 'Disciple' (Matt.x.24) is said from good; and 'servant,' from truth.

556¹⁷. This Spirit could not be cast out by the disciples, because the falsities for which he had fought could not as yet be dispersed by them; for as yet they

were not such; wherefore the disciples were blamed by the Lord on that account.

594². For the Church is represented in the Word by the disciples . . .

624⁶. 'A disciple' (Matt.x.41)=the good of doctrine from the Lord. — .

695⁹. 'A disciple' (Matt.x.41)=the truth and good of the Word and of the Church. —¹⁰.

731^e. By the disciples are meant all who will be of His Church.

Discipline. *Disciplina.*

A. 1551^e. 'This word is a discipline of vanities' (Jer.x.8). E.587⁶, Ex.

W. 333. The branches of learning . . . M.207².

T. 407. By means of exhortations, disciplines, and penalties . . .

E. 750²². To receive discipline. Sig.

Disclose. *Detegere.*

Disclosure. *Detectio.*

A. Title. The Arcana Coelestia contained in the Holy Scripture unfolded.

2333². This correspondence is most constant, but the nature of it has not yet been disclosed.

3688². The things which are contained in the internal sense are not only to be disclosed, but are also to be explained.

5573. The first thing that was disclosed concerning them . . .

— . By which they hindered their being detected . . .

7293^e. The Divine truth at this day disclosed. Sig.

H. 236⁴. I have heard the Angels disclosing the life of another solely from hearing him.

462a. All their deeds were disclosed and recounted from their memory . . .

463². The reason was also disclosed . . .

J. 73^e. Therefore the spiritual sense of the Word is now disclosed.

W. 201. From the visible things in the natural world, it is only discovered . . .

R. 391. 'Seven trumpets' = the exploration and disclosure of the states . . .

449. It was then disclosed that . . . Sig.

483. In order that their falsities may be disclosed and thus abolished.

670. In order that the evils and falsities of the Church might be universally disclosed. Sig.

672. Those truths and goods by means of which the evils and falsities of the Church are disclosed. Sig. 673.

M. 133^e. By means of which they might unroll and disclose this arcanum.

532². The science of correspondences is now disclosed by the Lord . . .

T. 206. The reason the science of correspondences was not disclosed after those times . . .

360. Wherefore, this great arcanum is to be disclosed.

[T.] 396. These things are disclosed, lest . . .

508^s. Its doctrinal things are continuous truths disclosed by the Lord through the Word.

669. The spiritual sense is disclosed at this day for the New Church . . .

D. 2791. How easily the falsities and crimes of Souls are disclosed in the other life . . .

3483^e. Not even to the disclosure of the operations of the excrements . . .

4320. It was disclosed that he was such . . .

Disconnected. *Plurifarius.* A.9022^e.

Discord. See DISAGREE—*Discordare.*

Discourse. See CONVERSATION—*Sermo.*

Discrepancy. See DIFFER—*Discrepare.*

Discrete. *Discretus.*

Discretely. *Discrete.*

See under DEGREE.

A. 1757. After the separation of the body, human thought becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms of speech.

4530. Colours there . . . are also presented discrete in other forms . . .

8021. The words were not very discrete and separate from each other . . .

8022^e. The ideas which were in the place of words, were discrete, but very little so.

8023. They afterwards spoke with me by means of ideas still less discrete, so that hardly anything interstitial was perceived.

8458^s. Truth is there presented as a discrete quantity; thus as much, or as minute, according to the quality of the truth.

9926^e. (The musical instruments) which give a stridulous and discrete sound, signified spiritual Divine truths; but those which give a continuous sound, celestial Divine truths.

10585. A roll seen, not continuous, but discrete. D.3267.

H. 38. See CONTINUE at these refs. W.185^e. 219^s.

W. 174. See ATMOSPHERE at this ref.

184^e. These degrees are discrete, because they come forth distinctly.

T. 29^s. Therefore the Angels dwell . . . more discretely and distinctly from each other than men.

108^s. The prayer . . . which is determined to a discrete Trinity, and not to a conjoined one . . .

D. 448. As it were a discrete radiation . . .

3345. So that I perceived . . . a continuous, but still generally discrete human . . .

3377. With the Antediluvians this scandal was almost as it were continuous; but with their descendants after the Flood was made by the Lord as it were discrete. Ex.

3399. (The gyres) were at last perceived as if they were continuous, while before they were most completely discrete.

4351. Thus in a certain series, but discrete . . .

5589^e. The speech of brutes is continuous; but that of Spirits is discrete . . . Therefore, with men, it is discrete and articulate.

E. 323. Discrete sounds excite affections of truth . . . continuous ones, affections of good.

Ath. 112. Successive order is not continuous, but discrete, to wit, the one from the other . . .

Discriminate. *Discriminare.*

Discrimination. *Discriminatio.*

A. 1378. From the discriminations of sound learned by use . . .

1624. A brightness which was varied and discriminated by another brightness . . .

3862^e. In the discriminations of light there is everything which belongs to the life of truth . . .

C. J. 64^e. If the Lord alone is not worshipped, there takes place a discrimination, which takes away the communion . . .

D. 3906. The innumerable differences which discriminate Societies.

E. 790^s. Genuine truths are there discriminated and separated from falsities.

Discuss. *Disserere.*

A. 2709. The man of the Spiritual Church . . . discusses about truths; differently from the man of the Celestial Church, who . . . does not discuss about truths. The truths by which the man of the Spiritual Church defends himself, and concerning which he discusses, are from the doctrine which he acknowledges.

2715^e. The spiritual man . . . discusses whether it is so, unless he has been confirmed by much experience: which the celestial never do.

2718^s. They who are in the affection of truth think, investigate, and discuss whether this is true; and when they are confirmed that it is true, they think, investigate, and discuss, what it is; thus they stick at the first threshold . . .

D. 691. There was discussed with them concerning . . .

Discuss. *Ventilare.*

Discussion. *Ventilatio.*

R. 294^s. Wherefore, this was committed to earnest discussion.

484^s. The discussion was sharp.

M. 55^s. A voice said, Discuss this love.

—^s. When they discussed it . . .

132^s. The arcana of wisdom . . . which they now discussed and unfolded. —^s.

133. They then took up the second subject of discussion . . .

165. This is why women . . . are silent in companies of men in which the like things are discussed.

314^e. The hands are the ultimates . . . into which are determined the things discussed and concluded by the mind.

330. I once heard a pleasant discussion among men about the female sex . . .

380^r. We asked why he discussed this.

T. 17³. They said, We will discuss these things, and after the discussion we will reply.

136. Gymnasia . . . where the learned discuss various arcana.

333². When the speech is about religion, they commit this to discussion, and this proposition and discussion rarely terminates in the affirmative . . .

459. The desire seized me . . . to hear what was being discussed there.

D. 1728. They are credulous . . . not discussing . . .

3474. Concerning which it was discussed.

3493. If they come into discussion, they come into obscurity . . .

Disease. *Morbus.*

See PAIN.

A. 268². As in temptations, misfortunes, diseases . . . 2411^e.

762. Instead of temptations . . . sicknesses—*aegritudines*—of the body and diseases . . .

857². As in misfortunes, diseases, sicknesses of the disposition . . .

2284². In some anxiety, or in diseases . . .

3147². Only while the things of the external man are lulled, as in misfortunes, miseries, and diseases . . .

4352³. See CONFIDENCE at this ref.

5127³. When he is in some grief from misfortunes or diseases, he can see and apprehend . . .

5353^e. As with those who are in misfortunes, miseries, and diseases, the loves of self and the world are removed . . . 8981³.

5711. On the correspondence of diseases with the Spiritual World. Gen. art.

— All the diseases of man have correspondence with the Spiritual World. Ex.

5712. Diseases have no correspondence with Heaven, which is a Grand Man ; but with those who are in the opposite, thus with those who are in the Hells . . . The reason diseases have correspondence with them, is that diseases correspond to the cupidities and passions of the disposition ; these, too, are their origins ; for, in general, the origins of diseases are intemperances, luxury of various kinds, merely corporeal pleasures ; and also envies, hatreds, revenges, lasciviousnesses, and the like, which destroy the interiors of man, on the destruction of which the exteriors suffer, and draw the man into disease, and thus into death. That death appertains to man from evils . . . is known . . . thus diseases also ; for these belong to death. From this it is evident that even diseases have correspondence with the Spiritual World, but with unclean things there ; for in themselves diseases are unclean, since they spring from unclean things.

5713. All infernals induce diseases, but with a difference ; because all the Hells are in the cupidities and concupiscences of evil, thus are contrary to the things which are of Heaven, wherefore they act into man oppositely. Heaven . . . keeps all things together in connection and good condition ; Hell destroys and rends asunder all things. Thus, if the Hells are applied, they induce diseases, and at last death. But they are not permitted to flow in so far as to the solid parts themselves of the body, or into the parts of which man's viscera, organs, and members consist, but only into cupidities and falsities : it is only when man falls into diseases, that they inflow into such unclean things as belong to the disease . . . But this does not prevent man's being naturally healed ; for the Lord's Providence concurs with such means . . . Evil Spirits from such places have been often and long applied to me ; and according to their presence they induced pains, and also diseases . . .

5715. When this (infernal heat) acted upon my body, it instantly induced disease like that of a burning fever ; but when it ceased to flow in, the disease instantly ceased. When a man falls into such a disease as he has contracted from his own life, at once an unclean sphere corresponding to the disease adjoins itself, and is present as a fomenting cause . . . There were with me Spirits from a number of the Hells, through whom the sphere of the exhalations thence was communicated, which, as it was permitted to act into the solid parts of the body, so was it seized with heaviness, with pain, nay, with disease corresponding, which in a moment ceased as those Spirits were expelled . . . D.4585. 4586.

5718. From which are the beginnings of many diseases . . .

5726. Hence it is that evil closes the smallest and quite invisible vessels, of which the next greater ones, which are also invisible, are composed ; for the smallest and quite invisible vessels are continued from man's interiors : hence the first and inmost obstruction, and hence the first and inmost vitiation in the blood : this vitiation, when it increases, causes disease, and at last death. But if man had lived the life of good, his interiors would be open into Heaven, and through Heaven to the Lord, thus also the smallest and invisible little vessels—*vascula* . . . Hence man would be without disease, and would only decrease to the last of old age . . . and when the body could no longer minister to its internal man, or spirit, he would pass without disease out of his earthly body, into a body such as the Angels have . . .

6502. In the Spiritual World, diseases are evils and falsities ; spiritual diseases are nothing else ; for evils and falsities take away health from the internal man, and induce sicknesses of the mind, and at last pains ; nor is anything else signified by diseases in the Word.

—². 'If hearing thou wilt hear the voice of the Lord thy God, and wilt do what is good in His eyes, and wilt give ears to His precepts, and keep all His statutes, all the disease which I have put upon the Egyptians I will not put upon thee, because I Jehovah am thy Healer' (Ex.xv.26). 'Jehovah the Healer' = the preserver from evils ; for these are signified by 'the diseases upon the

Egyptians. . . 'Diseases upon the Egyptians' = evils and falsities originating by virtue of reasonings from scientific and fallacies concerning the arcana of faith.

[A.] 8364. 'All the disease which I have put upon the Egyptians, I will not put upon thee' = that they should be withheld from the evils appertaining to those who are in faith separate and in the life of evil. 'A disease' = evil.

—². The reason 'disease' = evil, is that in the internal sense such things are signified as affect the spiritual life: the diseases which affect that life are evils, and are called cupidities and concupiscences. Faith and charity make the spiritual life; this life sickens when there is falsity in the place of the truth of faith, and evil in the place of the good of charity; for these bring that life to the death which is called spiritual death. . . as diseases bring the natural life to its death. Hence it is, that by 'disease' in the internal sense is signified evil. Ill.

—³. By all the diseases here mentioned are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity. Natural diseases also correspond to such things; for every disease of the human race is thence, because it is from sin. Moreover, every disease corresponds to its own evil. The reason is, that everything of man's life is from the Spiritual World; wherefore, if his spiritual life sickens, there is also evil derived thence into his natural life, which there becomes disease.

—⁴. Like things are signified by diseases elsewhere. Ill.

—⁵. As by diseases are signified defects and evils of the spiritual life, by the various kinds of diseases are also signified the various kinds of defects and evils of that life. Examps.

— That in general by diseases are signified sins, may also be evident in Isaiah: 'A Man of pains and known of disease. . . Nevertheless He hath borne our diseases, and carried our pains, and through His wounds health is given us' (liii. 3-5).

—⁶. As diseases represented the unfairnesses and evils of the spiritual life, by the diseases which the Lord healed is signified deliverance from various kinds of evil and falsity, which infested the Church and the human race, and which would have induced spiritual death. . . On this account, the Lord's miracles were chiefly healings of diseases. Ill.

8392. See COMPEL at this ref.

8495°. For the diseases of which they were healed by the Lord, involve spiritual diseases, which are from evil. Refs.

8850°. (In Jupiter) they do not die by diseases. . .

9031³. Because disease and sickness = the infirmity of the internal man: his infirmity is when he sickens as to his life, which is the spiritual life, thus when he turns aside from truth to falsity, and from good to evil. When he does this, that life sickens; and when he entirely turns himself away from good and truth, it dies. . . Therefore, such things as belong to diseases and death in the natural world, in the Word are said of the

diseases of the spiritual life and of its death: thus, also, the curings and healings of diseases. Ill.

9324. 'I will remove disease from the midst of thee' (Ex. xxiii. 25) = protection from falsifications of truth and adulterations of good. . . 'Disease' = truth falsified and good adulterated; these are the diseases of the spiritual life; for the spiritual life exists and subsists through the truths which are of faith and the goods which are of love; and when these are falsified and perverted, the man sickens; but when they are denied at heart, the man spiritually dies. That diseases are such things and correspond to such things. Refs.

P. 142. The reason no one is reformed in a state of disease of the body, is that reason is not then in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind also is sick; if not otherwise, still by removal from the world. . . When, therefore, man is in a state of disease. . . he is not in the world. . . in which state alone no one can be reformed; but he can be confirmed, if he was reformed before he fell into disease. . . Wherefore, if they are not reformed before the disease, after it, if they die, they become such as they were before the disease; wherefore it is vain to think that anyone can do repentance or receive any faith in diseases. . .

184°. They would be like disease of the heart itself.

M. 470. Defects of the body are diseases. Enum.

T. 119². By comparison with diseases of the viscera below the diaphragm. . .

527°. Brings on lingering diseases. . .

534. Whence come. . . painful chronic diseases. . .

665°. These diseases we call organic diseases; and those which return at intervals, chronic diseases.

D. 623. (In Jupiter, the penalty of death is inflicted) by Spirits, and rarely by diseases.

2299°. There exists no disease or irremediable evil (in the other life), because the Lord's power is infinite.

2336°. As in a body affected with any disease, when it returns to health, there takes place an equilibrium of all things.

2439. Everyone derives diseases to himself from evil of life; thence come diseases. . .

2716. When evil begins to reign in the body, in its blood, disease comes.

4548. On disease. 4590.

4571. On diseases. On those who induce fevers, and the like.

4590°. Thence a heat exhales, which infests the body, when it falls into febrile disease. . .

4591. Such heats are at once received to itself by the disease itself.

4592. On diseases. D. Min. 4742. 4747.

— All diseases come forth with man from no other source; very many from no other than cupidities; as from intemperance of various vices and their abundance; as from various pleasures, from lasciviousnesses, from anxiety about future things. These are the genuine causes of all diseases. . . These things vitiate the blood,

and when this is vitiated, they obstruct and stop up the smallest vessels, wherefore diseases break forth. Hence it is, that diseases correspond to those spheres which are from Hell. If man had lived in a state of good . . . he would have passed from his earthly body without disease.

6035¹⁰. They also know diseases from correspondence . . .

6106⁵. They suffer penalties from various diseases there . . .

D. Min. 4648. On correspondence in diseases. 4680.

— . Diseases are indeed with men from natural causes, which do not at the same time come forth with the spirit in the other life; but as often as they come forth, Spirits gather who correspond to that disease; for the Spirits who are in evil and falsity, produce precisely such things as are perceived by the sense in diseases. Examp.

4649. Hence it is, that as such Spirits apply themselves there, and increase the disease by their presence, if they are removed by the Lord, the man is at once restored; for there are evil and false Spirits to which correspond every kind of disease and sickness.

4733. On Spirits who induce diseases.

—^e. I was told that in diseases with men, there are Spirits inducing and aggravating the diseases . . .

E. 340¹⁵. 'Jehovah will remove every disease, and all the evil languors of Egypt' (Deut. vii. 15) = the removal of all evils and falsities.

701¹². 'To remove diseases' = to remove the evils and falsities which are from Hell; for these are diseases in the spiritual sense.

815⁵. All the diseases which the Lord healed, represented and thence signified the spiritual diseases corresponding to those natural diseases; and spiritual diseases can only be healed by the Lord, in fact, by looking to His Divine omnipotence, and through repentance of life, wherefore He sometimes said, 'Thy sins be forgiven thee.'

962². Various kinds of disease, as leprosy, fever, carbuncle, piles, and many others, all correspond to the cupidities which originate from evil loves, and thence signify them.

Disgrace. *Flagitium.*

To Urgently Demand. *Flagitare.*

See OPPROBRIUM.

H. 362. To give the mind to disgraceful things . . .

428. When any necessity urgently demands . . .

462a. Those who denied their crimes and disgraceful deeds . . .

563. As they urgently demanded to be set over others . . .

M. 504. Deforation . . . is the villainy of a robber.

—². This villainy, which is defilement . . .

— . The nature of this villainy . . .

Disguise. *Infucare.*

Painting. *Infucatio.*

A. 8593. They disguise the evil itself, so that it does not seem to be evil . . .

P. 278a⁴. They disguise sin by fallacies and appearances . . .

R. 463. Scarlet for paintings.

Disgust. See LOATHE.

Dish. *Ferculum.* M. 6². Coro. 33².

Dish. *Patina.*

S. 40. As a silver dish contains eatables . . .

—². 'Cleanse first the inside of the cup and of the platter' . . . By 'the platter' is meant the food, and by the food the good of the Word; by the cleansing of the inside of the cup and platter is meant purifying the interiors which are of the will and thought, thus of love and faith, by means of the Word.

M. 14^e. On which there were dishes and plates of every kind of food . . . The dishes and plates were of silver . . .

453. Like dirt and eatables in one dish . . .

T. 820^e. Angels send down . . . a dish containing manna . . . and this dish is carried round to the guests . . .

D. 4947. She poured something out of a dish, like a liquor to drink . . .

E. 475⁶. By 'the cup and the platter' are signified the interiors and exteriors of man, which receive truth and good; for the cup contains wine, and the platter food . . . 794³.

Dishonest. *Inhonestus.*

A. 4574³. This is dishonest; and he who is clear-sighted also calls it dishonest, because it is pretended, fraudulent, or deceitful.

D. 4304^e. They then lead them . . . into dishonest and filthy things.

Disjoin. *Disjungere.*

Disjunction. *Disjunctio.*

A. 389. Without charity there is disjunction; and when there is disjunction, he is left to himself or proprium.

1594⁵. Hence it is evident what disjoins the external man from the internal . . .

2034⁶. When love becomes none, disjunction takes place; and when there is disjunction, destruction and extirpation follows.

3542. That disjoining truth should not appear. Sig.

— . If the will is of evil, good and truths disjoin, not conjoin; but if there is any will of good, they do not disjoin, but conjoin.

3584. 'Cursed are they that curse thee' = that he who disjoins himself shall be disjoined.

3730. In the Original Language, 'Luz' means recession, thus disjunction; which takes place when truth is put in the first place, and good is neglected, thus when truth alone is in the ultimate of order . . .

4139. Disjunction by virtue of a free state according to the faith of that good. Sig.

— . 'Not to permit to kiss' = disjunction.

[A.] 4502². Disjunction as to life and doctrine. Sig.

4997. 'How shall I do this great evil, and sin against God?'=that thus there would be disjunction and no conjunction. 'Evil' and 'sin'=disjunction and no conjunction . . . Regarded in itself, evil, and also sin, is nothing but disjunction from good; evil itself consists in disunion. Ex.

—². The evil of the love of self disjoins him not only from the Lord, but also from Heaven . . . And when many do this in one Society, it follows that they are all disjoined . . .

5229. 'I do remember my sins this day'=concerning a state of disjunction . . . 'To remember sins' is to be conjoined with those things which are of inverted order, consequently, to be disjoined from the Natural which is represented by 'Pharaoh'; for that which is conjoined with those things which are in inverted order, is disjoined from those which are in order.

5474. 'Sin not against the child'=lest they be disjoined—*sejungantur*. 'To sin'=disjunction; for all sin disjoins—*sejungit*.

5807³. Opposite loves, namely, the loves of self and the world, are not conjunctions, but disjunctions . . . For as soon as the one does not favour the other, there is disjunction.

8734⁹. Hence it was evident to me . . . what spiritual disjunction is, which is enmity and hatred, namely, that the mind of the one presents itself in the mind of the other with the thought and will of destroying him, whence comes rejection.

9864⁹. Hence with those (who are out of Heaven) there is disjunction . . .

10300⁵. As the longing of truth to good conjoins, so the longing of falsity to evil disjoins; and that which disjoins also destroys; hence by 'salt' in the opposite sense is signified the destruction and devastation of truth and good. Ill.

W. 47^e. It does not appear that loving one's own, that is, one's self in another, disjoins; when yet it so disjoins, that in proportion as anyone has loved another in this manner, he afterwards hates him.

M. 171. What is heterogeneous and discordant effects disjunction and absence.

—³. Spheres . . . conjoin and disjoin two married partners not only from without, but also from within.

236. That spiritual cold in marriages is a disunion of souls, and a disjunction of minds . . .

D. Min. 4686. How affections of love conjoin, and disjoin.

Disjoin. *Sejungere*.

Disjunction. *Sejunctio*.

A. 5474. See DISJOIN—*disjungere*—at this ref.

H. 531². Hence it is that he is entirely disjoined from Heaven . . .

P. 326. That the acknowledgment of God effects the conjunction of God with man and of man with God, and that the denial of God effects the disjunction.

E. 778⁴. Heaven then removes itself, and the man is disjoined from it . . .

Disk. *Orbiculus*. A. 947. D. Min. 4819.

Dislocation. See DISTRACT.

Dismay. See CONSTERNATION.

Dismiss. See SEND AWAY.

Disobedience. *Inobedientia*.

A. 7225². Hence by 'an uncircumcised ear' is signified disobedience.

Disorder. *Inordinatio*.

Disordered. *Inordinatus*.

A. 1774⁹. Such Spirits were represented by an old woman . . . who had things disarranged . . .

1871². In the literal sense, scarcely anything appears except a disordered somewhat.

5396. See CHOR at this ref.

6406. Disorder thence in the Natural. Sig.

— . Thus to disturb order, or cause disorder.

— . They who do works from truth . . . cannot do otherwise than induce disorder in their Natural . . . and if this is disordered, the things which flow in from the interiors also become disordered; and the things which are disordered are darksome and shady . . .

H. 343. The infants were heard as something tender and disordered . . .

466. With those who have filled the memory with falsities, (this callosity) appears hairy and rough, and this from the disordered mass of things.

D. 2164. Still, a beautiful image is presented from these disordered things; in like manner as before the eyes of men and Spirits . . . each and all things appear disordered and confused, whereas in the Lord's eye they constitute a beautiful image . . .

2178. Wherefore the ideas are disordered, because very many disordered things were flowing in from the World of Spirits, although to us, who are not in order, they appear ordered. Examps.

Dispel. *Dispellere*.

A. 1787². Despairs, which He dispelled . . .

D. 3493. Still (this denial) is dispelled.

E. 714²¹. The dispersion of all truth . . . is signified by 'he hath scattered me' (Jer. li. 34).

Dispense. *Dispensare*.

Dispensation, Dispensing. *Dispensatio*.

Dispenser. *Dispensator*.

A. 2371². They arrogate to themselves the dispensings of rewards.

4988³. He thence knows how to dispense good . . . according to uses. The doctrine of what is just and fair teaches this dispensing . . .

H. 360⁹. On account of their dispensings of what is just and right . . .

P. 210^o. He who faithfully dispenses the goods of his lord.

280. The papal dispensations.

316^e. He is not a dispenser, but a thief.

R. 783. By various dispensations and promises of heavenly joys . . .

784. As to the dispensations by which they get money, they are various. Enum.

799^o. The dispensations by virtue of the power of the keys. Sig. —³, Ex.

T. 364^o. The atmosphere does not dispense part of itself to . . .

412^o. Dignities are dispensed according to . . .

425. Benefits are dispensed according to . . .

459¹⁰. The gifts which are dispensed to others . . .

D. 617. The crew of devils . . . manages these affections in a wonderful way . . .

3428, Pref. How charity is to be dispensed . . .

J. (Post.) 5^o. (The Italians enjoy this liberty of committing murder, etc. from the dispensations; but it is otherwise with the English) because there is no dispensation . . .

Disperse. *Discutere.*

A. 719^o. The evils which are to be dispersed, that is, loosened and tempered by goods. 731.

868. (They believe) that the evils and falsities with man are entirely dispersed and abolished; (whereas) there is not a single evil or falsity so dispersed as to be abolished . . .

1059^o. Such a cloud can be easily dispersed . . .

1408^e. With them, the fallacies taken from the sense of the letter are easily dispersed.

1542. These (scientifics and pleasures) are first to be dispersed; and when they have been dispersed . . . 1563^o.

1692. Temptations . . . are the means by which evils and falsities are loosened and dispersed.

1888^e. These reasonings are dispersed by . . .

2574^e. Such things are dispersed by means of the internal sense of the Word, and are thus perfected.

2986^o. The principles of falsity imbued from infancy . . . are first to be dispersed . . .

682^o. Nor does the truth which flows in appear . . . to be able to disperse falsities and evils.

7112. As these things are dispersed by the Angels . . .

7218. The truths through which falsities are dispersed . . .

7320^e. Truths . . . labour to shake off falsities from themselves.

9256^o. Unless the negatives of truth are dispersed . . .

9301^e. The fallacies . . . which are to be dispersed . . .

H. 322^e. Until such ideas were dispersed . . .

435. It is important to disperse the fallacies . . .

455^e. May by rational things be dispersed . . .

VOL. II.

513^e. Until (the confirmed falsities) are dispersed, truths cannot be seen.

533. In proportion as he sees these evils, they can be dispersed; for no evil can be dispersed until it is seen.

Life 86^o. As soon as these concupiscences have been dispersed by the Lord . . . (Repeated three times.)

W. 40^e. These appearances the mind cannot shake off, except by . . .

T. 597. Concupiscences are then dispersed . . .

604^o. Afterwards, to disperse evils with their falsities.

E. 1100^o. 'Shake off the leaf' (Dan. iv. 14).

Disperse. *Dispergere.*

Dispersion. *Dispersio.*

A. 737^o. The dispersion of falsity. Sig.

1066. 'By them the whole earth was scattered over' (Gen. ix. 19) = that hence were derived all doctrines, both true and false.

1158. 'From these were scattered over the islands of the nations in their lands' (Gen. x. 5) = that the worships of a number of nations came forth from these.

1206. 'Afterwards, were scattered about the families of the Canaanites' (ver. 18) = that all the other idolatrous worships are thence.

1258. 'From these were scattered abroad the nations in the earth' (ver. 32) = that thence came all the worships of the Church as to goods or evils.

1309. 'Lest we be scattered abroad upon the faces of the whole earth' (Gen. xi. 4) = that otherwise they would not be acknowledged. Ex.

1324. 'Jehovah scattered them abroad upon the faces of the whole earth' (ver. 8) = that they were not acknowledged.

1328. 'Thence did Jehovah scatter them abroad upon the faces of the whole earth' (ver. 9) = that internal worship was annihilated; (for) 'to be scattered abroad' = to be dissipated.

1414^o. This Infirm . . . from the mother . . . is dispersed during regeneration.

3654^o. 'The dispersed of Judah' (Is. xi. 12) = their goods.

4333^o. When the Jews were dispersed.

4502^o. 'I will divide them in Jacob and scatter them in Israel' (Gen. xlix. 7) = that goods and truths shall no longer be in their external and internal Church; 'to divide' and 'to scatter' = to separate and extirpate from them.

6361. 'I will scatter them in Israel' = that they are to be exterminated from the spiritual man. 'To scatter' = extermination. But 'to scatter' is thus distinguished from 'to divide'; that the latter is predicated of the external man and of truth, and the former of the internal man and of good.

7102^o. 'To scatter into every wind' (Ezek. v. 12) = to dissipate truths.

7130. 'The people scattered itself abroad in all the land of Egypt' (Ex. v. 12) = that they diffused the

natural mind in every direction. 'To scatter itself abroad'=to diffuse.

[A.] 8226². Vastation is signified by their dispersion.

8237. The aspect of the damned dispersed here and there. Sig.

9093. See DIVIDE at this ref.

9391¹⁶. 'To scatter' (Ps.lxviii.30) = to dissipate. E.627¹³.

R. 108. The truths . . . by which evils and falsities are dispersed. Sig.

631. That now the Roman Catholic religiosity as to its dogmas and doctrinals is dispersed. Sig.

827. The dispersion of falsities by doctrine thence. Sig.

E. 316¹³. 'The horns which have scattered them' (Zech.i.121)=the falsities of evil which have vastated the Church.

—¹⁹. 'Until ye have scattered them abroad' (Ezek. xxxiv.21).

355²². 'With thee will I scatter the nations . . . and by thee will I scatter the horse and his rider, and by thee will I scatter the chariot and its rider' (Jer.li.20,21).

374⁹. 'He scattereth the cummin' (Is.xxviii.25).

405⁴⁴. 'Cast forth a thunderbolt and scatter them' (Ps.cxliv.6)=the Divine truth through which they are dissipated.

411²⁷. The destruction of the falsities of evil is signified by 'to scatter them to the rock' (Ps.cxxxvii.9). 'To scatter'=to destroy. . . He is said to be 'blessed' who scatters the falsities of evil which are nascent in the Church.

417⁷. Vastation as to all things of good and truth, until there is not anything left, is signified by, 'I will scatter them into every wind, into the cuttings off of the corner' (Jer.xlix.32). 418⁷.

419²⁵. See WIND at this ref.

433⁷. 'The dispersed of Judah'=those who are in the good of life, and thereby in love to the Lord.

519⁵. 'To scatter among the nations'=to destroy through the falsities of evil.

610⁵. Occurs. 629⁹. 724²⁹. 727^e. 761^e. 768¹⁵. 863⁸. 1029⁶.

654³⁴. As they disperse the truths of the Church, it is said 'he scattereth the peoples.'

700⁷. 'Arise O Jehovah that thine enemies may be scattered.'

Displease. *Displicere.*

Displeasure. *Displacencia.*

A. 6288. Displeasure. Sig.

8027. Such things as displeased . . .

D. 152^e. Which very greatly displeased them.

Dispose. *Disponere.*

Disposition. *Dispositio.*

Methodically. *Disposite.*

A. 568². Such is the whole arrangement of their fibres. —.

681². According to the form, and the arrangement and determination of the parts . . .

842. The arrangement of all things into their order. Sig.

1487. The scientifics acquired in childhood . . . are disposed by the Lord into order.

1577⁴. When the Celestial Spiritual . . . flows into the Natural . . . and disposes it as its own.

1900². As these vessels (of the memory) are formed, and arranged in a series . . .

2556. Each and all things with a man who is truly rational . . . are so arranged, that they mutually regard each other . . . All things are arranged in an order like that of Heaven ; and this by influx . . .

2634^e. With him, all things are disposed by the Lord according to the order which is from Him in the Heavens.

2796. Each and all things (with man) are disposed by the Spirits and Angels with him.

2812. '(Abraham) set in order the woods' (Gen.xxii.9) =the justice which was adjoined thereto. . . 'To set in order the woods upon the altar'=to adjoin that to the Divine Human.

2879. Unless man is in freedom . . . he can never be so disposed (by the Lord) that good and truth may take root.

2953^e. The spiritual and celestial things in the Word follow in order most methodically.

3054. The holy arrangement of general scientifics. Sig. 3057².

3057². A species of light . . . whereby those things which are of thought are disposed into order.

3104³. That the Lord alone disposes their states. Sig.

3110⁸. This Divine arrangement is effected by the Lord, by means of Spirits and Angels.

3565^e. The Lord acts through ends, and through them disposes the intermediates successively into order.

3570². The Lord disposes the things (in the internal man), the man knowing nothing at all about it.

—³. Through ends of good (in the Rational) . . . the Lord disposes all things which are in the Natural.

3584². The Angels are arranged (in the form of Heaven) according to the consanguinities and affinities of good and truth . . . Thence truths and goods flow in with man, and are arranged with him into a like form, and this by the Lord alone.

3603^e. (This) involuntary manifests itself in adult age . . . and meanwhile it has disposed and ruled all things of the thought and will . . .

3986³. Where the Divine is present within, all things are disposed into such an order, that they are able to be conjoined with genuine goods and truths which are in the Heavens. Ex.

4015. The disposition of the power of interior truth. Sig.

— . The disposition of the power of interior truth, is the power of the interior man in the exterior . . . for all the disposition of good and truth in the natural man comes from the spiritual man, that is, through the

spiritual man from the Lord, and in fact, through the truth there . . . wherefore all **disposition** in the natural man is effected by the interior. The natural man can never be **disposed**, that is, regenerated, otherwise.

—². As the **disposition** is effected by the interior through truth, power is predicated of truth.

4021. It treats in what follows concerning the **arrangement** of the good and truth of the Natural to receive innocence.

4104². Then all things are **disposed** and ordained in his Natural according to these things, so that they may be service and obedience.

4167³. The interior **disposes** the exterior.

4250. The preparation and **arrangement** of the truths and goods in the Natural to receive the good represented by Esau. Sig. 4252³.

—². 'To halve' is to divide into two parts, and so **dispose** itself to receive.

4301³. (The eye perceives pleasure) according to the order or **dispositions** into series.

4302. That truths were not as yet **arranged** into that order. Sig. and Ex.

—³. As the light of Heaven inflows into this light, and **disposes** it . . .

—³. The very life (of the Grand Man) is from the Lord, who, from Himself, **disposes** each and all things into such an order. . . When, therefore, truths are **disposed** into such an order as Heaven is in, they are in heavenly order, and are able to enter good. . . The truths and goods with every man who is being regenerated, are **disposed** into such an order. In a word, the order of Heaven is the **arrangement** of the truths which are of faith in the goods which are of charity towards the neighbour, and the **arrangement** of these in the good which is of love to the Lord.

4342. The **arrangement** of external truths under their own affection. Sig.

—¹. 'To divide upon to' = **arrangement**.

4543. **Arrangement** by natural good. Sig.

—^c. In what follows, it treats of the **arrangement** of truths by good ; for when spiritual good . . . begins to act as principal in the natural mind, it **arranges** the truths which are there into order.

5128⁶. In this case, sensuous things are also **arranged** into order, so that they may receive light . . .

5133⁶. In the good of charity there is life from the Lord, when life **arranges** truths into order . . .

5150. That which flows in immediately, **disposes** ; and that which flows in mediately, is **disposed** . . .

5296. Necessity and thence **arrangement** in the Natural. Sig.

—¹. 'Under the hand' = for **disposal** in every necessity ; for that which is in the power of anyone, is at his **disposal**.

5339². Particulars are **arranged** under generals, and singulars under particulars . . . These **arrangements** or ordinations are signified in the Word by 'bundles' . . .

5343. All truths joined to good are **arranged** into series . . . The series themselves are also **arranged** in a similar way one among another. That there are such

arrangements of truths joined to good, is wont to be presented to the very sight in the other life . . . These **arrangements** derive their origin from the **arrangements** of the angelic Societies in Heaven ; for as these are **arranged**, so also, with the regenerate, are **arranged** the series of truths joined to good.

5354². It is necessary for a man to remove evils and falsities . . . and thereby **dispose** himself to receive the influx.

5510². That the Celestial of the Spiritual **arranged** these (scientifics) in order in the Natural, has been treated of. . . Scientifics must be **arranged** into order there before the truths of the Church . . .

5530. See ORDAIN at this ref.

5695. That he so **arranged**. Sig.

—¹. 'To wash the faces,' here, = to **arrange** so as not to appear . . .

—^c. Hence a **disposing** of the face contrary to their interiors . . . the face being so **disposed** that love towards him shines from it.

5703. 'They sat before him' = that they were **arranged** by his presence . . .

—¹. When the Lord is present, all things are **arranged** into order by His presence . . . The order itself consists in truths being rightly **arranged** under good.

6690. 'He made them houses' = that they were **arranged** into a heavenly form ; (for this) = to **arrange** them into order ; and they are **arranged** into order when into a heavenly form. . . The scientifics in the Natural are **arranged** into continual series. Ex.

—². But the **arrangement** of scientific truths in the Natural is varied with every man . . . If heavenly love dominates, all things are **arranged** by the Lord into a heavenly form . . . Into this form truths are **arranged**, and when they are so **arranged**, they act as one with good . . . Such is the **arrangement** which is signified by God's making houses for the midwives.

6724². What is interior . . . thus **disposed** the External at its beck.

6872⁴. When a man is being regenerated . . . each and all things with him are **disposed** so as to receive heavenly loves.

7160. 'Jehovah look upon you and judge' = Divine **disposal** ; (for) what Jehovah sees and judges, He **disposes**.

7408. That these reasoning falsities were **arranged** fascicularly in the Natural. Sig. (For) all things which are in man's mind are **arranged** into series, and as it were into bundles ; or into series within series, or into bundles within bundles. That there is such an **arrangement**, is evident from the **arrangement** of all things in the body. Ex.

—³. The recipient forms or substances are **arranged** most fitly for the influx of life. Ex.

7542. These (evils and falsities) are **arranged** in the order in which they favour. In the other life, these are unfolded according to the order in which they are **arranged** . . .

7931². From the time when the Lord, from His Divine Human, began to **dispose** all things in Heaven

and on earth . . . For previously the Lord **disposed** all things through Heaven.

[A.] 8131². When Spirits are to undergo temptations, the interiors, that is, the truths and goods, are **disposed** with them by the Lord into such a state . . .

8422. The arrangement of the goods appropriated. Sig.
— 'To prepare,' when said of goods appropriated = **arrangement**. . . This **arrangement** is effected by the Lord at the end of each state.

8685. The **disposition** (effected by) Divine truth with those of the Spiritual Church in the state before it is from good. Sig.

— 'To judge' = **disposition** thereby. (For) Divine truth does not judge anyone, but flows in and **disposes** that it may be received.

8694. That they are then **disposed** by virtue of Divine truth. Sig.

— 'To judge' between a man and his companion = **disposition** among truths.

8716. **Disposition** thus for ever. Sig.

— 'To judge' = the **disposition** (effected upon) truths.

8717². The Lord's **disposition** is immediate through truth Divine from Himself, and is also mediate through Heaven; but the mediate **disposition** through Heaven, is also as it were immediate by Himself . . . The Divine **disposition** or providence of the Lord is in each and all things . . .

8728^e. All good and truth . . . come from the Lord alone . . . in like manner all the **disposition**, which is continual, to that use.

8757. See CAMP at these refs. 8758.

9079². Thus are **arranged** the Societies in Heaven, and so also are the truths and goods with the man who is being regenerated.

9167. According to the quality of good, all truths are **arranged** with man, as a house by its lord.

9174. Good is what **arranges** truths into series . . .

— But it is to be understood, that the Lord **arranges** truths according to the man's good of life.

9278². Thereby external things are **arranged** so as to agree with internal ones . . .

9327². The Lord **disposes** all things in Heaven, in Hell, and in the world, by means of the truths which are from Him . . .

9336. Because all things with the man who is being regenerated are **arranged** according to the order of Heaven . . .

9337. For the Lord flows in with man through good, and thereby **arranges** truths into order; not the reverse; and in proportion as truths are **arranged** into order through good, evils and falsities are removed. 9846².

9931^e. All scientifics are **arranged** into a heavenly form, when the man is in celestial love; and love **arranges**.

10217. Ordination and **disposal**. Sig.

— 'To number,' when said of the things of the Church . . . = their ordination and **disposal** . . . The reason is, that to number involves a survey, and that

which is surveyed by the Lord, is also ordained and **disposed**. The original term used here, means to . . . visit, command, and preside, thus to ordain and **dispose**.

— The Lord does not number any army, nor the stars; but He ordains and **disposes** the things (signified thereby).

—³. As it is of the Lord alone to ordain and **dispose** the truths and goods of faith and love with everyone in the Church and in Heaven, therefore, when this is done by man . . . it signifies the ordination and **disposition** of such things by man, and not by the Lord; which is not to ordain and **dispose**, but to destroy.

10303. The **arrangement** of truths into their series. Sig.

—². 'To grind' and 'to bruise' = to **dispose** that they may be of use. When 'to grind' is predicated of the goods which are signified by wheat or barley, it = the **disposition** and production of good into truths, and thus application to uses . . . Good is **disposed** into truths, and is thus qualified; for unless good has been **disposed** into truths, it has not any quality; and when it is **disposed** into truths, it is **disposed** into series adaptedly to things according to uses.

—³. What **disposition** into series is, may be told in a few words. Truths are said to be **disposed** into series, when they are **disposed** according to the form of Heaven . . . In the members, viscera, and organs, each and all things are **disposed** into series, and series of series . . . Into like series are **disposed** the truths from good with man. (See SERIES).

10452^e. For all **disposition** into good, which is called Providence, is thence.

H. 130. Truths, which he **disposes** analytically into orders . . .

282. Innocence . . . **disposes** and adapts to receive all the good of Heaven. (So the interiors of little children) are continually adapted and **disposed** to receive the good of celestial love.

458. As the interiors of the mind are **disposed** to the form of their own affections . . .

567^e. Natural heat . . . only **disposes** the seeds . . .

W. 263. In this case the natural mind is **disposed** for submission . . .

P. 119^e. Which operation is only a **disposing** that one thing may not destroy another . . .

1807. If man were in the **disposing-disponendis**-of these things . . . As he is not able to **dispose** the external . . . what would he do if he were to **dispose** internal things?

—⁸. So . . . if man were to **dispose** the interiors of the eye.

—^e. Is it not enough for him to know the externals, and to **dispose** them . . .

181². Therefore, as man **disposes** the externals, the Lord **disposes** the internals; thus in one way if man **disposes** the externals from himself, and in another if he **disposes** the externals from the Lord and at the same time as from himself.

199^e. Does not the soul, which **disposes** the interiors, also **dispose** the actions from them? . . . The quality is determined by the **disposition** in externals . . .

210. (The necessity that man should think and dispose from himself.) Gen.art.

— Unless man as from his own prudence disposes all things belonging to his function and life, he cannot be led and disposed from the Divine Providence.

227². The Lord, through His Divine Providence, continually looks out and disposes that . . .

M. 191^e. Love . . . acts into the lower things (of the mind) according to their arrangement; wherefore . . . a chaste mind disposes the body; but a lascivious mind is disposed by the body.

325². Good cannot look out for nor dispose anything except through truth.

T. 37³. The whole Angelic Heaven is disposed into its form . . . from the Divine love through the Divine wisdom.

52. See ORDER at this ref.

62. Relatives belong to the disposition of many things into order . . .

105. As man disposes himself for the reception of God . . .

142. They who accommodate and dispose themselves for the reception of the Lord . . . 143.

150^e. The active of accommodation and disposition is from the Lord.

155. There are four things which follow in order with the clergy: Enlightenment, Perception, Disposition, and Instruction. . . Disposition is from the affection of the love of the will; the delight of this love disposes . . .

255^e. The will disposes the understanding at its beck.

351. That the arrangement of the truths of faith is into series, thus as it were into bundles.

604. They look into the old will, and dispose all things there.

678. All from the same religion are arranged into Societies . . .

721². The proper management of possessions . . .

D. 206. God . . . thus disposes human endeavours . . .

212. By the arrangement of Angels a Spirits into genera and species, or into classes . . .

231². That they may be disposed into . . . connections . . .

237. Through Spirits and Angels, God Messiah disposes human thoughts.

242^e. They are disposed by God Messiah.

254. The myriads of Spirits and Angels, all of whom God Messiah disposes and directs.

298^e. From the disposition and auspices . . . of God Messiah . . .

301. From such a disposition of the Angels around me . . .

305. So are disposed the things which are around . . .

321. Each and all things from the merey and disposition of God Messiah. 337.

703. They are received . . . according to a hidden disposition, which is ordained by the Lord . . .

742. They disposed my face so as to be smiling and cheerful.

800. From his ends . . . man is disposed so as to be a member . . .

1088. Providence is their disposition to good ends . . .

3021^e. With all difference and variety according to their disposition and state.

3291. Endeavours to put forth all his evil in various ways according to his disposition . . . The endeavours . . . are received according to his nature and disposition by the Lord, thus according to his state.

3321. Spirits . . . do not know the disposition of the breathing.

3360^e. It was only a representation of the disposition of the Lord through mediate Spirits . . .

3644^e. According to the disposition of the Lord . . . 4037.

4027. Openings having a different arrangement . . . Also openings having a like arrangement . . .

4042. Hence it is evident, that there is a continual disposition of the vessels of man's corporeal memory; for as the vessels are disposed, so the Spirits speak.

4333. I often observed, that only the organs of thought are disposed with me, and that Spirits spoke according to this disposition.

5544. This was not visitation . . . but arrangement into order.

E. 316⁹. 'I will ordain a lamp for Mine Anointed' (Ps.cxxxii.17).

365²⁰. 'Ordain peace for us' (Is.xxvi.12).

410². Such is the co-ordinate and subordinate arrangement through the whole Spiritual World.

650⁸. 'Thou disposest darkness, and it is night' (Ps.civ.20).

717⁵. 'I will arrange thy stones' (Is.liv.11).

727². 'To prepare a table' (Ps.xxiii.)=to be spiritually nourished.

741¹⁷. 'He hath set the world upon them' (1 Sam.ii.8).

1056⁶. All these minds with little children are disposed by the Lord by means of an influx of innocence.

Disposition. See MIND - *animus*, and NATURE - *indoles*.

Dispute. *Altercari, Altercatio.*

A. 6764. 'Two Hebrew men disputing' (Ex.ii.13) =that within the Church they fought with each other.

R. 435^e. Sensuous men . . . reason and dispute about everything, as to whether it is so; and these disputes in the Hells are heard outside like gnashings of teeth.

835². They are shut up in their workhouses, where they vehemently dispute with each other.

I. 19². (When the Spirit waved his torch) there entered the lust of disputing and quarrelling - *litigandi*.

Dispute. *Lis, Litigare, Litigatio.*

A. 1571. 'There was a strife between the shepherds of Abram's cattle, and the shepherds of Lot's cattle' (Gen.

xiii.7)=that the internal man and the external did not agree.

[A.] 1798^e. They who are not in charity, dispute about everything.

3428². As he who **disputes** whether . . .

—³. The simple . . . can perceive . . . without any dispute . . .

6948⁴. From the long continued dispute about the circulation of the blood . . . From the dispute about the sun . . . And also from the dispute about the soul . . .

9024. 'When men strive together' (Ex.xxi.18)=contention among themselves about truths . . . Hence the strife-*litigatio*-of the men=contention about truths among those who are of the Church . . . For in the spiritual sense 'to strive together'=to contend about such things as are of the Church . . . That in the Word 'to strive together'=contention about truths, in general, in favour of truths against falsities; and also defence, and deliverance from falsities. Ill.

—². 'The controversy of Jehovah against the nations' (Jer.xxv.31)=the contention of the Lord in favour of truths against falsities, and in favour of goods against evils; thus, also, defence.

—³. 'To plead their suit-*litigare litem*' (Jer.i.34)=to defend against falsities, and to deliver.

—'. 'To plead the suit of the soul' (Lam.iii.58)=to defend and to deliver from falsities.

—'. 'To plead the cause-*litigare litem*' (Ps.cxix.154)=to deliver from falsities.

—'. 'To plead with the mountains' (Micah vi.1)=to contend and defend against the haughty.

9224². There are two disputes which have infested the Church from the earliest times . . .

9252. 'Thou shalt not answer upon a cause to decline after many to pervert' (Ex.xxiii.2)=no consociation with those who turn goods and truths into evils and falsities, and the reverse. 'To answer upon a cause'=concerning what is just and fair, and what is good and true, about which there is a contention.

9253. 'Thou shalt not revere a poor man in his cause' (ver.3)=that we are not to favour the falsities in which are they who are in ignorance of truth.

—'. 'A cause'=the contention of truth against falsity, and of falsity against truth.

9260. 'Thou shalt not decline the judgment of thy needy in his cause' (ver.6)=no destruction of a little truth with those who are in ignorance. . . 'A cause'=contention; here, 'in the cause'=in his own cause-*causa*-about a little truth for which he is contending.

H. 214. Matters of judgment never come into dispute there; but matters of justice.

R. 566. There arose a dispute among Spirits . . .

I. 19². See DISPUTE-*altercare*-at this ref.

D. 1396. They continually love disputes . . .

E. 412⁸. 'The strife of tongues' (Ps.xxxi.20)=the falsity of evil.

413⁷. 'The controversy of Zion' (Is.xxxiv.8).

455¹⁰. 'The strife of tongues'=the falsity of religion from which they reason against truths.

60r¹⁴. 'Because the controversy of Jehovah is against the nations'=visitation upon all who are in evils. (=visitation and detection. 659²².)

81r²⁰. 'To plead the suit'=visitation and judgment.

Disquisition. *Disquisitio.* A.3385.

Dissection. *Autopsia, Autopsicus.* W.366².
Inv. 14.

M. 39. Personal observation. 380⁸. T.123. 608. 613.

Dissemble. *Dissimulare.* M.195. 208². D.932.

Dissembler. See under SIMULATION.

Dissent. *Dissentire.*

Dissension. *Dissensio, Dissensus.*

See under DISAGREE.

A. 1394. They are dissociated according to disagreement-*dissensus*.

3241³. It is not wonderful that there are dissensions about the most essential thing of all . . .

3267⁸. He who is in charity excuses his neighbour when he dissents from him in matters of belief . . .

3539⁴. Although the will dissents . . .

9213⁵. When they dissent, they disappear . . . H.194.

H. 194. From the disagreement of the thoughts . . .

223². The preacher is confused . . . if anyone dissents.

P. 259². It follows, that dissensions and heresies are inevitable.

T. 596. After this dissension of the wills, there arises a combat . . .

D. 157. On the disturbance of the understanding by the dissension of Spirits.

158. The intermediate differences, from consent to dissent . . .

—^e. This continued dissension fatigued my mind . . .

289³. Then this disagreement . . . is perceived . . . So that it is always perceived who dissents from Spirits; wherefore he is dissociated . . . according to his disagreement.

309. By wonderful perception it is known, whether and how they disagree. . . They are then associated where the disagreement is not so perceptible.

310. Now it disagreed, now there was agreement-*consensus*.

313². Through which all the disagreement was taken away.

2361. There are Spirits who do not agree-*consentiunt*-with them; but disagree . . . not openly, but in thought.

3702². The rising of the clouds signified consent; a movement to the sides, that they were beginning to dissent; a movement downwards, that they were dissenting.

4202. See SPHERE at this ref.

E. 365⁴. This is the origin of all the dissensions, controversies, and heresies in the Church.

Dissertation. See COMMENT.

Dissidence. See DISAGREE—*dissidere*.

Dissimilitude. *Dissimilitudo*.

Dissimilar. *Dissimilis*.

Dissimilarly. *Dissimiliter*.

A. 4051². As it seemed to me impossible for a Society of the unlike to exist in the other life . . . I was instructed, that, although they are unlike, they are associated as to the end . . . They said, further, that they are such that each acts dissimilarly, and also speaks dissimilarly from another, and yet they will and think what is similar. Ex. 5189. D.3822.

5189^e. In ultimates (the nerves) act dissimilarly, yet they are from one beginning; thus they act in ultimates dissimilarly as to the appearance, although similarly as to the end.

6806^e. They who are dissimilar as to states of life, appear to be far from each other . . . Dissimilitude of state causes them to appear absent, and not to be known.

6866². In spiritual and celestial things, it is dissimilitude of state which makes removal and absence . . . It is the love which makes similitude and dissimilitude.

9104^e. They are afterwards disjoined according to the dissimilitudes of the state of the life.

9261. See DISAGREE—*dissidere*—at this ref.

9378³. In the other life, the distances of one from another are entirely according to the dissimilitudes and diversities of the interiors.

M. 216³. See MARRIED PARTNER at this ref.

227. See SIMILITUDE at these refs. 228. 246².

246. See COLD at this ref.

247³. Marriages of such dissimilitudes are not unlike conjunctions of different species of animals . . .

472. Internal dissimilitude, from which comes antipathy (a really excusatory cause of this concubinage).

Dissimulation. See DISSEMBLE, and under SIMULATION.

Dissipate. *Dissipare*.

Dissipation. *Dissipatio*.

A. 313^e. Nor is (hereditary evil) dissipated so as not to hurt, except with those who are regenerated.

1321. See CONFOUND at this ref.

1398^e. If the sphere (of the Angel) had not been tempered, the Spirits would all have been dissipated.

1499^e. When celestial things are conjoined . . . all things which are worthless are dissipated of themselves.

1631^e. Presently, the scene is changed; their palaces are gradually dissipated . . .

1633. The lives of animals are all dissipated after death.

1717³. Temptations are the means of dissipating evils and falsities. 1740².

1757. Obscurity (of thought) is dissipated with the body.

1771. Incredulity can be dissipated (after death) only by means provided by the Lord . . .

1782. That the Lord would dissipate evils and falsities. Tr.

1799⁴. All hatreds would be dissipated in a moment.

1868². With the man who is being regenerated, falsities and evils . . . are subjugated and dissipated . . .

1949^e. The dissipation (of this Rational) is here treated of.

2128. Then they who were in these Societies were dispersed, one here, another there . . .

—^e. Through such disjunctions and dispersings, all are reduced into order . . .

2249^e. The former ideas . . . are gradually dissipated.

2343². The continuity of the sense is thus dispersed.

3646³. They believe . . . that after death they will be dissipated (like the beasts).

3928². (How infernal delight can be dissipated.)

4057^e. The dispersion of the Jewish nation.

4099². Unless (these Spirits) are removed, truths are dissipated.

4121². This relationship is dissipated in the other life.

4174. (This idea) is successively dissipated.

4525. What is unconnected is dissipated as nothing.

4618³. See THIRD HEAVEN at this ref.

4777. 'To be torn to pieces'=to be dissipated by falsities.

5114^e. The recipient forms of the life (of brutes) cannot but be dissipated.

5208^e. Whatever is not in and dependent on some general principle, is dissipated. Refs.

5222^e. (The notion that the spirit) will be dissipated.

5651². Unless the Natural . . . becomes nothing, good . . . is dissipated.

5820. Unless truth becomes good . . . it is dissipated when the man comes into the other life.

6478. See COMMUNICATE at this ref.

6574². The Lord resists, by refuting the falsities of the infernal Spirits, and by dissipating their evil.

6834. See CONSUME at this ref.

6849⁵. What is not Divine would be utterly dissipated by such a union.

6864. The Holy proceeding from the Lord's Human, by which infesting falsities would be dissipated. Sig. —².

7102⁶. See DISPERSE at these refs. E.405⁴⁴.

7290². What is compelled . . . is dissipated.

7299. The angelic power from the Lord . . . instantly dissipates all such things.

8137. A Divine operation from the Lord's Divine Human in the dissipation of falsity. Sig.

8148³. This faith . . . is dissipated in the other life: it is also dissipated in the world if they gain nothing by it.

8184. 'Cleave asunder the sea'=the dissipation of the falsity from evil which is in that Hell.

[A.] 8185. 'To dry up the rivers of strength' = to dissipate the more powerful falsities. —³.

—². It here treats of . . . the dissipation of falsities through temptations.

8188. That they should see the operation of the dissipation of falsity and of reasonings. Sig.

8201. The means of the dissipation of falsity. Sig.

8203. 'He made the sea dry' = the dissipation of falsity.

8456. 'To go up' = to be dissipated, and thus not appear to the sight.

8847². To preserve it from being dissipated . . .

9093. See DIVIDE at this ref.

—⁶. 'The rending of the rocks' (at the Lord's crucifixion) represented the dissipation of all things of faith.

9144. Then the former light is dissipated . . .

9163. 'A breach,' and 'to be broken' = dissipation, when the whole is broken; and injury, when a part. —². Ill.

— . When (these truths) are broken in general, truths with good are dissipated; and when they are broken in particular, the truths which are there are dissipated . . .

—³. To be dissipated, thus to be destroyed. Sig.

9298². Either the good will perish, or the evil will be dissipated . . .

10115. The dissipation (of spiritual and celestial goods). Sig.

— . 'To burn with fire' = to dissipate by the evils which are of these loves.

10643. 'Their statues ye shall break' = that the falsities of evil are to be dissipated.

H. 9. See CONNECT at this ref.

229. I have seen hundreds of thousands of evil Spirits dispersed and cast into Hell by the Angels.

312². How can (the universe) be destroyed and dissipated? And how can bodies . . . dispersed into all the winds be gathered together again?

435. See CONJOIN at this ref.

475⁶. (This is mere thought) which vanishes and is dissipated.

W. 220². Like rainbows, which vanish away and are dissipated . . .

865. Which heavens with their earth have been entirely dispersed. Sig. 877.

— . The Lord dispersed these imaginary heavens.

M. 148. Thus the covering between the External and the Internal . . . is at last resolved and dissipated.

—⁶. Chaff, which is dispersed by the wind.

T. 123. The Lord cast down and dispersed Hell.

596⁶. The external man (then) dissipates all the goods of the internal man.

D. 1099⁶. If the parts of the body were dispersed over a thousand miles . . .

1270. Their thoughts could not be loosed from those things which he scattered.

1491. Thus they are dispersed, and sent into other Societies.

2124. By such a dispersion, as by the wind into the atmosphere . . .

2177. That Societies are dispersed by various methods . . .

2791. It dispersed itself so manifestly into the Spirits around . . .

2863. Such Spirits are dispersed by them . . .

3413. The sphere of that phantasy was dispersed around me . . .

3549. That evil Spirits are dispersed (by such).

3680. On the dispersion of those who lay an ambush.

3820⁶. They would be dissipated like the brutes . . .

4322. When evil is dissipated or mastered . . .

4917. When they come to the lower parts, they are dispersed.

5073a. I saw another dispersion of them . . . They were dispersed in a moment. 5170⁶. 5355². 5421. J. (Post.) 150.

D. Min. 4751. Fear is attended with this, that it disperses itself into the souls of those who are near, and are conjoined by some affection.

E. 178. The Lord dissipated all evils and falsities from the human He had from the mother.

306². Unless (the angelic Heaven) were in order, it would be dissipated.

538⁴. The dissipation of the evils and falsities which are from the Hells. Sig.

629⁶. 'To disperse the nations' (Hab. iii. 6) = to cast those who are in evils and falsities into Hell.

700¹⁶. The dispersion of evil and falsity by an influx of Divine truth. Sig.

837⁶. The truth which is outside man is dissipated.

1019. 'Made into three parts' = that they were dissipated.

Ath. 161⁶. Everything of that kind was dissipated in the sepulchre.

162. In the sepulchre, thus by death, the Lord rejected everything human from the mother, and dissipated it.

J. (Post.) 323. Houses, which are destroyed or dissipated in a moment . . .

D. Wis. vii. 5². They are created in a moment, and are also dissipated in a moment . . .

Can. God viii. 8. The universe would be dissipated in a moment.

Dissociate. *Dissociare.*

Dissociation. *Dissociatio.*

A. 687. No life of anyone can exist that is dissociated from that of others.

1394. See CONSOCIATE at these refs. 1398⁶.

2057³. As each wants to be served and worshipped by others, and loves no one but himself, there results dissociation, which is determined . . . into lamentable states . . .

2871². These loves . . . were taken away from him, which is effected in the other life by **dissociation**.

4121². Therefore, they who have disagreed in animus are **separated**.

Dissolve. See MELT.

Dissolve. *Diffuere.*

H. 303. Whatever is not in connection, is dissolved.

J. 9⁸. Without these ultimates, man's spiritual things . . . would melt away . . .

W. 260. If the tunics around the body were not in reaction, the viscera . . . would push forth and thus fall apart.

E. 411³⁰. 'The mountain falling **dissolves**' (Job xiv. 18)=(that the love of evil perishes).

Dissolve. *Diluere.* D.Min.4713.

Dissolve. *Dissolvere.*

Dissolute. *Dissolutus.*

Dissolution. *Dissolutio.*

A. 10479. 'To be **dissolute**' (Ex.xxxii.25)=to be turned away . . . By this word in the Original Language, is also meant to be turned away, and to go back, also to be made naked . . . 10480.

M. 507. That by the lust of varieties is meant the utterly **dissolute** lust of scortation.

D. 314⁹. Lest they perish, and be dissolved.

502. The dragon now wants to be **unloosed**.

642. The more they want to **unloose** themselves (from the veil), the more closely they are tied.

676. By **dissolution** as it were death . . .

835. (If he were admitted) he would be **dissolved**.

Distance. *Distantia.*

Distant, To be. *Distare.*

See under AFAR, at J.58.

A. 1273. On place and **distance** in the other life. Gen.art. 1376.

1274. Situation and **distance** there, are circumstanced relatively to the human body. Ex.

— No Spirits and Angels are at a greater **distance** than that they can be seen . . .

— Spirits who are thought of by others . . . can be present at any **distance** . . . because in the other life **distance** of place effects nothing.

1277². Men who are **distant** from each other (may be quite close together before the internal sense).

1376. To Spirits . . . place and **distance** are not anything real, but appearing as if they were so, being nothing else than the states of their thought and affection which are thus varied, and thus presented to view in the World of Spirits; not so in Heaven with the Angels, as they are not in the idea of place and time, but in the idea of states.

—². Which are very far **distant** from fallacies . . .

1377. See PLACE at these refs. 1380. 3387³.

1999³. The **distance** which appears in the sublunary world is none at all in Heaven, still less above Heaven.

2183³. Evil Spirits then remove themselves to a **distance**.

3708⁹. Hence the things which were distant from Zion and Jerusalem represented what is obscure as to good and truth.

4321². All in the Grand Man keep their situation constant . . . at a less or greater **distance** . . .

4403. The quality of Spirits and the province they belonged to, it has been given me to know from the plane in which they were, and from their **distance** therein . . .

4416⁶. Thus he would know how far he was distant from Heaven.

6195⁶. As the affections were changed, so they receded. Hence it is evident whence come the appearances of **distances** in the other life.

6206⁶. From (his sphere) his quality is Known at a **distance**. 9606.

6602. One Society was . . . at a considerable **distance**. . . The reason **distance** is apperceived, is from the state of the affection of truth and good: in proportion as the state of one Society differs from that of another, the Societies appear remote at a **distance**.

6607⁶. The thoughts of the Angels flow almost in an instant to a great **distance** . . .

7337³. It is according to order that the states of affection and thought make the idea of place and **distance** in the other life; and that they appear to be distant from each other in proportion as they are in a diverse state. 7358⁶. 8325, Refs.

7358. In the idea of Spirits . . . Mars appears . . . at some **distance** . . .

8918. **Distance** from the veriest good which proceeds from the Divine makes the appearance of **distance** in Heaven . . . The ideal of this state comes from the **distance** from the good and truth which is from the Divine of the Lord.

9261². **Distances** are diversities of states. Still, before the external sight there, states appear as spaces, and their diversities as **distances**. Refs.

9346². Hell is very remote from Heaven; not as to **distance**, since **distance** in the other life is none at all; but as to state.

9378³. In the other life, the **distances** of one from another are entirely according to the dissimilarities and diversities of the interiors . . . U.135.

10379. These Spirits keep at a **distance**; because their correspondence is not with the external things with man, but with the interior ones.

H. 38. **Distances** determine (continuous) degrees.

42. The angelic Societies in the Heavens are distant from one another, as the goods differ in general and in special; for **distances** in the Spiritual World are from no other origin than from the difference of the state of the interiors . . . They are widely distant who differ much, and they are little distant who differ little.

[H.] 118. The Lord appears in two places . . . at a marked **distance** (from each other).

120. The Heavens are **distant** (from the Lord) according to the reception . . .

146. The **distance** between the Sun and Moon there, is thirty degrees; hence that of the quarters is the same.

192^e. Hence with the Angels there are not **distances**; and if there are not **distances**, neither are there spaces; but instead of them, states and their changes.

255². When Angels and Spirits turn themselves to a man, they can speak with him at any **distance**.

W. 7^e. The spiritual idea concerning the **distances** of space is the same as concerning the **distances** of good or the **distances** of truth . . .

10. In the Spiritual World there appear spaces . . . consequently, also, **distances**; but they are appearances according to the spiritual affinities which are of love and wisdom, or of good and truth.

106. If the Sun of the Spiritual World did not appear **distant** from the Angels . . .

108. That the **distance** between the Sun and the Angels . . . is an appearance according to the reception of the Divine Love and Wisdom by them. Gen.art.

109. The truth is there is no **distance**; but the **distance** is an appearance . . .

—^e. If there are no spaces, there are no **distances**; or, what is the same, if spaces are appearances, **distances** also are appearances; for **distances** are of space.

110. The reason the Sun appears in **distance** from the Angels, is that the Divine love and wisdom is received by them in an adequate degree of heat and light . . .

—^e. That which causes the appearance of **distance** is in the subjects . . .

113^e. The **distance** between the Sun and Heaven is not **distance**, but an appearance of **distance**; wherefore, as **distance** is only an appearance, it follows that the Lord Himself is in Heaven . . .

124². He is not received by one in the same degree as by another, and this causes them to appear to themselves to be more or less **distant** from each other.

130. The interior thought itself does not make **distance**; but the exterior thought, which acts as one with the sight of the eyes. Ex.

160. Therefore in nature there are spaces, and **distances** of spaces.

P. 162. The Lord is omnipresent . . . wherefore **distance** is an appearance according to the conjunction with Him . . . And as no one can be conjoined with the Lord as He is in Himself, He appears to the Angels at a **distance** as a Sun; but still He is in the universal angelic Heaven as the soul is in a man . . .

312². It is said that they flow in . . . because **distance** appears. And it is said that they are in them . . . because **distance** does not appear. Consequently, it is the appearance of **distance** which causes a belief concerning what man thinks and perceives, different from that concerning what he sees and hears. But this falls

to the ground, when it is known that the Spiritual is not in **distance** as the Natural is. Think of the sun and moon, or of Rome and Constantinople: are they not in thought devoid of **distance**, provided this thought is not conjoined with experience acquired through sight or hearing? Why, therefore, persuade yourself, that because **distance** does not appear in thought, good and truth, and also evil and falsity are there, and do not flow in? . . . One Spirit can infuse his thoughts and affections into another . . . (although) the appearance of **distance** be considerable . . . (and) they acknowledge that in the internal sight or thought what is **distant** does not appear, unless it is disclosed. . . Evil Spirits have often injected evils and falsities into my thought . . . and they were at a great **distance** from me.

326. In the Spiritual World there is no **distance**, as in the natural world; but there is only an appearance of **distance**.

M. 78². The spaces and consequently the **distances** in the Spiritual World are appearances according to the states of the minds. 158.

158^e. Spiritual cohabitation exists between married partners who tenderly love each other, however far they are **distant** in the body.

171. Wherefore, these spheres make the **distances** there.

T. 185. In the natural world there are varieties of climates according to the **distances** of the sun from the equator; in the Spiritual World, they are according to the **distances** of the affections of the will and thence of the thoughts of the understanding from true love and true faith.

691. The Sun is **distant** from them as the sun of our world is **distant** from men.

D. 984^e. Thus communications are instituted with those who are the **most distant** thence, even if they were in another universe.

2333^e. **Distances** do not exist in the Spiritual World, still less in the Heavens; as there are no **distances** to our sight; not even between us and the sun; but we judge of **distances** from intermediate things, and also from previous Knowledge. 3666^e.

2771. In the other life **distance** effects nothing whatever. They who are 1000 or 1,000,000 miles remote are near them . . .

3140. In the other life, **distance** of place and removals are phantasies, induced by magicians . . .

3204^e. Hence it is evident that **distance** is something imaginary.

3476. They who are furthest from me, as in the Indies, or in other Earths, at such a **distance** that in comparison the **distances** of our Earth vanish to nothing; still, in a moment they are present.

3557. That **distance** in the other life is a fallacy of sense.

3644. On **distance** in the other life.

4017. That **distances** are phantasies, and that they are ideas . . .

E. 16². See NEAR at this ref.

422². All distance from the Lord in the Spiritual World is according to the reception of good and truth from Him.

628. In that World there are not distances which are constant and measurable as in the natural world; but similitude of affection and thence of thought effects presence, and their dissimilitude effects absence; from this origin are all the distances in that World. This comes from this Universal, that the Lord is present with all according to their love to Him, and according to the love towards the neighbour, and the consequent thoughts; from this universal principle come forth all the distances, that is, presences and absences among Angels and Spirits; wherefore, when anyone longs to speak with another, that is, thinks about him from the intention or will of speaking with him, he is at once present.

D. Love iii. Distance there, is only an appearance; for the Divine is . . . undistant—*indistans*. The reason distance appears, is that the Divine love, such as it is in the Lord, cannot be received by any Angel . . . wherefore it is successively diminished by infinite circumvolutions . . . This is the cause of the appearance of distance between the Lord as a Sun and Heaven where the Angels are. Still, the Lord Himself is present in Heaven; but adequately to reception.

J.(Post.) 81. In the Spiritual World distances are only appearances; and when anyone is thought about, distance perishes and becomes presence.

Distend. *Distendere.* Can. Redemp. v.4.

Distinction. See DIFFERENCE—*discrimen*, and DISCERN.

Distinguish. *Distinguere.*

Distinction. *Distinctio.*

Distinct. *Distinctus.*

Distinctly. *Distincte.*

See under DISCERN and DISCRETE.

A. 21. 'God distinguished between the light and between the darkness' (Gen. i.4).

24. 'Let it distinguish between the waters in the waters' (ver.6) . . . He then distinguishes between the internal and the external man.

—². Before he is being regenerated, man (supposes that the internal and external man) are not distinct . . . and, from distinct things, he makes a single confused one. Therefore, it is first said . . . 'Let it distinguish between the waters in the waters,' but not 'let it distinguish the waters among the waters.'

—³. Therefore there is first mentioned a *distinguishing—distinctio*—from those which are under the expanse . . .

477. The distinction of one man from another ought to be according to the faith of love to the Lord.

618^e. Hence (the Original Language) does not suffer itself to be limited by times and distinctions.

863^e. The Lord distinguished the Intellectual of man from the Voluntary . . . 875³.

1198. See KNOW—*scire*—at this ref.

1394. Thence the Societies in the Heavens are so distinct that nothing can be thought of more distinct . . .

1577⁴. The internal and the external man are entirely distinct . . . 5586^e.

1680. All Spirits . . . are thus distinguished . . .

1940². By which he is distinguished from brute animals . . . 1999³. 5160^e. 5302. 7604^e. H.39. W.240. 247. 413.

2023^e. This distinction between love and charity . . .

2069⁴. The distinction between the Celestial and the Spiritual . . . 2078. 2085^e.

2183². The Internal, the Rational, and the Natural are most distinct from each other, yea, so distinct, that one may disagree with another. 5411.

2231². The human mind is distinguished into two parts . . . But man was so created . . . that there should be no other distinction between them than . . .

—³. They then began to distinguish between charity and faith.

2425³. They who are in the good of charity, and thence in the affection of truth, do all things with a distinction . . . They know also how to distinguish between various kinds of good.

2541². Whereas the Angels have a most distinct idea; for myriads of distinct ideas with the Angels present only a single obscure one with man.

2866. 'Eight'—something that is distinct from what there was before.

2873^e. Hence all are distinguished there according to . . . loves . . .

3035³. The sense of the letter distinguishes what the internal sense unites . . . Whereas Heaven never makes this distinction.

3247. The distinction and separation of the spiritual from the celestial. Sig.

4111². Hence it is . . . that Spirits and Angels are distinguished into Societies according to affections.

4138. These Kingdoms are most distinct . . .

4154². The goods and truths of each degree are most distinct from each other . . . Yet they do not appear distinct to man.

4329. As if they were in no distinct idea . . . Hence I opined that nothing distinct could be perceived by them.

—². General principles cannot present a distinct idea of any subject . . . They showed that they had a distinct idea of general principles; (for) they observed accurately and distinctly all the changes and variations of my thoughts and affections . . .

—³. As they are distinctly arranged in the general . . .

—⁴. Which are distinctly arranged in the universal . . .

4857^e. They do not know that what is spiritual and celestial is distinct from worldly and natural things . . .

5145². See DEGREE at this ref.

6370. The Hells are distinct according to . . .

6451². There is an inmost, there are interiors, and there are exteriors in man: all these are most exactly distinguished from each other.

[A.] 6465². He who conceives of exterior and interior things . . . as being without distinction by means of formations . . .

6775^e. In this case, spiritual light cannot flow into the singulars, and thus enlighten things distinctly.

6864^e. The Holy proceeding from the Lord . . . causes the Heavens to be most distinct according to goods and thence truths, and also causes the Hells to be most distinct according to evils and thence falsities.

7236. Their being brought forth 'according to their armies' = that they were to be distinguished as to the goods in truths, thus into classes according to the qualities of good; (as in Heaven) all are distinguished . . . according to the quality of good . . . 8019.

—². Every form consists of various distinct things.

7337³. In order that all in the Grand Man may be distinguished from each other . . .

7353^e. The things (in the human mind) are distinct, almost as are the rooms of a house . . .

7381³. The natural world distinguishes itself from the Spiritual World by means of time and space.

— . To distinguish the day into four periods . . .

7443. 'I will sever in that day the land of Goshen' (Ex. viii. 22) . . . 'To sever' = to separate, so that there is no communication.

7761. We must well distinguish between spiritual good and natural good.

8118. They were distinguished into nations, families, and houses.

9826. These Heavens are most distinct from each other . . . H. 29. 35^e.

H. 2. They cannot distinguish the Divine into three . . .

—². They who have distinguished the Divine into three . . .

15. There are two distinct loves in Heaven . . . How the two loves distinguish themselves, and how they conjoin themselves . . .

41. The Angels of each Heaven . . . are distinguished into Societies, according to . . .

43. All in each Society are similarly distinguished from each other . . .

45. Good consociates all in the Heavens, and they are distinguished according to its quality. . . But it is the Lord who . . . distinguishes them.

351². To distinguish them well . . .

Life 42. See FAITH at this ref.

W. 14. That being and manifesting in God Man are distinctly one.

—². They can be distinguished in thought, but not in act . . . therefore it is said that they are distinctly one.

17. That in God Man infinite things are distinctly one.

34. The reason the Divine being and the Divine manifesting are distinctly one, is that the Divine being

is Divine love, and the Divine manifesting is Divine wisdom, therefore these in like manner are distinctly one. They are said to be distinctly one, because love and wisdom are two distinct things, yet are so united that love is of wisdom and wisdom of love . . .

83. (The Spiritual and natural worlds) are entirely distinct . . .

163. The universe is distinguished into two worlds . . . In external appearance these two worlds are so similar that they cannot be distinguished . . .

226. Thereby there is a distinction of all the singulars . . .

368. There is not a single man or Angel so like another that there is no distinction; it is the love which distinguishes . . . It is supposed that wisdom distinguishes . . .

374. There are two distinct things here.

P. 4⁴. That the form makes one more perfectly in proportion as the things which enter into it are distinctly different, and yet united.

42. See CONJOIN at this ref.

M. 352^e. This is the reason why all the Heavens are entirely distinct . . . De Verbo 3².

T. 29. The reason times and spaces were introduced into the worlds, was that one thing might be distinguished from another . . .

336. As charity and faith are distinctly two, but still make one in man . . .

420. That charity and good works are two distinct things . . .

481. Inspires life to man distinct from the life of beasts.

D. 187^e. They are distinguished from each other—*interstinguuntur*.

188. How Angels are distinguished from Spirits.

489. Both by heavenly representations, and by distinct ideas . . .

492. They performed everything most distinctly.

495. There are distinct choirs for . . .

2835. That there are distinct faculties, or lives, one within the other.

E. 453¹⁰. 'To distinguish the palaces' (Ps. xlviii. 13) = to perceive the goods of truth. 850⁸.

Distinguished. See CELEBRATED, and ENSIGN.

Distort. *Detorquere, Distorquere.*

A. 4303. When truths are distorted, they become truths no longer, but are as it were distorted into the opposite.

4317⁵. The interior form itself . . . is depraved, and, so to speak, distorted . . .

D. 574². Their faces are not distorted . . . But in the other life their faces successively become so deformed and distorted . . .

2487³. The things which are evil and distorted in the interiors . . .

2488. The forms of the interiors are distorted from hereditary evil . . . and what is distorted from this birth can by no means be restored . . .

2736. That knowledges . . . distort the ideas.

Distract. *Distrahere.*

Pulling asunder. *Distractio.*

Distracted. *Distractus.*

Distractive. *Distractivus.*

A. 829^e. This takes place with a painful pulling asunder.

831^e. Some (are punished) by pullings asunder and various collisions. 957². D.865. 958^e. 1696^e. 2746.

2027². The sphere of a number of such together is so distractive, that there is nothing there but what is hostile . . .

5562. Like those who are called distracted . . .

8882. This conjunction can only be loosened . . . by a pulling asunder, which carries away all spiritual life with it.

D. 199². Their thoughts cannot so flow into human minds as to distract, still less confound them . . . Moreover, the thoughts of the Angels are concordant and unanimous, thus not at all distracting.

920. They have not their thought determined to anything fixed, thus they are ever distracted, as it were not in the body.

E. 331⁵. 'A people scattered and peeled' (Is.xviii.7) =those with whom truths have been taken away, changed, or perverted by those who are in falsities of doctrine.

Distress. See under STRAITNESS.

Distribute. *Dispertire.* T.509.

Distribute. *Distribuere.*

Distribution. *Distributio.*

A. 1712. 'He distributed himself upon them in the night' (Gen.xiv.15)=the shade in which were the apparent goods and truths.

H. 240. Various forms into which the general affection is distributed . . .

D. 194. Continual mediations distributed in an incomprehensible manner by God Messiah . . .

197. Spirits are distributed into classes . . . which distribution is effected by God Messiah . . .

5893. He afterwards distributed to everyone . . .

Disturb. *Turbare, Deturbare, Perturbare.*

Disturbance. *Turbatio, Perturbatio.*

See CROWD.

A. 2162¹⁶. See FOOT at this ref. E.632⁴.

3696². Evils and falsities emerge . . . and disturb him . . .

4516. 'Ye have troubled me to make me to stink' (Gen.xxxiv.30)=to cause them to be abominated.

5099. 'Behold, they were troubled' (Gen.xl.6)=that they were in a sad state.

5432^e. Such do not disturb anyone within the Church, nor do they ever condemn others.

5660^e. For there is nothing that disturbs him . . .

5716. They induce such things as disturb the mind.

6015⁷. 'To trouble the waters with the feet' (Ezek. xxxii.2)=to defile and pervert the truths of faith through the scientifics which are of the Natural; and 'to confound=conturbare=their rivers'=and thus to do the same to intelligence.

6047². Let him take care not to disturb the Church.

6405. Works without judgment which they will throw down=*deturbabunt*=from truth. Sig.

6822. Heresies come forth, and the Church is disturbed and rent asunder.

8985². His presence would bend to itself the thoughts of those who are in the Society, and thus disturb the influx from the Divine there: (but) when they think abstractedly . . . the thought diffuses itself . . . thus without the disturbance of any Society.

9328. 'I will disturb all the people' (Ex.xxxiii.27)=the consternation of all falsities. . . The reason 'to disturb'=consternation, is that they who are in consternation are disturbed in mind and heart . . . as is evident from Zechariah: 'In that day a great disturbance from Jehovah shall be among them . . .'

H. 360. They induce anxieties which disturb the happiness of the Angels.

518^e. At their first entrance . . . they began to be disturbed in their understanding . . .

W. 261. Lest anything should flow in to disturb its states.

D. 155⁴. This form . . . is disturbed in human minds . . . Hence a confusion or disturbance like that of the builders of the tower of Babel.

157. On the disturbance of the understanding by the dissension of Spirits.

186. Lest they should be disturbed in their heavenly joys . . .

210. This sphere ascends to the rational sphere, and disturbs it.

318. So that the celestial . . . began to be disturbed . . .

408. That they were thrown down=*deturbati*=and cast out of Heaven. 409².

490. They could not be disturbed=*disturbati*=by phantasies.

526. When the dragon was thrown down from Heaven . . .

2961. That they perceive the sense of the words without disturbance from words.

E. 304⁸. 'When the waters thereof . . . are troubled' (Ps.xlvi.3).

365⁶. Therefore He says: 'Let not your heart be troubled' (John xiv.27).

406^e. 'To be troubled, etc.' (Ezek.xxvii.35)=to be entirely changed as to state.

518²⁶. 'To be troubled, etc.' (Ps.xlvi.3)=their states

when they are perishing, and in their place there enter falsities and evils; thus the states of the Church when it is being vastated as to goods and desolated as to truths.

[E.] 60r¹⁴. The disturbance of all things from the primes of the Church to its ultimates. Sig.

Disunite. *Disunire.*

Disunion. *Disunio.*

A. 1594. Disunion. Sig.

— That which disunites the external man from the internal, is unknown . . . He does not believe that the love of self and its cupidities are the things which disunite . . . —³.

1607^e. He expelled all evil, which alone disunites.

2057³. Thus they destroy everything unanimous . . . hence disunion, and consequently destruction.

4997. Evil itself consists in disunion.

M. 215^e. From the disunion of their souls and minds they continually think themselves two.

216⁴. They are then disunited as to marriage love.

236. That spiritual cold in marriages is a disunion of souls, and a disjunction of minds . . .

242^e. This we perceive from the internal disunion of their souls.

331. Whence comes disunion, and not union.

Disuse. *Desuescere, Desuetudo.* T.561. D.2457.

Ditch. *Fossa.*

A. 2336³. 'The street and ditch shall be restored' (Dan.ix.25)=that truth and good shall. ('The street'=truth; and 'the ditch,' doctrine. E.652²². 684³⁷.)

E. 684³⁷. A ditch or well—*puteus*.

Ditch. *Scrobis.*

A. 817. He began to dig out a trench . . . He was twice rolled in the black trench he had dug. D.1260. 1262.

4793^e. They were afterwards cast into a ditch . . .

7554². Leaving chasms and trenches deep and foul.

D. 1493. As when one is in the darkest ditches . . .

Diurnal. *Diurnus.* D.397.

Divaricate. *Divaricare.*

Divarication. *Divaricatio.*

A. 5189³. Thence divaricates into a number of fibres . . . D.3837.

H. 429. A way which in the ascent divides into many.

T. 11. Whence came disputes, dissensions, heresies . . .

641³. (Used in connection with the eyes, to indicate the opposite of squinting.)

D. 3404. He spread them out . . .

6088⁴. In idleness, the mind is spread out to various evils and falsities.

Diverse. *Diversus.*

Diversity. *Diversitas.*

A. 1771². They all apprehended it with diversity.

1857². Every evil has its limits, and this with diversity in each person.

3451². The Church . . . cannot but be various and diverse as to these things . . .

4063². The new man is entirely different and diverse from the old. Des.

H. 333. The little children are of diverse disposition . . .

378. Marriage love does not exist between two who are of a diverse religion . . .

W. 124. This diversity of their habitations . . . is from the Angels (themselves).

M. 324. That the varieties and diversities of these marriages as to love . . . are innumerable. There is an infinite variety of all things, and also an infinite diversity . . . By diversities are meant (the distinctions) between those things which are opposite.

—². By diversities we mean the opposites of these varieties, which exist in Hell . . . Hell is held together as a one by means of varieties which in their relations to each other are quite contrary to the varieties in Heaven; thus by means of perpetual diversities.

T. 374². There is infinite diversity between the goodwill of one and that of another. The origin of this infinite diversity. Ex.

D. 226. The talk was about the diversity of spheres and of stations in the Heavens . . .

329. That all things . . . of whatever diversity . . .

696. On the life of Souls, and its diversities.

1963. Whence come the diversities of delights.

2993. On the efficacy and diversity of style.

3624. The diversities in the body . . .

3852^e. The diversities are innumerable to which they ought to apply themselves . . .

4095^e. By the perverted they are received in a contrary manner, with indefinite diversity.

4450. This with much diversity.

Diversions. *Diversoria.*

See INN.

T. 433. That the diversions of charity are dinners, suppers, and social intercourse. Gen.art.

C. 189. That there are diversions of charity, which are various delights and pleasantnesses of the senses of the body, useful for the recreation of the mind. Gen.art.

190. These are the diversions of everyone who is in an office or employment; and hence they may be called the diversions of offices or employments; but actually they are diversions of the affections from which each person works in his employment.

192. The diversions vary from the interior affection that is in them . . .

194. With those who do their work merely for the sake of their reputation . . . these diversions are similar in externals . . .

195. In those with whom there is an affection solely of gain, these diversions are also diversions, but fleshly . . .

— From which it is evident what is the quality of their love in the above-mentioned diversions . . .

196. They do the works of their employment for the sake of diversions . . . When they are not in the diversions just enumerated, they are idlenesses . . .

Divide. See under DISCERN, DISCRIMINATE, and DIVARICATE.

Divide. *Dispescere.*

A. 997^e. It is scarcely possible to divide them into genera and species.

M. 116. This treatise is to be divided into the following articles. T. 336³. 349².

324^e. Who can divide infinity into numbers ?

T. 350. Analytically divided into forms . . .

Divide. *Dividere.*

Division. *Divisio.*

Divisible. *Divisibilis, Dividuus.*

A. 644. There are so many divisions of intellectual and of voluntary things . . .

—^e. In Heaven, these divisions are called Societies . . .

1832. See DIVIDE—*partiri*—at this ref.

1862. That he divided those who were of the Church from the Lord. Sig.

1921³. Jehovah . . . cannot be divided, like the soul of a human father. 1999⁵.

3239^e. Multiplication and division, where a like thing is involved, do not vary the thing itself as to what is essential.

3812^r. 'To divide the garments' (Ps. xxii. 18). Ex.

4071^e. The supreme sense . . . appears divided in the sense of the letter . . .

4342. See DISPOSE at this ref.

4424. 'He shall cut him asunder' (Matt. xxiv. 51) = separation and removal from goods and truths; for they who are in Knowledges of good and truth . . . and are in a life of evil, are said to be 'cut asunder' when they are removed from them . . .

—². Hypocrites are thus cut asunder.

4502². See DISPERSE at these refs. 6361.

4677^e. The Lord's coat not divided. Ex.

5718. According to the maxim, Divide and rule. T. 133^e. D. 1793.

6443. 'To divide the spoil' (Gen. xlix. 27) = to give a possession in the heavenly kingdom.

6610. The ideas of his thought vary, to wit, are multiplied and divided . . . The former thoughts and affections are also divided, and, when divided, are associated with ideas . . .

7180. It is not allowable for man to divide his mind . . .

8250². Until his mind is one, and not divided.

8292. 'I will divide the spoil' (Ex. xv. 9) = service.

8882. In (such) the thought and will are divided.

9013^r. All are there compelled to speak from the heart, and not divide the mind . . .

9093. 'They shall divide the silver thereof' (Ex. xxi. 35) = that its truth shall be dissipated. . . The reason 'to divide' = to dissipate, is that if things which are consociated are divided, they are also dispersed; as he who divides his animus or his mind destroys it . . . In like manner, he who divides truth from good . . . In a word, all things which ought to be one, perish if they are divided. This division is meant by ('serving two masters') . . . he who does this, has a divided mind, and thence comes its destruction. Further ill. 9094.

9114. They who have conscience . . . have a mind not divided . . .

9942¹³. 'To cast lots and divide' = to pull asunder and dissipate them. . . The coat not divided = that Divine spiritual truth proximately proceeding from Divine celestial truth could not be dissipated, because that truth is the internal truth of the Word.

H. 380². In proportion as dominion enters, their minds are not conjoined, but are divided.

425². It is not allowable for anyone in Heaven or Hell to have a divided mind . . . 508^r. M. 48a².

W. 4. The Divine is one and not divisible. 27.

397. Lest man should thus have a divided mind . . .

P. 16. That the Lord does not suffer anything to be divided. Gen. art.

R. 313. 'Peres,' or 'to divide' = to disperse. 712. E. 373³.

M. 185^e. Everything is divisible to infinity. T. 33².

329². Every grain of your thought and affection is divisible to infinity; and in proportion as your ideas are divisible, so are you wise. Know, that everything divided is more and more manifold, and not more and more simple; because that which is divided and again divided approaches nearer and nearer to the infinite.

T. 41². (Heat and light) are divided in proceeding . . . With men, intelligence . . . and love are divided, because man is to be reformed . . . Unless man looks to God . . . he continually works for their division . . . In proportion as they are divided, he becomes an image of Lucifer and the dragon . . .

82^e. As the Divine cannot be divided . . .

367. That the man who divides the Lord, charity, and faith . . . is a destroying form.

D. 4627⁵. Each division of man's interiors . . .

E. 38^e. 'To divide' = to dissipate and disperse. Refs. 64⁴. 'To divide (His garments)' = to disperse and falsify.

376²³. 'Numbered, weighed, divided' = separation from all things of Heaven and the Church.

506². See NUMBER at this ref.

624¹⁰. 'The land shall be divided by a line' (Amos vii. 17) = that the Church and all things thereof will be dissipated.

Divide. *Partiri.*

Division. *Partitio.*

A. 1830. 'He divided them in the middle' (Gen. xv. 10) = the Church and the Lord.

[A.]1832. 'And the flying thing he **divided** not' (id.)=spiritual things, that there is not such parallelism and correspondence. . . In the sacrifices, the birds were not divided-*divisae*; for to divide-*dividere*-is to place things opposite to each other, so that they may adequately correspond.

3858. The **divisions** of that people into twelve tribes.

D. 3036. These **divisions** (of the body) are general.

Dividing. *Discidium.* D.2321.

Divine. *Divinare.*

Divination. *Divinatio.*

Diviner. *Divinator.*

A. 5748. 'He in **divining** divines in this' (Gen.xliv.5) =that the Celestial knows hidden things from its own Divine.

5781. 'Wot ye not that such a man as I in **divining** divines?' (ver.15)=that it cannot be hidden from him who sees things future and concealed.

9188⁸. See AUGUR at this ref.

9248². 'To see,' or 'vision,' when predicated of the prophets, =the revelation which regards doctrine; and 'to divine,' or 'divination,' the revelation which regards life. III.

9280⁶. Arcana investigated by **diviners** in the Word. . .

S. 102. See CORRESPOND at this ref.

M. 151a³. Some of the learned have **divined** . . .

294. **Divine** if you can. We **divine** it to be . . .

315⁵. Where the soul is, is **divined**.

T. 469. Anyone who is wise may perceive or **divine** (this).

D. 166. As I was allowed to **conjecture**.

2189. They are all very much addicted to **divining** from themselves . . . so that when anything happens, everyone . . . **divines** that it is so and so . . . Thus the whole sphere would be filled with false **conjectures**.

2190. **Conjecture** about future things and memory of past ones are what take away all the delight and happiness of life.

3137⁶. In the other life, these are given to magic arts, to **divinations**, and the like.

4717. I said I would **guess**.

4774. From this they **divined** that a revelation was about to come.

4849. The **divinations** from the heavens were from the same source.

E. 433³³. 'To remove the **diviner** and the old man' (Is.iii.2)=all intelligence and wisdom.

624¹³. 'The prophets who see vanity, and **divine** a lie' (Ezek.xiii.9)=all who are not taught and led by the Lord, but by themselves, whence they have insanity instead of intelligence, and folly instead of wisdom . . .

—¹⁴. 'Darkness instead of **divining**' (Mic.iii.6)=falsities instead of revealed truths.

700²⁴. The reason the priests and **diviners** of the Philistines persuaded them to do so, was that the science

of correspondences was the general science of that time; for their theology was known to the priests and **diviners**, who were their wise men.

1063². Can never be **divined** by any conjecture.

Divine. *Divinus.*

See under CONCEIVE, ESSENTIAL, GOD, JEHOVAH, LORD, MAKE, and PROCEED.

A. 1121. All laws, both human and **Divine** . . .

1414². The Lord's Hereditary from the Father was **Divine** . . .

1428. His Sensuous and Corporeal . . . was made **Divine**.

1460. That the Knowledge might become vessels to receive the **Divine**. The interiors with Him were **Divine** from Jehovah . . . the exteriors were human from Mary.

1469. His internal man, which was **Divine**. 1593. 1602.

1475⁶. How His external man . . . was made **Divine**. 1489⁶. 1540.

1477. See ESSENCE at this ref.

1573³. He was born from Jehovah, thus was **Divine** or Jehovah as to internals.

—⁶. Much less could Hell approach the Lord, if He had been born **Divine**, that is, without evil adhering from the mother . . . The **Divine** is not susceptible of evil.

1659⁶. The Word is **Divine**, not human.

1661⁶. So far as (the goods and truths) were imbued with hereditary things from the mother, they were not **Divine**; but by degrees . . . they were purified, and made **Divine**.

1690⁶. As this love was not human, but **Divine** . . .

1707⁵. His interior man, as to celestial things or goods, was **Divine** . . . but His interior man as to spiritual things or truths . . . was made **Divine**, that is, Jehovah.

1708². How apparent goods were able . . . in like manner to become **Divine**.

1725². The interior man . . . was also made **Divine**.

1815². The external which He received from the mother, was to be united to the **Divine** . . .

1874⁶. Thus the sense of the letter . . . becomes spiritual, then celestial, and at last **Divine**.

1894. The being itself, from which man is, is **Divine**, thus celestial and spiritual . . .

1902⁶. His Rational was conceived and born as with another man, with the difference, that the **Divine** or Jehovah was inmost in each and all things of Him . . .

1904⁴. To think from the **Divine** as from himself is not possible in man; only in Him who was conceived from Jehovah.

1921. At last He made (His Rational) **Divine**. 2093, Tr. 2194. 2204⁶. 2208.

1999². In proportion as He put on the **Divine** . . .

—⁵. The **Divine** . . . is not divisible.

2009. That He would put on the **Divine**. Sig.

2010. See (the letter) H.
- 2011^e. The Infinite Divine can only be expressed as good and truth itself.
2023. The Divine with those who have faith in Him. Sig. . . The Divine with those who have faith in the Lord is love and charity.
2161. That they should let themselves down from Divine things nearer to His intellectual ones. Sig. 2186.
2171. Perception still more interior, which to them is Divine.
- 2189^e. As the Lord's rational good was then Divine. . .
- 2196^e. Human rational truth does not apprehend Divine things. . . Divine things themselves are exempt from all appearances. 2209.
2253. This life is the veriest celestial one, by which He united Himself to the Divine, and the Divine to Himself.
2332. The Holy Divine flowing into what is profane with man, is . . . like a devouring and consuming fire.
- 2515^e. The Lord's thought was immediately from the Divine.
2519. The doctrinal things of faith are all from the Divine, which is infinitely above the human Rational; the Rational receives its good and truth from the Divine; the Divine can enter into the Rational, but not the reverse. . .
- 2531². The doctrine of faith . . . is wholly Divine. . .
- 2533². Infinitely below the Divine. (See WORD.)
- 2568². From lower things no one can apprehend. . . Divine ones, because they transcend all understanding.
- 2571². By which man becomes spiritual and celestial, but not Divine which has life in itself, as the Lord did.
- 2588⁰. They who want to enter into the doctrinal things of faith and Divine things by means of scientific and rational ones. Tr.
- 2632². Until His Rational was such that it could receive the Divine.
- 2643^e. These are Divine things, which are not expressible by any forms of words.
- 2966². It is the Divine of the Lord which makes the Church with man. . .
3013. Truths were (thus) made Divine. Thus the Rational was made Divine as to truth, as well as to good. 3125.
3023. See JEHOVAH at this ref.
3030. See RATIONAL at these refs. 3490.
- 3043^e. It is said, as it were Divine, because man is only a recipient of life.
3140. An invitation of the Divine with itself. Sig.
3153. That the things which belong to the natural man should be prepared to receive Divine things; and thus the truths which are signified by 'Rebekah' . . . should become Divine, and this by influx. Tr.
- ^e. But with the Lord . . . all things, in both the Rational and the Natural, were made Divine by Himself. 3195³.
- 3209². The rational good in the Lord was Divine; but the truth, which is elevated out of the Natural, was not Divine until it was conjoined with the Divine good of the Rational. . . A medium was therefore necessary, which could be nothing else than a Natural which should partake of the Divine. Sig.
- 3212¹. He was not regenerated. . . but made Divine, and this from the veriest Divine love. . .
3237. Of the Divine there is not predicated quality, but being.
3245. See ABRAHAM at this ref.
- . The Lord made His Rational Divine from His own Divine.
- ³. The Divine of the Lord constitutes His Kingdom.
3283. See NATURAL at these refs. 3656. 3657. 3660². 3737. 3761. 3993³. 4025. 4234. 4536.
3285. The communication of the Divine that was the Son with the Divine that was the Father. Sig.
- 3304². See CELESTIAL at these refs. H. 31.
- 3318^e. The Lord was not made new, but altogether Divine.
- 3364^e. What is Divine cannot be apprehended by any created thing. . . 3365^e.
- 3365^e. See DOCTRINE at these refs. 3690.
3367. Thought from the Divine. Sig.
3370. That the Divine will be in them. Sig.
3372. Even the truth therein is good, because Divine.
- 3382². When He was in the world, He thought from the Divine, and thus from Himself, and acquired all intelligence and wisdom by continual revelations from the Divine.
3388. That it could be easily received, from the fact that it is called Divine. Sig.
- . With these, the first of the confirmation of truth is, that it is called Divine. . .
- 3392^e. Spiritual truth is first received because it is called Divine; afterwards, because what is Divine is in it.
3415. That they could not endure these truths on account of what is Divine in them. Sig.
- 3425^e. Things in the Word which are contrary to the Divine. . . It is also the Divine which the evil turn into what is diabolical. . . Wherefore, in proportion as they approach the Divine, they cast themselves into infernal torments.
3439. That the Divine was in the literal sense. Sig.
- . See WORD at these refs. 4279.
- 3539⁵. It is humiliation into which the Divine can flow. . .
3599. See ESAU at these refs. 4641.
- 3605³. For the Divine is mercy.
- 3610². There is nothing of the Divine in their life, except that they can think and speak.
- 3665⁵. These are Knowledges which have the Divine in them.
3672. Life from the Divine. Sig. 3673.

[A.] 3676^e. Knowledges are not in themselves truths ; but are so from the Divine things in them . . .

3700. That there was communication with the Divine. Sig.

— . This (good and truth) is also called Divine, because it is from the Lord.

3855. Further from the Divine. Sig. . . For the Divine is above the inmost . . .

3883. There is a correspondence of the Lord's Divine with . . .

3901^d. The Rational enlightened by the Divine. Sig.

— . Rational and voluntary things given from the Divine. Sig.

3938. Divine, that is, infinite things, are only apprehended from finite ones . . . Without an idea from space and time, man can comprehend nothing about Divine things, still less about the Infinite.

3986. From the Divine which the Natural had. Sig.

—³. The Lord's Divine is in the good of love to God and the good of charity . . . and where the Divine is present within, all things are disposed into order.

— . They are one in the Divine, that is, in the Lord.

—⁴. So long . . . they do not admit the Divine.

3994. He is then in a state of receiving the Lord's Divine.

4025^e. The goods and truths which He made Divine in Himself. Sig.

4061. That (these goods and truths) might be conjoined with the Divine from a direct Divine stock. Tr.

4071. That it would then be Divine. Sig.

4075. That all He had was from the Divine. Sig. and Ex.

4078. Nothing can do harm to the Divine, but its influx may be hindered . . .

4085. Perception from the Divine. Sig.

4103. A nearer approach to the Divine. Sig. 4111³.

4111⁴. Changes of state there, are nothing but approximations to the Divine, and removals from the Divine.

4206. See GOD at these refs. 5107. 5689. 6276. 6277. W. 49.

4255. His progress into intelligence and wisdom at last Divine.

4262. Divine things to be initiated into celestial natural good. Sig.

— . As the things which are of the Divine Providence are Divine . . .

4347^e. The Divine is not in any affection of glory . . .

—^c. The Divine flows in through the internal man . . .

4559. The difference between making Divine, and making holy. Ex.

4592³. He alone was born spiritual celestial, because the Divine was in Him.

4644. The good which was Divine in the Lord from birth. Tr.

—². What is in the Divine never appears to anyone ; but what is from the Divine appears in a very general manner . . .

4658^d. The radiant circle is the Divine from Him.

4696^e. The Divine which comes from the Lord, in the supreme sense, is the Divine in Him ; but in the relative sense, is the Divine from Him . . .

4815^e. What is in the internal sense is Divine, and to the Divine, future things are present.

4960. How He made His internal man Divine. Tr.

4963^e. What He had from the Father . . . was Divine . . .

4964^e. Thereby He made progress to interior things more and more, and at last even to Divine things.

4971. That the Divine was in the Celestial of the Spiritual. Sig. and Ex. 4974.

—^c. The Divine is not within the Angels, but is present with them.

5041. That the Divine was in the Lord. Sig. and Ex.

5078². He made the very Corporeal in Himself Divine, both its sensuous things and their recipients . . .

5110². When we think that everything in the Lord is Divine, and that the Divine is above all thought, and is entirely incomprehensible even to the Angels . . .

5114⁴. See *DIE-mori*—at this ref.

5116². They who attribute all things to the Divine, can see . . . that the Divine is in each thing in nature . . .

5127^e. The Lord's Divine continually flows in with man, and enlightens him.

5134^e. With the Lord, who made the Natural in Himself Divine, evils and falsities were completely cast out ; for the Divine can have nothing in common with evils and falsities, nor be terminated in them . . . For the Divine is the very being of good and truth.

5157^e. The Voluntary in the Lord . . . was Divine from conception.

5249. How He made His Natural new, and at last Divine. Tr.

5302. He can then look at the Divine, and perceptibly receive it.

5307. The Divine is good itself, and that which proceeds from it is truth in which is good.

5428. See GLORY at this ref.

5775^e. For truths have no communication with the Divine, except through good.

6229. The Divine appearing in the Natural in a former state. Sig.

6373. See CELESTIAL KINGDOM at these refs. 6698.

6565. The acknowledgment of the Divine things of the Church. Sig.

6700. See ADORER at this ref.

— . They know that no one can be conjoined with the Divine in faith and love, unless the Divine is in a form.

6752⁹. When His Divine appeared in the world (at the transfiguration) . . .

6784². The reason scientific truth prevails . . . is that the Divine is in all truth from good . . . whereas what is contrary to the Divine avails nothing at all.

6843. That he should not as yet think about the **Divine** from sensuous things. Sig. and Ex.

6845. That otherwise the **Divine** cannot enter. Sig. and Ex.

6983. In the **Divine** which is above the Heavens, still less is there space and time, and not even state; but instead of space there is the infinite, and instead of times there is the eternal.

6985. That voice and speech from the **Divine** is neither heard nor perceived. Sig.

7004². Hence it is evident, that the **Divine** inflows immediately into each and all things . . .

7007. The **Divine** in all things which shall come to pass. Sig. and Ex.

7042. For the **Divine** never opposes itself to anyone; but it is the man or nation which opposes itself to the **Divine**; and, when they oppose themselves, as they cannot endure the **Divine**, it appears as if there were resistance from the **Divine**.

7208. To all in Heaven it is given to see the **Divine**, that is, **Divine** good and truth, thus wisdom and intelligence . . .

7268. (The **Divine** above the Heavens, and the **Divine** in the Heavens. See **GOD**.)

7436. The appearance of the **Divine** to those who arc in evils. Sig. . . 'Moses' = truth from the **Divine**, through which the **Divine** appears.

8227. They who hate good, intensely hate the **Divine** . . .
— The **Divine**, that is, the Lord.

8307. The **Divine** influx with those who had abstained from evils. Sig. and Ex.

8309. That the **Divine** power of the Lord had elevated them to Heaven into the **Divine** there. Sig.

8326^e. (Human perfection) can never be compared with the **Divine**.

8328. Regarded in itself, the **Divine** is above the Heavens; but the **Divine** in the Heavens is the good which is in the truth that proceeds from the **Divine**. This is meant by 'the Father in the Heavens.'

—². The **Divine** above the Heavens is the **Divine** good itself.

8535. That it was in the presence of the **Divine**. Sig.

8599^e. The **Divine** is in good, and through good in truth; but is not in truth without good.

8672. See **JOY** at this ref.

8678². Pride of heart . . . repels the **Divine** from itself, and thus removes Heaven from itself; as may appear from the state of reception of the **Divine** and of Heaven, which is a state of love towards the neighbour, and a state of humiliation towards God; (for) in the same proportion he receives the **Divine**, and therefore in the same proportion he is in Heaven.

8764⁴. The consociation of all things in the **Divine**. Rep.

8781. The **Divine** can only appear to anyone according to the state of his life . . .

8813. A **Divine** state in which there was revelation. Sig.

8814. A **Divine** state relatively to those who were to receive. Sig.

—^e. In the other life, the **Divine** appears to everyone according to the quality of his faith and love.

8815. The **Divine** in Heaven is in the midst or inmost, that is, in the supreme there . . .

8816. The commotion of all at the presence of the **Divine**. Sig. For the **Divine** is such that no one can endure it except in a kind of cloud . . . They who are in good do indeed tremble at the presence of the **Divine**, but it is the holy tremor which precedes reception; whereas they who are in evil are in terror at the presence of the **Divine** . . .

8817. See **MOSES** at this ref.

8838. That they may be warded off from the **Divine**. Sig. . . For the presence of the **Divine** is like a consuming fire to those who are not covered over.

8840. Influx of the **Divine** through truth from the **Divine**. Sig.

8870. A semblance of those things which are from the **Divine** (not to be made). Sig. and Ex.

8875⁸. When man has corrupted the **Divine**. Sig.

8876. The state of those who altogether reject from themselves the **Divine**. Tr.

8899. Heaven . . . is the reception of influx from the **Divine**.

8925. A holy fear of the **Divine**. Sig.

8931. Heaven is wherever the **Divine** is; thus with everyone who is in charity and faith; for charity and faith are Heaven, because they are from the **Divine**.

8939. The presence of the **Divine** and influx. Sig.

8941. That which is . . . from the **Divine** has life in itself; for all life is from the **Divine**.

8944. Of himself, man knows nothing about **Divine** things . . . The learned . . . above all others deny the **Divine**, and instead of the **Divine** acknowledge nature.

—². The ancients, who were gentiles, knew that there is a **Divine** . . .

9166⁴. The **Divine** in them causes them to be and to be called Angels of Heaven . . .

9229². 'To sanctify Himself' = to make Himself **Divine** from His own power.

9262². The **Divine** of the Lord can only be received in innocence. Ex.

9303². Thus they can think that there is one **Divine**, but not that there is one God . . .

9338⁶. For the **Divine** must be in what is **Divine**; not in the proprium of anyone.

9378⁸. For the approach of the **Divine** to the **Divine** is nothing but union.

9568³. See **ALL** at this ref.

9946. The **Divine** of the Lord in the Heavens . . . can be represented; but not His **Divine** above the Heavens, because this cannot fall into human minds . . . being infinite; whereas the **Divine** in the Heavens which is thence derived, is accommodated to reception. 9956.

[A.] 9954. For the **Divine** flows in through the good of love with man, and makes his life . . .

10011. Hence it is evident, that the **Divine**, being the inmost of all things . . . is the only thing from which is the life of all things; wherefore in proportion as a man receives from the **Divine**, he lives.

10048². For the **Divine** . . . is in itself infinite . . .

10131. See **ALTAR** at these refs. 10151.

10157. The **Divine** of the Lord, that it is the all in all of Heaven and the Church. Sig.

10268. To represent the **Divine** of the Lord in the Heavens. Sig.

10269. To induce a representation of the **Divine** in the celestial good of the inmost Heaven. Sig.

10272. Goods and truths are goods and truths in proportion as the **Divine** of the Lord is in them.

10286. The imitation of **Divine** things by art. Sig. and Ex.

10299. From the influx and operation of the **Divine** of the Lord in each and all things. Sig.

—⁵. Man was created to be a receptacle of the **Divine**; and the faculty of receiving the **Divine** is no otherwise formed.

10322. That which is from the **Divine** descends through the Heavens even to man . . .

10498. For truth and good from Heaven is the **Divine** with man.

10528. See **ANGEL** at these refs. 10561².

10533. That if the **Divine** were to flow in with that nation it would perish. Sig. and Ex.

10536. The quality of their External, that it was devoid of the **Divine**. Sig.

—'. 'Ornament' = the **Divine** in externals.

10571. That the **Divine** must be in the external of the Church, of worship, and of the Word, which is with them. Sig. 10575. 10614.

10579². Where evil is in falsity the **Divine** does not appear. Sig.

10618². For all good is the **Divine** with man, because it is from the **Divine**.

10619. The **Divine** is infinite.

10634. See **CREATE** at these refs. W.4. 53. 198.

10646. From the **Divine** nothing can proceed except the **Divine**, and the **Divine** is one.

10716. The **Divine** of the Lord makes the Heavens. 10721, Ex. 10736². H.7, Gen.art. W.11. 19, Ex. R.882. D.5775. E.23².

10736². The inmost of nature was his **Divine**.

H. 2. In Heaven they are not able to distinguish the **Divine** into three, as they know and perceive that the **Divine** is one; those with whom there is the idea of three **Divines** cannot be admitted . . .

3². They who have denied the **Divine** of the Lord . . . are in like manner outside of Heaven. 83.

—³. They who say that they believe in an invisible **Divine** . . . have found that they believe in no God,

because an invisible **Divine** is to them like nature in its primes . . .

(o). That a **Divine** not perceptible by any idea, is not receivable in faith. Ref.

13. That the **Divine** of the Lord in Heaven is love to Him and charity towards the neighbour. Gen.art.

82². No one comes into Heaven without an idea of the **Divine**.

108. That all things in nature come forth from the **Divine** . . .

318. The Lord has provided that all have religion, and thereby an acknowledgment of the **Divine**, and interior life; for to live according to religion is to live interiorly, as he then looks to the **Divine**, and in proportion as he looks to this, he does not look to the world . . .

319. Heaven in man is to acknowledge the **Divine**, and to be led by the **Divine**. The first and primary of all religion is to acknowledge the **Divine**; a religion which does not acknowledge the **Divine** is not religion; and the precepts of all religion regard worship, thus how the **Divine** is to be worshipped. . . Moral life which is lived for the sake of the **Divine** is spiritual life . . . for he who lives a moral life for the sake of the **Divine** is led by the **Divine** . . .

351². Man looks to the **Divine** when he believes in the **Divine**, and believes that from the **Divine** is all truth and good . . . and he believes in the **Divine** when he is willing to be led by the **Divine**.

354. They who at heart have denied the **Divine** . . .

506². For all who live in evil, interiorly deny the **Divine** . . . for to acknowledge the **Divine** and live evilly are opposite.

558. (Thus) in proportion as anyone loves himself, he removes himself from the **Divine**, thus also from Heaven.

561. Hence the **Divine** cannot flow in with such.

584². (Thus) man comes into the light of Heaven in proportion as he acknowledges the **Divine** . . . and he comes into the thick darkness of Hell in proportion as he denies the **Divine** . . .

592². The **Divine** alone, which proceeds solely from the Lord.

J. 10². The human race on one Earth may perish, which takes place when it completely separates itself from the **Divine** . . .

13. See **INFINITE** at these refs. P.48. 294². R.31².

25. The Spiritual of every man is in conjunction with the **Divine**, as it is able to think of the **Divine**, and also to love the **Divine**, and to be affected by all things which are from the **Divine** . . . thus to be conjoined with the **Divine** in thought and will . . . That which can be thus conjoined with the **Divine**, cannot die to eternity; for the **Divine** is with him and conjoins him to itself.

—⁵. The inmost of man into which the **Divine** of the Lord proximately flows . . . H.39.

36². In its own essence truth is **Divine**, wherefore to will truth because it is truth, is also to acknowledge and love the **Divine**.

L. 30^e. By the Lord from eternity is meant His Divine *a quo*.

32³. 'The Father' means the Divine that was in the Lord from conception . . . The Human itself from this Divine is the Son of God. As this, too, was made Divine . . .

35³. For the Divine could not be tempted, and still less suffer the cross.

46². The Divine which is the Father, and the Divine which is the Son, is the Divine *ex quo*; and the Divine proceeding which is the Holy Spirit, is the Divine *per quod*.

—⁵. It is customary in the Word to mention two Divines, and sometimes three, which yet are one . . .

S. 6. See DEGREE at this ref.

67³. By 'committing adultery' a celestial Angel understands to deny the Divine of the Lord, and to profane the Word. Life 74.

81^e. In every Divine work there is good conjoined with truth, and truth conjoined with good.

W. 7. That the Divine is not in space. Gen.art.

30^e. Hence it is evident, that the Divine resides with man in these two faculties . . .

54. The Divine is not in one subject differently from what it is in another. Ex.

59. (Thus) the Divine is in each and all things of the created universe . . . but still there is nothing of the Divine in itself in their being . . . 60.

60^e. (Thus) the Divine does not belong to man, but is adjoined to him.

61^e. The endeavour to vegetate, and thus to perform uses, is the ultimate from the Divine in created things.

69. That the Divine fills all the spaces of the universe, [and yet is] devoid of space. Gen.art.

— . See SPACE at these refs. 70^e.

72^e. This is why it is said that the Divine fills all spaces . . . and not that God Man fills them.

73 That the Divine is in all time without time. Gen. art.

— . For nothing that is proper to nature can be predicated of the Divine.

76. Without time, the Eternal and the Divine are the same; the Divine is the Divine in itself, and not from itself.

77. That the Divine in the greatest and in the least things is the same. Gen.art. 223^e.

156. Eternity not of time is the same as the Divine . . . Infinity not of space is also the same as the Divine.

170. The conjunction of the Creator with the created universe is not possible unless there are subjects in which His Divine may be as in itself . . .

204. (Prior or simple things) are as if were more Divine. Ex.

285^e. As the Divine is not in space, it is not continuous, as is the inmost of nature.

296. See LORD at this ref.

305. That in the substances and matters from which

are earths, there is nothing of the Divine in itself, but still they are from the Divine in itself. Gen.art.

351. How men may confirm themselves in favour of the Divine from what they see in nature. 353- 354- 355. M.416.

P. 6². (Thus) in a certain image the Divine is in every created thing, but it is less and less apparent as it descends through the degrees . . .

52^e. The Divine in itself is in the Lord, but the Divine from itself is the Divine from the Lord in created things.

53. The Divine cannot regard anything but the Divine; and it can regard this nowhere but in things created by itself. Ex.

—². So with the Divine in itself; for the Divine in itself cannot regard itself from another, as from a man, a Spirit, or an Angel, because in them there is nothing of the Divine in itself . . . and to regard the Divine from another in whom there is nothing of the Divine, would be to regard the Divine from what is not Divine, which is impossible.

57^e. As the finite has not anything of the Divine in itself, there is no such thing in man or Angel . . . what is living in him is from the Divine proceeding conjoined with him by contiguity, and appearing to him as his.

96⁶. Sometimes the Lord infills an Angel with His Divine . . .

200. How can man claim for himself what is Divine . . .

231⁵. A fifth kind of profanation is committed by those who attribute Divine things to themselves.

285². The Divine cannot be appropriated to man as his, but it can be adjoined to him, and thereby appear as if it were his.

324. Man is able . . . thus to receive the Divine; and he who is able to receive the Divine, so as to see and perceive it in himself, cannot but be conjoined with the Lord, and by this conjunction live to eternity. What would the Lord [do] with the whole creation of the universe, unless He had created images and likenesses of Himself, to whom He could communicate His Divine? . . . What would there be Divine in these things, unless they were for the sake of the end that they might be of service to subjects which might receive the Divine more nearly, and might see and feel it? And as the Divine is of glory inexhaustible, would He keep it to Himself, and could He do so?

R. 21. The Divine is one and indivisible . . . T.364.

54². The Lord so moderates and tempers His Divine, that man is able to endure His presence, and this by coverings.

758². The Divine can be with man, but not in his proprium, for the proprium of man is nothing but evil; wherefore, he who attributes the Divine to himself as his Own, not only defiles it, but also profanes it. The Divine is exquisitely separated by the Lord from the proprium of man, and is elevated above it, and never immersed in it.

946. That there is nothing Divine in the Angels. Sig.

961³. That which is from God is not called God, but is called Divine.

T. 6. Nothing can proceed from God but what is Himself, and is called Divine.

[T.] 8°. All the **Divine**, taken both universally and singularly, is God; and as all the **Divine** coheres as one, there cannot but be inspired to man the idea of one God.

23. See BE at this ref.

109°. (Thus) His natural body was, by glorification, made **Divine**.

123. That redemption was a work purely **Divine**.

210. In everything **Divine** there is a first, a middle, and an ultimate . . . See S.27.

301. A day of instruction in **Divine** things.

D. 342°. What is truly good, what is truly spiritual and celestial, that is, what is **Divine**; for true happiness, true peace, true innocence, are entirely **Divine**.

1692. Frequent **Divine** worships.

4593°. Evil Spirits . . . feel aversion at the first approach of that which is truly **Divine** . . .

5669. See DENY at these refs. 6029.

5692°. Such are against the **Divine** . . .

5696. They do not trust in the **Divine** . . .

5811. On the idea of the **Divine**. The idea of the **Divine** conjoins, because it enters Heaven, where everything is **Divine**; and the idea of the **Divine** is obtained from **Divine** truths implanted in affection . . . in proportion to the number of **Divine** truths implanted, is the idea of the **Divine** fuller; and without **Divine** truths in the idea of man, the idea of the **Divine** itself has no existence.

E. 24. The **Divine** in Heaven. Sig.

30°. The **Divine** passing through the Heavens . . .

195⁴. That which is **Divine** in itself is able to become **Divine** with man, if he applies it to life. Sig.

309. The **Divine** that was in Him from conception was His own **Divine** . . . —.

328⁴. The **Divine** operates from primes through ultimates . . .

—7. Conjunction with the **Divine** is effected by . . .

422¹³. To whom the **Divine** had not before reached . . .

632¹⁰. Such are all they who deny the **Divine**.

635°. For it is the **Divine** which bears witness concerning the **Divine** . . .

650°. Hence it is that they are able to think and reason ingeniously against the **Divine**.

954°. (The thought that) the inmost of nature is what is called **Divine**.

Ath. 3. As there is one **Divine**, there is the same **Divine**; thus not equal to the Father, but the same. 195.

De Verbo 6°. They who do not believe the Word from the Word, can never believe anything **Divine** from nature. Sig.

11°. The **Divine** let down by the Lord into the world . . .

D. Wis. i. The **Divine** is spiritual and not natural.

C. 102. As life is God, the **Divine** cannot be appropriated to man who is finite and created, but it can flow in and be adjoined to a receptacle.

Inv. 56. The Lord made the natural man in Himself **Divine** . . .

Divine a quo.

L. 30°. See **DIVINE** at these refs. 46°.

R. 6. See **DIVINE ITSELF** at these refs. 961.

Divine Celestial. *Divinum Coeleste.*

A. 1728. 'A king' = holy truth; 'a priest,' holy good; the former is the **Divine Spiritual**; the latter is the **Divine Celestial**.

1950. By 'Abram' is represented the Lord's internal man, or, what is the same, His **Divine Celestial** and **Spiritual**.

2441². It is the **Divine** Celestial of His love, which thus appears (as a Sun) before their eyes.

2569. When the **Divine Spiritual** was adjoined to the **Divine Celestial**. Sig.

2576¹⁷. By 'Judah' is represented the Lord's **Divine Celestial**. 6363. 6368. 9052°.

2616. The presence of the **Divine Celestial** in the **Divine Spiritual**. Sig.

—'. 'Jehovah' = the **Divine Celestial**, that is, **Divine** good, or being itself.

2618. A state of union of the Lord's **Divine Spiritual** in His **Divine Celestial**. Sig. and Ex.

2619. The perception . . . was from the **Divine Celestial**; but the thought . . . was from the **Divine Celestial** through the **Divine Spiritual**. Ex.

2621. The **Divine Rational** from the union of the **Divine Spiritual** with the **Divine Celestial** of the Lord. Sig. 2622. 2629.

2622. 'Abraham' = the **Divine Celestial** or **Divine** good. Refs.

2629. Birth or manifesting is from the **Divine Spiritual**; and conception or being is from the **Divine Celestial**.

2830°. 'The flock of Kedar' = **Divine Celestial** things; 'the rams of Nebaioth' = **Divine** spiritual things.

3235. Abraham and Sarah represented the Lord as to the **Divine Celestial**; Abraham and Keturah, as to the **Divine Spiritual**.

—2. The **Divine Celestial** and the **Divine Spiritual** are so circumstanced relatively to those who receive the **Divine** of the Lord . . .

4237. In the supreme sense, 'two camps' = the **Divine Celestial** and the **Divine Spiritual** of the Lord.

4677³. As the chief priests represented the Lord as to the **Divine Celestial** or **Divine** good . . .

6417°. The Lord is nothing but **Divine** good; that which proceeds from His **Divine** good and inflows into Heaven, in the **Celestial Kingdom** is called the **Divine Celestial**, and in the **Spiritual Kingdom**, the **Divine Spiritual**; thus the **Divine Spiritual** and the **Divine Celestial** are so called relatively to reception.

6435¹¹. In the supreme sense, by 'Mount Zion' was represented the **Divine** good of the Lord's **Divine** love; and, in the relative sense, the **Divine Celestial** and the **Divine Spiritual** in His Kingdom.

8665. A mutual **Divine Celestial** state. Sig.

—^e. The state of such is called **Divine Celestial**.

8827. Hence the Divine in the Third Heaven is called the **Divine Celestial**; and the Divine in the Second Heaven, the **Divine Spiritual**.

8828. Conjunction with the **Divine Celestial**, that is, with the Divine of the inmost Heaven. Sig.

9804. By the priesthood discharged by Aaron with his sons, was represented the Lord as to the **Divine Celestial**, which is the Divine good in Heaven; and by his garments was represented the **Divine Spiritual**, which is the Divine truth thence proceeding. 10098.

9810. 'Aaron' = a representative of the Lord as to the **Divine Celestial** . . . The **Divine Celestial** is the Divine of the Lord in the inmost Heaven . . .

9813. 'The sons of Aaron' = the things which proceed from the **Divine Celestial** . . .

10092. 'The flank of uplifting' = the **Divine Celestial** which is of the Lord alone perceived in Heaven and the Church.

10213. 'The holy of holies is this to Jehovah' = as it is from the **Divine Celestial**.

H. 24. From the **Divine Celestial**, the Lord in the world was called 'Jesus;' and from the **Divine Spiritual**, 'Christ.'

R. 49. In the Lord and thence from the Lord, there are the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**; the **Divine Celestial** is meant by 'the head' of the Son of Man; the **Divine Spiritual**, by His 'eyes' and by His breast that was 'girt with a golden girdle;' and the **Divine Natural**, by His 'feet.' As these three are in the Lord, they are also in the angelic Heaven; the Third Heaven is in the **Divine Celestial**, the Second Heaven is in the **Divine Spiritual**, and the first Heaven is in the **Divine Natural**. In like manner the Church on earth. For, before the Lord, the universal Heaven is as one man, in which they who are in the **Divine Celestial** constitute the head, they who are in the **Divine Spiritual** the body, and they who are in the **Divine Natural** the feet . . .

373. The **Divine Celestial** things of the Lord. Sig.

466. The Lord is with men in His **Divine Natural**, with the Angels of the **Spiritual Kingdom** in the **Divine Spiritual**, and with the Angels of the **Celestial Kingdom** in the **Divine Celestial**; yet He is not divided, but appears to everyone according to his quality.

959. When the Word passed through the Heavens of the Lord's **Celestial Kingdom**, it was **Divine Celestial**; when it passed through the Heavens of the Lord's **Spiritual Kingdom**, it was **Divine Spiritual**; and when it came to man, it became **Divine Natural** . . . T.6. E.593². De Verbo 5. 11.

T. 195. From the Lord proceeds the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**, one after the other. Whatever proceeds from His **Divine love** is called **Divine Celestial**, and the whole of it is good; whatever proceeds from His **Divine wisdom** is called the **Divine Spiritual**, and the whole of it is truth. The **Divine Natural** is from both, and is their complex in the ultimate. The Angels of the **Celestial Kingdom** . . . are in the **Divine** which proceeds from the Lord which is called **Celestial** . . . The Angels of the **Spiritual King-**

dom . . . are in the **Divine** . . . which is called **Spiritual** . . . And the Angels of the **Natural Kingdom** . . . are in the **Divine** . . . which is called the **Divine Natural**. E.69². 448². 696¹⁷. Sig.

E. 283. The appearance of the **Divine Spiritual** on every side around the **Divine Celestial**. Sig.

—². The **Divine Celestial** is the good of love to the Lord, and the **Divine Spiritual** is the good of charity towards the neighbour.

Coro. 51^e. Thus He conjoined into one in Himself the **Divine Celestial**, the **Divine Spiritual**, and the **Divine Natural**.

Divine Essence. See under **DIVINE HUMAN**, and **ESSENCE**.

Divine Good. *Divinum Bonum, Bonum Divinum.*

A. 1728. The Lord as a King governs each and all things in the universe from **Divine truth**; and as a Priest, from **Divine good**. **Divine truth** is the order itself of His universal Kingdom, all the laws of which are truths, or eternal Truths; **Divine good** is the essential itself of order, all things of which are of mercy. Both are predicated of the Lord: if only **Divine truth** were, no mortal could be saved; for Truths condemn everyone to Hell: whereas **Divine good**, which is of mercy, elevates from Hell to Heaven. 2015¹⁰. 4839². 7995⁶.

1935. This affection was from **Divine good** itself.

2063². See ABRAHAM at these refs. 2822. 3236. 3239². 3703.

2069⁵. The Lord's **Divine good** can only flow in with the celestial man, because it inflows into his voluntary part, as with the Most Ancient Church; but the Lord's **Divine truth** flows in with the spiritual man, because only into his intellectual part, which in him is separated from his voluntary part . . .

2093. **Divine truth** conjoined with **Divine good**. Sig.

2258. That **Divine good** cannot do this according to truth separated from good. Sig.

— The priests who were also judges, as priests represented **Divine good**, and as judges, **Divine truth**.

—². **Divine good** judges all to Heaven; but **Divine truth** condemns all to Hell.

—³. That the evil are condemned to Hell, is not from the fact that **Divine good** is separated from **Divine truth**, but because the man separates himself from **Divine good** . . . In this, also, **Divine good** is conjoined with **Divine truth**, that unless the evil were separated from the good, the evil would inflict injury on the good . . .

2397^e. As all **Divine truth** goes forth from **Divine good**, the expression 'to be sent' is properly predicated of **Divine truth**.

2524. **Divine good** and **Divine truth** are united with each other as in a marriage.

— The Rational as to truth is conceived by the influx of **Divine good** into the affection of knowledges; but rational good, by means of the influx of **Divine good** into that truth. . . (Thus) the good of the Rational is

from good Divine, but its truth is not from truth Divine . . .

[A.] 2554. **Divine good**, which is here called celestial good, is united as it were in marriage with Divine truth, which is here called spiritual truth ; and although **Divine good** is thus united solely with Divine truth, still it inflows into lower truths, and conjoins itself with them, but not as in marriage . . . It was in order that **Divine good** might thus be conjoined with them . . . that the Lord came into the world . . . 3086, Tr.

2616. See **DIVINE CELESTIAL** at these refs. 2622. 6417^e. 6435¹¹. 9804.

2665^e. He united the Human to the Divine by means of Divine truth, and the Divine to the Human by means of **Divine good**.

2719^e. **Divine good** is able to have a kind of receptacle in appearances.

2803. That Divine truth is the son, and **Divine good** the father . . .

—³. As **Divine good** can never be and come forth without Divine truth, nor Divine truth without **Divine good**, but one must be in the other mutually and reciprocally, it is manifest that the Divine marriage existed from eternity, that is, the Son in the Father, and the Father in the Son. Sig.

2813. The Lord's Divine Rational as to **good** could not suffer, or undergo temptations ; for no Genius or Spirit inducing temptations can approach **good Divine** ; but it was truth Divine bound that could be tempted . . . For some idea can be formed of truth Divine, but not of **good Divine**, except by those who have perception, and are celestial Angels. It was truth Divine that was no longer acknowledged when the Lord came into the world, wherefore it was this by virtue of which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called 'the Son of Man ;' but **good Divine** in the Lord is what is called 'the Son of God' . . .

2832^e. See **ALTAR** at these refs. 9388. 9714². —³. 10001². 10047. 10052.

—¹⁰. 'Bethel' = **good Divine**.

3004^e. 'Jesus' = **Divine good** ; and 'Christ,' Divine truth. 3005, Ex. 5502.

3021³. 'Thigh' = the **Divine good** which is of His love, from which He is also called 'Lord of lords.' 4973².

3043³. When He adjoined Divine truth to the **Divine good** of the Rational . . . 3072.

3088. Exploration by **Divine good**. Sig.

3094^e. The light of Heaven is from the Lord's **Divine good** through His Divine truth ; and as it is through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual . . . This is the reason it treats so much in the internal sense of the **Divine good** and the Divine truth in the Human of the Lord.

3095. The separation of the affection of truth which was being initiated in **good Divine**. Sig.

3103. 'An ornament of gold' = **Divine good** . . . because the Lord is treated of.

3128³. The **Divine good** with man inflows into his

Rational, and through the Rational into His Natural, and in fact into his scientifics or Knowledges and doctrinal things there . . . and there by inaptation forms to itself truths, by means of which it then enlightens all things in the natural man . . .

3132. When He perceived **Divine good** and Divine truth in the power of the affection of truth. Sig. —^e, Ex.

—². The conjunction of **Divine good** and Divine truth in the Lord is the Divine marriage itself, from which is the heavenly marriage . . .

3141. See **DIVINE RATIONAL** at this ref.

3154³. Things discordant in which **good Divine** is. Sig.

3192. That **Divine good** natural initiated it . . . to the Divine good in the Rational. Sig. and Ex.

3194. **Divine good** rational born from Divine truth itself. Sig. 3261.

—². 'He that liveth and seeth me' = **Divine good** rational, which is there called the Lord's interior man, from Divine truth. (For) in the very Divine itself there is **good** and truth ; the Lord as to the Divine Human went forth from **Divine good**, and was born from Divine truth ; or, what is the same, the being itself of the Lord was **Divine good**, and the manifesting itself was Divine truth ; from this was the **Divine good** rational of the Lord, with which He conjoined Divine truth from the Human. 3210.

3195. That **Divine good** rational, being born from Divine truth, was in Divine light. Sig.

—³. The **Divine good** itself, and the Divine truth, from which comes light, is the Lord.

—⁹. 'His face as the sun' = the **Divine good**.

3209. That **Divine good** rational perceived from the Divine Natural how the case was. Sig. and Ex.

3210². It was the veriest **Divine good** and truth in the Divine Human with which truth from the human was conjoined, that was signified by the Holy of Holies in the tabernacle . . .

3246². The spiritual are from the same father (as the celestial), but not from the same mother, that is, from the same **Divine good**, but not from the same Divine truth. Ex.

3283². The influx into the Natural must be from the **Divine good** of the Rational through Divine truth there.

3286. See **DIVINE NATURAL** at this ref.

3300². 'Wine and the blood of grapes' = the **Divine good** and the Divine truth of the Natural.

—³. 'Edom' = the **Divine good** of the Lord's Divine Natural. 3322². —³.

3301⁴. Before He put on **Divine good** and truth, as to the natural man also.

3313. The **Divine good** of the Divine Rational loved the good of truth. Sig.

3358. That **Divine good** and truth cannot be comprehended, thus not received, unless they are in appearances. Tr.

3387. That he could not open Divine truths themselves, for thus **Divine good** would not be received. Sig.

— For **good** from the Lord or **Divine good**, can only inflow into truths. . . Truths or appearances of truth are given to man, in order that **Divine good** may form his Intellectual, thus the man himself. . .

3390. See ISAAC at these refs. 3392. 4108.

3394². The celestial perceive **Divine good** and truth in the Rational. . .

—³. It treats here of the regenerate spiritual man, who, by regeneration, receives **Divine good** in the new will, and Divine truth in the new understanding. . .

3398². Therefore it is most carefully provided by the Lord, that **Divine good** and truth be not profaned.

3402. That Divine truth and **Divine good** are not to be opened, and are not even to be approached in faith, on account of the danger of eternal damnation if they are profaned, Sig.

3510. That the **Divine good** of the Divine Rational willed the affection of good. Sig.

3538. (Genuine truths of good) which were from the **Divine good** through the Divine truth of the Divine Rational. Sig.

— 'House,' here, = **Divine good**, because predicated of the Lord.

3576^e. See ESAU at these refs. 4639. 4641.

3579. 'Of the fatnesses of the earth' = from the **Divine good**.

3579⁴. See MANNA at this ref.

3600. That life is from **Divine good**. . . and from Divine truth. Sig.

3619. As **Divine good** is being itself, and Divine truth is life thence, the Lord is the Lord principally by virtue of **Divine good**.

3704. As everything relates to good and truth, the Divine of the Lord is distinguished into **Divine good** and Divine truth, and the Lord's **Divine good** is called 'the Father,' and the Divine truth 'the Son;' but the Divine of the Lord is nothing but **good**, yea, **good** itself; whereas the Divine truth is the **Divine good** so appearing in Heaven before the Angels. . . That the Lord as to **Divine good** is represented by the sun; and that the Lord as to Divine truth is represented by the light. Refs. Thus, in His own essence, the Lord is nothing but **Divine good**, and this as to both the Divine itself and the Divine Human. But Divine truth is not in **Divine good**, but from **Divine good**; for so the **Divine good** appears in Heaven. And as **Divine good** appears as Divine truth, for the sake of man's apprehension, the Divine of the Lord is distinguished into **Divine good** and Divine truth. . . This is why the Lord so often speaks of the Father as if He were distinct and as it were another than Himself, and yet elsewhere says that He is one with Himself. 3969¹⁶. 7499. 8241.

—¹¹. They who are in Divine truth are 'they who have His precepts and do them;' and they who are in **Divine good**, are they who 'love.' Hence it is said, 'We will come and make our abode with him,' to wit, the **Divine good** and the Divine truth will do so.

— Before He was glorified, the Lord was the Divine truth which is from the **Divine good**, whereas when He had been glorified, He was the **Divine good** itself as to

both essences, from Whom is all **Divine good** and Divine truth.

3720. In the supreme sense, 'the House of God' = the Lord as to **Divine good**; and 'the Temple,' the Lord as to Divine truth.

3734. See BREAD at these refs. 9393^e.

3736. To return to the **Divine good** itself. Sig.

3813. See FLESH at these refs. 4735. 7850². 8409³. 9127². 10283¹⁴. E. 1082³.

—². 'Bread' = the Lord's **Divine good**; and 'wine,' His Divine truth.

3921. The Lord judges from justice, because from Divine truth; and He hears from mercy, because from **Divine good**; from justice, those who do not receive **Divine good**; and from mercy, those who do receive it; but still. . . in all Divine justice there is mercy, as in Divine truth there is **Divine good**.

3952². (Thus) the Divine marriage itself of the Lord is not between **good Divine** and truth Divine in His Divine Human; but between the **good** of the Divine Human and the Divine itself. . .

3954. The **Divine good** comes from the Divine love.

3956. See REWARD at this ref.

3975^e. The Lord acquired **Divine goods** and Divine truths by His own power. Refs.

4069. That now He would betake Himself nearer to **good Divine**. Sig.

4133. No longer **good Divine** with Him as before. Sig.

4145. A longing for conjunction with **good Divine** directly inflowing. Sig.

4180. The **Divine good** as to each essence. Sig.

— With those who are not in good, Divine truth is attended with fear, dread, and terror; but not **Divine good**; this terrifies no one. Ex.

—². The Holy which is from the Lord has in it **Divine good** and Divine truth; these continually proceed from the Lord. . . They who are in evil do not receive **Divine good**; for they are in no love and charity. . . But Divine truth can be received even by the evil; yet only by their external man. . .

—⁴. (Thus) the fear, dread, and terror with the evil are not from **Divine good**, but from Divine truth; and they exist when they do not receive **Divine good**, and yet receive Divine truth; also, Divine truth without **good** cannot penetrate towards the interiors; but merely sticks in the extremes. . .

—⁶. For **Divine good** cannot be received by man, or Angel; but only by the Divine Human of the Lord (Sig.); but Divine truth can be received. . . and in this **Divine good** can dwell, with a difference according to the reception.

4193. Appropriation from **good Divine**. Sig.

4234. See JACOB at these refs. 4641². 4645.

4247². **Divine good** cannot be applied to any vessels except genuine truths. . .

4253. Conjunction with **Divine good** and truth. Sig.

4341. Conjunction of **Divine good** with Divine truth in the Natural. Sig.

[A.] 4350. **Divine good** flows in through the internal man, and comes to meet the truth which is insinuated through the external man, in order that they may be conjoined. Sig.

4358. **Divine good** at once acknowledges the truths which it conjoins with itself. Sig.

4576. See CANAAN at this ref.

4577². After the Lord was glorified as to the Human, He became **Divine good**, and then from Him, as from **Divine good**, there proceeded and there proceeds **Divine truth**, which is 'the spirit of truth' which He said He would send. —^e. 4973⁵. 5307².

4606. The essentials of external **Divine goods** and truths. Sig.

4641². He afterwards conjoined this Human . . . with the **Divine good** which He had from birth.

4642². In what follows, it treats of the **Divine good** natural of the Lord; but its derivations are described by names; for the derivations of this good go beyond the understanding of any man, or Angel. . . Still, the derivations are represented to the Angels . . . by an influx of **Divine love** . . . and the influx, by a celestial flame which affects them with **Divine good**. 4646.

4644^e. The Lord alone was born into **good**, and into the **Divine good** itself, so far as from the Father. The **Divine good** in which the Lord was born, is what is here treated of; its derivations are the things which came forth in the Lord's Human, when He made it **Divine**; and are the things by means of which He glorified it.

4677³. As the chief priests represented the Lord as to the **Divine Celestial** or **Divine good**, Aaron was clad with garments which represented the **Divine truth** which is from the Lord's **Divine good**; for **Divine good** is in the Lord, whereas **Divine truth** proceeds from Him. In like manner, when the Lord was transfigured . . . the **Divine good** appeared as the sun; and the **Divine truth** was presented by garments which appeared as the light. S.44. 48.

4763². Mourning over the **Divine truth** and the **Divine good** lost. Sig.

4931. In the proper sense, Heaven is the **Divine good** and **Divine truth** which are from the Lord.

4973⁶. As by 'Lord' is meant **Divine good**; and by 'King,' **Divine truth**, 'dominion' (in relation to the Lord) is predicated of **Divine good**; and 'Kingdom,' of **Divine truth**. Ill.

4980². See CELESTIAL at this ref.

5075. Nothing that comes forth in the universe is anything, that is, is a thing, unless it is from **Divine good** through **Divine truth**. Sig.

5076. **Divine order** itself is **Divine truth** from **Divine good** . . .

5145⁴. Conscience is the interior plane in which is terminated the influx of **Divine good** . . .

5157^e. The Voluntary in the Lord was **Divine** from conception, and was the **Divine good** itself; but the Voluntary from the mother was evil, and therefore . . . a new one was to be acquired in its place from the **Divine Voluntary** through the **Intellectual**, or from the **Divine good** through the **Divine truth** . . .

5313¹². See CELESTIAL KINGDOM at this ref.

5576⁵. When predicated of the Lord, 'meat' = the **Divine good** of love to save the human race.

5704². The Lord is nothing but **Divine good**, and **Divine truth** is not in the Lord, but proceeds from Him: according to this **Divine truth** under **Divine good** are ordained all the Societies in the Heavens.

5920². The influx of **Divine good** and truth from the Lord progresses by continual mediations, and thus successions . . .

6013^e. To the end that man may be a recipient of **Divine good** from the Lord in particular, as Heaven is in general . . .

6032. See HEAT at these refs. 7381⁴. 8329^e. 9682³.

6135⁵. 'The temple of His body' = **Divine truth** from **Divine good**.

6148³. See PRIEST at these refs. —⁴. —⁵. 8623. 8770. 9809.

6179. See MARRIAGE at this ref.

6280³. As to His essence, the Lord is not **Divine truth**; for this is from Him as light is from the sun; but He is the **Divine good** itself, one with Jehovah.

6367⁴. The omnipotence of **Divine truth** from **Divine good**. Sig.

6378. That His Intellectual is **Divine good** from His **Divine love**. Sig.

—². In the supreme sense, 'grapes' = the Lord's **Divine good**, which is with those who are in His **Spiritual Kingdom**.

6380^e. His whole Human is the **Divine good** of the **Divine love**.

6685. In its first origin, the **Spiritual** is the **Divine truth** proceeding from the Lord's **Divine Human**, which truth has **Divine good**, in it, because **Divine truth** goes forth from the Lord's **Divine Human**, which is **Divine good**. This **Divine truth**, in which is **Divine good**, is the **Spiritual** itself in its own origin, and is the very life which fills Heaven, yea, the universe. Where there is a subject, there it flows in; but it is varied in the subjects according to their form . . .

6716². When the Lord was in the world, He caused His Human to be **Divine truth**; but afterwards, when He was fully glorified, He caused it to be **Divine good**, thus one with Jehovah. 6753^e. 6864.

6788. That which proceeds from the Lord's **Divine Human** is **Divine truth** from **Divine good**.

6830. ('Horeb') = the **Divine good** of love shining forth through the truth which is of the **Divine law**.

6832⁵. The **Divine good** of the Lord's **Divine love** was here also seen as 'a flame of fire.'

—⁷. In order that the **Divine good** itself might be represented, it was commanded that there should be perpetual fire upon the altar.

6834. 'The bush was not consumed' = **Divine truth** united to **Divine good** in the Natural. Ex.

—². The **Divine good** of the **Divine love** is the solar fire itself in the other life . . .

6864. The difference between **Divine truth** and **Divine**

good is such as is that between the light from the sun and the fire in the sun.

6905°. See JEHOVAH at these refs. 7311. 7499. 7590. 8241. 8765. 8988°. 10646. S.88.

6993. After the Lord became Jehovah, that is, Divine good, even as to the Human, which was after the resurrection, He was no longer Divine truth, but this proceeded from His Divine good. 8127°. 8573°. 9670°.

6997°. In its inmost bosom, the Word has stored up in it Divine truth itself, which proceeds immediately from the Lord, thus also the Divine good, that is, the Lord Himself.

6998. See AARON at these refs. 9670°. 9806. 9946. 9952. 9959°. 10067. 10082. 10118. 10198. 10239.

7014°. As the Lord thus successively put on the Divine, He first made Himself truth from the Divine, afterwards Divine truth, and at last Divine good. These were the degrees of the Lord's glorification which are here described in the internal sense.

7167°. The Divine law is truth Divine proceeding from the Lord; and that which proceeds from the Lord is Divine good and truth; and Divine good is love and charity, and Divine truth is faith.

7206. The Word is Divine truth proceeding from the Divine good of the Lord's Divine Human.

7268. The Divine which is above the Heavens is Divine good, but the Divine in the Heavens is Divine truth; for from the Divine good there proceeds Divine truth, and makes Heaven, and disposes it. . . 7873°. 8328°.

7273°. See CONDEMN=*dammare*—at this ref.

7343. Divine truth flows in with all, but is varied with everyone according to his state. . . Hence the infernals turn it into falsities, just as they turn Divine good into evil. . .

7679. In its origin, the good of love and charity, being Divine, is most gentle. . . but when it falls down to the Hells, it becomes ungentle and rough, being turned so by them; therefore the influx and presence of this Divine good not only torments, but even devastates them. 8823°.

7796°. See BE at these refs. 8267°.

7873°. See DIVINE ITSELF at these refs. 10052°. 10067°. 10125°.

8215°. 'The Ancient of Days'=the Lord as to Divine good. . . His 'garment'=truth Divine in the external form; 'the hair of his head'=good Divine in the external form.

8309°. 'The sanctuary'=where there is Divine truth in which is Divine good.

8470°. The universal that forms and ordains each and all things, is the Divine good of Divine love from the Lord.

8472°. The Divine good which proceeds from the Lord is communicated to all in Heaven universally and singularly, but everywhere according to the power of receiving. . .

8480. The abuse of good Divine. Sig.

8641. That truths are ordered by good Divine. . . and the good Divine from which is the ordination, is represented by 'Jethro.' 8643.

8644. As in what follows it treats of the conjunction of Divine good with Divine truth, in order that from it there may be effected ordination with the man of the Church, it is to be known, that between Divine good and Divine truth there is this difference, that Divine good is in the Lord and Divine truth is from the Lord; they are circumstanced as is the fire of the sun and the light thence derived; fire is in the sun, and light is from the sun: in the latter there is not fire, but heat. . . In the Sun which is the Lord there is Divine fire, which is the Divine good of the Divine love; from that Sun there is Divine light, which is Divine truth from Divine good; in this Divine truth there is also Divine good, but not such as there is in the Sun; it is accommodated to reception in Heaven. . . How the Divine good of the Lord's Divine love is accommodated to reception cannot be known to anyone, not even the Angels; because the accommodation is that of the infinite to the finite. . . That the Sun is the Divine good of His Divine love, and the light thence is Divine good, from which is intelligence. Refs.

8647. See JETHRO at these refs. 8657. 8661. 8662. 8672, etc.

—. 'Zipporah the wife of Moses'=good Divine (conjoined with truth Divine).

8666. It treats in this verse of the union of Divine good with truth Divine; and all union is first effected by the influx of the one into the other, and consequent perception; then by application, and also by immission; and afterwards by conjunction.

8682. The appropriation of these things from Divine good. Sig.

8724. The Divine truth which proceeds from the Lord does nothing from itself; but from the Divine good, which is the Divine itself; for Divine good is being, but Divine truth is the manifesting therefrom. . . When the Lord was in the world, He was Divine truth, and then the Divine good in Him was 'the Father'; but when He was glorified (and went out of the world), He became Divine good even as to the Human; and the Divine truth which then proceeds from Him is called 'the Comforter' or 'the spirit of truth.' 8861. 10258°. 10730. Ath.79,Ex.

8753°. See SINAI at these refs. 8805°. 8916.

8758. Arrangement with those of the Spiritual Church by Divine celestial good. Sig. . . By Divine celestial good is meant the Divine good in Heaven; for good Divine in itself is far above Heaven.

8760°. The Divine itself is far above the Heavens, not only the Divine good itself, but also the Divine truth itself which proceeds immediately from Divine good. . . The Divine good itself in itself is an infinite flame of ardour, that is, of love. . . The light, too, from the flame of the Divine love, which is Divine truth, if it were to flow in from its own fiery splendour without remission, would blind all who are in Heaven. From this may be evident what the difference is between the Divine good and Divine truth above the Heavens, and the Divine good and Divine truth in the Heavens.

[A.] 8761. The union of the **Divine good** in Heaven with the **Divine truth** there. Sig.

— Whether you say the **Divine good** in Heaven, or Heaven, is the same, because Heaven comes forth from it. . . There, **Divine good** united to **Divine truth** is all in all, thus the life or soul of Heaven.

8764⁴. 'The wings covering their bodies' = that the **Divine truth** covers the **Divine good** from which it proceeds; for **Divine good** is flame, and **Divine truth** is the light thence. . . The flame itself does not appear in Heaven, but only the light. . .

8770². See **KINGDOM** at this ref.

—³. In the **Spiritual Kingdom** there reigns **Divine truth**; in the **Celestial Kingdom**, **Divine good**. 10090². 10151.

8797. 'Mount,' here, = the **Divine good** of the **Divine love** in the inmost Heaven.

8875. For they who are in the opposite perceive **Divine truth** as falsity, and **Divine good** as evil. . . They rush into the sphere where **Divine truth** and **Divine good** are, with the endeavour to destroy those who are there, and then the **Divine truth** of the **Divine good** operates with them, and causes them to feel torments like those of Hell.

8897². In the supreme sense, 'mother' = the Lord as to **Divine truth**, thus His **Kingdom**; for the **Divine truth** which proceeds from the Lord makes Heaven; (because) the Lord as to **Divine good** is the Sun in the other life, and as to **Divine truth** is light. . . **Divine good** is in **Divine truth**, as the heat of the sun is in the light in spring and summer time.

8918. Distance from the veriest good which proceeds from the **Divine** causes the appearance of distance in Heaven.

9050⁵. 'Heart' is said from the **Divine good** which is of love or mercy; and 'soul' from the **Divine truth** which is of faith with man.

9144¹¹. See **JUDAH** at this ref.

9167². Hence, 'Lord' = the Lord as to **Divine good**; and 'God,' 'King,' and 'Master,' the Lord as to **Divine truth**. III.

9262². Therefore, the good of innocence is good **Divine** itself from the Lord with man. . .

9264. See **DENY** at this ref.

9473³. The internal good in the good of love to the Lord or in the good of innocence, is the good **Divine** itself proceeding from the Lord's **Divine Human**, thus is the Lord Himself; this good must be in every good for it to be good.

9491. 'Shittim wood' = the good itself proceeding from the Lord's **Divine Human**.

9493. 'Four rings of gold' = **Divine truth** conjoined with **Divine good**.

9498⁸. The heat proceeding from the Lord as a Sun is the **Divine good** of His **Divine love** accommodated to the reception of the Angels; and the light proceeding from the Lord as a Sun is the **Divine truth** of His **Divine good**; both, however, are called the **Divine truth** proceeding from the Lord. 10106². 10809. H. 117.

9499. The **Divine good** conjoined with the **Divine truth**, which is the ultimate, terminant, concludent, and containant of Heaven, is like the atmosphere. . . which holds together the whole surface of the body. . .

9533. The termination of the sphere of good from the Lord's **Divine good**. Sig. 9535.

9534. The sphere of **Divine good** encompasses Heaven. . . and thus protects. (Refs.) This **Divine sphere** extends also into the Hells, and guards them also; but with this difference, that the **Divine sphere** which encompasses and protects Heaven is the sphere of **Divine truth** conjoined with **Divine good**; but that which guards Hell is the sphere of **Divine truth** separated from **Divine good**. The reason why this sphere is in Hell, is that all who are there reject **Divine good**, thus the Lord's mercy. Such a sphere reigns in Hell in the external form; yet a sphere of **Divine truth** conjoined with **Divine good**, in the internal form. . . (Thus) the sphere of **Divine good** in the external form, ceases where Heaven ceases; and the sphere of **Divine truth** separated from **Divine good**, begins where Hell begins; and in the interspace is the conjunction. Sig.

9537. Firmness is from the conjunction of **Divine truth** with **Divine good** in ultimates. Sig.

9569. The **Divine good** of the **Divine love** is what sanctifies.

9571. (The light of the **Spiritual Heaven**) from the **Divine good** of the Lord's **Divine Human**. Sig.

9636⁶. The good of merit is the **Divine good** itself which constitutes the Heavens and supports them.

9639. The **Divine good** proceeding from the Lord is that which conjoins all in Heaven; for that which reigns universally in **Divine truths** is **Divine good**, and that conjoins which reigns universally.

9667⁸. The Lord's **Divine love** is **Divine good**; for all good is of love. . .

9670⁴. **Divine good** is the holy of holies.

—^e. The veil between the holy place and the holy of holies = the medium which unites the **Divine truth** and **Divine good** in the Lord.

9684². **Divine good** becomes spiritual good through the reception of **Divine truth**, as of light from the moon.

9727⁸. The good which is here signified (by the brass), is the **Divine good** of His **Divine love**: all things of the Lord's **Divine Human** are from that good.

9735. The power of the sphere of **Divine good**. Sig.

9809. There is **Divine good**, and there is **Divine truth**; **Divine good** is in the Lord, thus is His being, which in the Word is called 'Jehovah;' but **Divine truth** is from the Lord, thus is the manifesting from that being; this in the Word is meant by 'God:' and as that which comes forth from Him is also Himself, the Lord is also **Divine truth**, which is His **Divine** in the Heavens. . . The celestial Angels are receptions of the **Divine good** which is from Him; and the spiritual Angels of the **Divine truth** which is thence derived. . .

—⁴. Conception from the **Divine good** itself, from which he had **Divine truth**. Sig.

9812². **Divine good** celestial, which makes the Third Heaven, is the good of love to the Lord; **Divine good**

spiritual, which makes the Second Heaven, is the good of charity towards the neighbour; and **Divine good** natural, which makes the First Heaven, is the good of faith and of obedience. To **Divine good** natural pertains also civil good . . . and also moral good . . . These three goods follow in order, as end, cause, and effect . . .

9818²². 'The Angel of faces'=the Lord as to **Divine good**. . . 'To make the Angels spirits'=receptions of Divine truth; 'to make them a flaming fire'=receptions of **Divine good** or Divine love.

9877². The **Divine good** proceeding from the Lord creates this heavenly form.

9882. The sphere of **Divine good** through which there is conjunction at the higher part of Heaven. Sig.

9883^e. The conjunction of the sphere of **Divine good** in the extremes of Heaven. Sig.

9896. The conjunction and preservation of all things of Heaven by means of the sphere of **Divine good** in the externals of the Spiritual Kingdom. Sig.

9930. Enlightenment from the Lord's **Divine good**. Sig.

—². A crown is a representative of **Divine good**. Ex.

—³. Government from **Divine good** was represented by a crown; and government from Divine truth, by a sceptre.

—⁵. After this last temptation (of the cross) the Lord put on **Divine good**; and thus united His Divine Human to the Divine itself which was in Him.

9954¹¹. When the Lord was in the world, He was Divine truth itself as to the Human, and He was **Divine good** itself as to the very being of His life . . . The anointing of the Lord as to the Divine Human was effected by means of the **Divine good** itself of the Divine love . . .

10001. 'The door of the Tent'=the conjunction of **Divine good** and Divine truth from the Lord in Heaven. Ex.

10010. See ANOINT at these refs. 10011. 10066. 10100. 10125. 10258³.

10033⁸. By (the Holy Supper) is signified the appropriation of **Divine good** and Divine truth from Him, (which) can only exist with those who acknowledge the Divine of the Lord . . .

10047². The Glorification of the Lord's Human was effected by the union of Divine truth with **Divine good**: the **Divine good**, which is Jehovah, was in the Lord as the soul from the father is in man . . . 10125².

—⁴. The sprinkling of the blood upon the altar round about, represented the union of Divine truth and **Divine good** in every way, in both the internal and the external man; and the sprinkling of the blood at the foundation of the altar, represented the union of Divine truth and **Divine good** in the external man only. 10064.

10053. The sacrifices=the casting out of evils and falsities from His human from the mother, and the implantation of Divine truth from the **Divine good** which was in Him; and the burnt-offerings=the union of Divine truth with **Divine good**, which union is what

is meant by the Glorification; for, while He was in the world, the Lord made His Human Divine truth, and, successively also, through union with the **Divine good** which was in Him, and which was the being of His life, He made His Human **Divine good**, thus one with Jehovah.

10057. The following state, which is one of Divine truth proceeding from the Lord's **Divine good** in the Heavens. Sig.

—⁵. (Thus) the first state of His Glorification was to make His Human Divine truth, and to unite it with the **Divine good** which was in Him; and the second state was to act from **Divine good** through Divine truth; for Heaven is built and the Church is built by means of the Divine truth proceeding from the Lord's **Divine good**. 10060. 10076. —⁵.

10064. When **Divine good** is mentioned, Divine love is also understood; for all good is of love . . .

10068. The reciprocal union of the **Divine good** and Divine truth from the Lord's Divine Human in the lower Heavens. Sig.

10084. Union with the **Divine good** of the Divine love. Sig.

10153. The presence and influx of the Lord through **Divine good** in Heaven and the Church. Sig.

10188. 'Two rings of gold'=the sphere of **Divine good**, through which there is conjunction and preservation.

—². The sphere of **Divine good** fills the universal Heaven, and also extends itself into Hell. Ex.

10190^e. Thus the sphere of **Divine good** in the midst is like an axis, and the sphere of Divine truth thence proceeding is on both sides, right and left.

10196². As to the Divine itself which is called 'the Father,' and as to the Divine Human which is called 'the Son,' the Lord is Divine love, thus **Divine good** itself; but as to Heaven, which is below the Lord as a Sun, the Lord is Divine truth; but this Divine truth has in it **Divine good** accommodated to the reception of Angels and Spirits; this Divine is what is called 'the spirit of Jehovah,' and 'the Holy.' The reason this is called Divine truth, and not **Divine good**, is that Angels and Spirits are created, and therefore are receptions of Divine truth proceeding from **Divine good** . . . their understanding is formed to receive Divine truth, and their will, to receive **Divine good**; the understanding is of service to them for reception, and thus for perception.

10252. See OIL at these refs. 10261. 10283.

10261. It is called **Divine celestial good** of the Lord, because all good in the Heavens which is essentially good, is from the **Divine** of the Lord. But it is to be known, that in itself the Lord's **Divine good** is only one; for it is infinite . . . The reason it is distinguished into celestial and spiritual, is owing to its reception by Angels . . . and men: as received by Angels and men of the Celestial Kingdom, it is called **Divine good** celestial; and as received by Angels and men of the Spiritual Kingdom, it is called **Divine good** spiritual.

—^e. 'The Mount of Olives'=the **Divine good** of the Divine love; for from this He fought and conquered.

[A.] 10262. The Lord's **Divine good** celestial is the Conjunctive itself of all things, because it is the being itself of the life of all things; for it vivifies all things by means of the Divine truth proceeding from that **Divine good** . . .

10285. Whether you say, the **Divine good** of the Divine love, or the Divine Human, it is the same.

10528°. He is called 'the Lord' from **Divine good**; and 'Angel' from Divine truth.

10579°. 'The faces of Jehovah' . . . in the universal sense = **Divine truth**; for in Divine truth is all good; and, with man and Angel, there is **Divine good** in Divine truth; and without the latter, there is not the former . . .

10617°. As to the Divine itself and as to the Divine Human, the Lord is **Divine good**; and as to the Divine proceeding He is Divine truth.

H. 9°. From the Lord nothing proceeds but **Divine good** and Divine truth, and these affect everyone according to the reception . . .

13°. The **Divine good**, which is compared to heat, is the good of love with the Angels; and the Divine truth, which is compared to light, is that by which and from which is the good of love.

33. The interiors are opened by the reception of **Divine good** and Divine truth . . .

107. The **Divine good** which proceeds from the Lord makes Divine order . . .

133. There are two things which proceed from the Lord as a Sun, Divine truth and **Divine good**; Divine truth is presented in the Heavens as light, and **Divine good** as heat; but Divine truth and **Divine good** are so united that they are not two, but one; yet with the Angels they are separated; for there are Angels who receive **Divine good** more than Divine truth; and there are those who receive Divine truth more than **Divine good**; they who receive **Divine good** more, are in the Celestial Kingdom; they who receive Divine truth more, are in the Spiritual Kingdom; the most perfect Angels are those who receive both in a like degree. Life 32. E.22. 204⁴. 448³. 1042³. 1073.

139. The **Divine good** and the Divine truth which are in the Heavens from the Lord as a Sun, are not in the Lord, but from the Lord; in the Lord there is only Divine love . . .

232. The Angels are receptions of Divine truth in proportion as they are receptions of **Divine good** . . .

282. See INNOCENCE at this ref.

370. See MARRIAGE LOVE at these refs. 374.

371. From the Divine love proceeds **Divine good**; and **Divine good** is received by Angels and men in Divine truths . . .

539. The Divine itself in Heaven is **Divine good** and Divine truth.

N. 304. That the Lord united Divine truth with **Divine good**, thus His Human with the Divine itself. Refs.

— That when the Lord went out of the world, He made His Human **Divine good**. Refs.

S. 19. From the Lord there proceed **Divine good** and Divine truth; **Divine good** from His Divine love, and Divine truth from His Divine wisdom; and both are in the Word; for the Word is the Divine proceeding.

80. The things in the spiritual sense relate to Divine truth; and those in the celestial, to **Divine good**.

P. 172⁴. How the Lord is the Divine truth of the **Divine good**. Ex.

R. 17. 'He is the First-begotten from the dead' = that He is **Divine good** itself.

46. The Divine proceeding and at the same time conjoining, which is **Divine good**. Sig. E.65.

49. 'His feet like fine brass burning in a furnace' = the **Divine good** natural. 126.

170. That those are to be received who are in **Divine good** and in Divine truths from the Lord, thus who have the life of Heaven in them. Sig.

193°. When the Lord was in the world, He made His Human Divine truth, which also is the Word; and when He went out of the world, He fully united Divine truth to **Divine good** which was in Him from conception; for the Lord . . . made His Human Divine as He makes man spiritual; He first implants in him truths from the Word, and afterwards unites them to good . . . E.419⁵. 594².

254. Whether it is said **Divine good** and Divine truth, or Divine love and Divine wisdom, it is the same . . .

266. That the Lord conquered the Hells, and reduced all things into order by means of **Divine good** united to Divine truth in His Human. Sig. E.310.

288. See DIVINE HUMAN at these refs. E.293.

689. The **Divine good** of the Word confirming this Divine truth. Sig.

739. That the Word is **Divine good** itself, and that it is Divine truth . . . In its celestial sense it is **Divine good**; and in its spiritual sense it is Divine truth. Sig. —e.

821. The Lord as to the Word, that He is **Divine good** and Divine truth itself; from both of which He effects judgment. Sig.

854². For **Divine good** and Divine truth cannot be appropriated to any Angel or man so as to be his, but only so as to appear as if they were his . . .

882°. 'The temple' = the Lord's Divine Human as to Divine truth or Divine wisdom; and 'the tabernacle,' as to **Divine good** or Divine love.

M. 86. The preservation of the universe is nothing but the perpetual influx of **Divine good** and Divine truth into the forms created by them.

115³. In the Lord the Creator there are **Divine good** and Divine truth in their own substance itself; the being of His substance is **Divine good**, and the manifesting of His substance is Divine truth; in Him also they are in their very union; for in Him they make infinitely one; and as these two are one in the Creator Himself, they are also one in each and all things created by Him . . .

T. 85. That Jehovah God descended as Divine truth,

which is the Word, and yet did not separate **Divine good**. Gen.art.

86. To subjugate the Hells, etc., **Divine good** does not avail, but **Divine truth** from **Divine good**: regarded in itself, **Divine good** is like the round hilt of a sword . . . but **Divine truth** from **Divine good** is like a sharp sword . . .

686. They who have been regenerated by . . . the **Divine truth** of faith, are distinguished in the Heavens from those which have been regenerated by . . . the **Divine good** of love. (The former) go in white garments of fine linen, and are called spiritual Angels; whereas (the latter) go in crimson garments, and are called celestial Angels. Sig.

E. 30. The Lord in Heaven is **Divine truth** united to **Divine good**.

146. That which proceeds from the Lord is **Divine good** united to **Divine truth**: both are of love, and also are the Lord in Heaven.

205. The Lord has all power . . . from **Divine good** through **Divine truth** . . . Sig.

254³. Heaven is Heaven from the **Divine** which proceeds from the Lord; and this **Divine** is called **Divine truth**; but it is **Divine good** united to **Divine truth**. . . The **Divine love** appears to the Angels as the solar fire: from Him as a Sun proceed light and heat; the light . . . is **Divine truth**, and the heat . . . is **Divine good**; this latter, namely, **Divine good**, is meant by 'the Father in the Heavens.' 297.

272. All truths disposed into order by **Divine good**. Sig.

274. See **DIVINE LOVE** at these refs. D.Wis.ix.

279. The appearance in ultimates of **Divine good** as to protection. Sig.

288⁷. From the Lord proceeds **Divine good** united to **Divine truth**; but in Heaven and the Church . . . **Divine truth** is received, and is united to **Divine good**.

—¹. 'The glory of Lebanon'=the **Divine truth**; 'the honour of Carmel and Sharon'=the **Divine good**, which they receive.

290. In this and the following verses, it treats of the reception of **Divine truth** and **Divine good** by the Angels of Heaven and the men of the Church . . . It is to be known, that the reception of **Divine truth** and **Divine good** . . . exists only with those who are in truth from good. Ex.

295. That they *are* through **Divine good**, and that they come forth through **Divine truth**. Sig.

297. **Divine good** judges no one, but **Divine truth** . . . Still, the Lord Himself does not judge anyone from the **Divine truth** which proceeds from Him; for this is united to **Divine good**, so that they are one; but the man Spirit judges himself; for it is the **Divine truth** received by him which judges him. 907³.

298. All intelligence and wisdom are from **Divine good** through **Divine truth**.

339. 'Honour and glory'=**Divine good** and **Divine truth**.

340¹¹. The **Divine love** from which the Lord flows in, is meant by 'The faces of Jehovah;' the **Divine truth** with which He flows in, is meant by, 'May Jehovah make His face shine upon thee;' and the **Divine good** with which He flows in, is meant by, 'May Jehovah lift up His faces upon thee.' Ex.

343. 'He that sat upon the throne'=the **Divine good** proceeding; and 'the Lamb'=the **Divine truth** proceeding.

349⁵. The **Divine good** which proceeds from the Lord is the source of order; and **Divine truths** are the laws of order.

374¹⁴. 'The Holy Spirit'=the **Divine truth** proceeding from Him; and 'fire'=the **Divine good** of His **Divine love**.

409⁶. 'Servants'=those who receive **Divine truth**, and those who teach it; for **Divine truth** serves, and thereby effects **Divine good**; and 'the chosen'=those who receive **Divine good**, and lead.

412. Lest they should suffer direful things from the influx of **Divine good** united to **Divine truth** proceeding from the Lord. Sig.

418³. Into the eastern and western quarters the Lord flows in with **Divine good** more strongly than with **Divine truth**; and into the southern and northern quarters with **Divine truth** more strongly than with **Divine good** . . .

434⁶. The light of Heaven is **Divine good** in form.

458³. **Divine good** united to **Divine truth** proceeding from the Lord, is received in the Third Heaven as the **Divine Providence**; in the Second Heaven, as **Divine wisdom**; and in the First Heaven, as **Divine intelligence**.

466. The **Divine good** which proceeds from the Lord, in the three Heavens. Sig.

— There are two things which proceed from the Lord, from which are all things in the Heavens and earths, namely, **Divine truth** and **Divine good**; **Divine truth** is the source of all intelligence and wisdom with Angels and men; and **Divine good** is the source of all charity and love with them; these two proceed united from the Lord; thus in their very origin they are one; but with the Angels and men who receive, they are two, because there are two receptacles of life with them, which are called the understanding and the will; the understanding is the receptacle of **Divine truth**, and the will is the receptacle of **Divine good** . . . and, in proportion as these two, **Divine truth** and **Divine good** . . . are one with Angels and men, they are in conjunction with the Lord; but in proportion as they are not one, they are not in conjunction.

479. The influx of **Divine good** into the truths with them. Sig.

— ^c. **Divine good** can only flow into truths . . .

— ^c. They in whom truths have been implanted by the Lord through temptations, are constantly kept in them by the influx of **Divine good** into them. Sig.

684. That then **Divine good** and **Divine truth** is received. Sig.

[E.] 701^o. 'Levi' = the Lord as to **Divine good** . . .

710³¹. In the Word, which is **Divine truth**, there is everywhere the marriage of **Divine good** and **Divine truth**; and **Divine good** united to **Divine truth** is the **Divine** proceeding from the Lord, which is called 'the Holy Spirit.'

780⁶. That the **Divine good** proceeding from the Lord's **Divine love** conjoins those in Heaven and the Church who are in love to Him; and that the **Divine truth** proceeding from Him conjoins those who are in love towards the neighbour. Sig.

926². This light is **Divine wisdom**, and is called **Divine truth**; and this heat is **Divine love**, and is called **Divine good**. 944². 997². 1076². 1093⁴. 1124³. 1141².

944². The heat proceeding, which is **Divine good**, is **Divine love** in its extension; and the light proceeding, which is **Divine truth**, is the modification or interior action in the substances which are outside of Him . . . which are the spiritual atmospheres.

907. The **Divine good** girded for judgment. Sig.

—². **Divine good** does not judge anyone; but **Divine truth**. The reason is, that **Divine good** loves all, and draws to Heaven in so far as man follows it; but **Divine truth** separated from **good** condemns all, and judges to Hell. Lest, therefore, all should be judged and condemned to Hell, **Divine good** moderates and elevates to Heaven as far as possible; therefore there was 'a golden crown upon the head,' by which is signified **Divine good** girded for judgment, namely, to moderate it.

984². As **Divine good** and **Divine truth** proceed united from the Lord, they must be united in an Angel of Heaven and a man of the Church.

997². The heat, which is **Divine good**, does not flow in with Angel and man as does the light which is **Divine truth**; because man is born in evils of every kind, and evils obstruct; wherefore these are first to be removed, before the heat, which is **Divine good**, can flow in . . . In proportion, therefore, as man thus receives **Divine good**, he comes into the light of understanding **Divine truth**; for the way of **Divine truth** into the man who is being reformed, is through the good of the will . . . But when man is not in **Divine good**, but is in evil, he nevertheless is in the capacity of . . . understanding **Divine truth**, but only so far as he is in a separated state . . . But in this state the man is not being reformed, because . . . **Divine truth** is not being implanted. But . . . in a state not separated, man does not . . . understand **Divine truth**, unless, as to the affection of the will, he is at the same time in **Divine good** . . .

1026³. In these ten commandments are contained all things of **Divine good** and all things of **Divine truth**; and in them there is also the conjunction of these . . . **Divine good** is of love to the Lord, and **Divine truth** is of love towards the neighbour; for when man lives according to **Divine truth**, that is, loves the neighbour, the Lord flows in with **Divine good**, and conjoins Himself.

1069². As to His being, Jehovah is **Divine love**; and

as to His manifesting, He is **Divine good** united to **Divine truth**.

1077². The **Divine** proceeding from the Lord is **Divine good** and **Divine truth** reciprocally united.

—³. From this reciprocal union of the **Divine** and the **Human** in the Lord, proceeds the reciprocal union of the **Divine good** and **Divine truth** which proceeds from the Lord's **Divine love**.

Ath. 156. The **Divine good** of the **Divine love** . . . was in Him from conception, from which He made His **Human** **Divine truth** while he was in the world, thus, such as is Heaven; but afterwards it successively became the **Divine good** of the **Divine love** through union with the Father . . .

Can. Redeemer ii. 6. **Divine good** (could not fight against the Hells, or be tempted, or suffer). vi. 5.

iv. 6. **Divine good** made His soul, and **Divine truth**, His body. 'The Holy Spirit,' and 'the power of the Highest' = **Divine truth** and **Divine good**; the latter making the soul, and the former, the body.

Divine Human. *Divinum Humanum.*

Divine and Human. *Divinum et Humanum.*

See SON OF GOD, and under HUMAN, ISAAC, and TRINITY.

A. 32^o. The inmost things are signified by the Lord's 'face' (at the Transfiguration), and the things which thence proceed, by His 'garments'; thus His **Divine** by 'the sun' or love; and His **Human** by 'the light' or wisdom from love.

1402. That the Lord's **Human** essence might be conjoined with the **Divine** one. Tr.

1414^o. The Lord's **Human** was made **Divine**. With Him alone was there an infinitely perfect correspondence of all things of the body with the **Divine**; hence there was a union of bodily things with **Divine** celestial ones; and of sensuous ones with **Divine** spiritual ones. Thus is He the perfect Man, and the only Man.

1426. Here commence the progressions of the **Human** essence to the **Divine** one. 1440.

1432. All things come forth and subsist from the Lord, and from the union, as it were in marriage, of His **Human** essence with the **Divine** one . . .

1461^o. The **Human** essence was only an addition to His **Divine** one, which was from eternity.

1469^o. For the Lord conjoined the **Divine** essence with the **Human** one, in order that His **Human** things might also become **Divine**.

1493^o. There is here described the order in which the Lord advanced to intelligence, and thus to wisdom; so that He might become wisdom itself, even as to the **Human** essence, as He already was as to the **Divine** one.

1502³. How the Lord's **Human** essence was conjoined with His **Divine** one, or, what is the same, how the Lord became Jehovah as to His **Human** essence also; and that He was inaugurated from childhood. Tr.

1535. It treats in this chapter of the external man with the Lord, which was to be conjoined with His

internal man. The external man is the **Human** essence; the internal man is the **Divine** one: the former is represented by 'Lot;' the latter by 'Abram.' 1584°. 1587.

1539. A promise that when . . . His **Human** essence was conjoined with the **Divine** one, all power should be given Him. Tr.

1557°. As the Lord would conjoin **Human** things to **Divine** ones, He advanced according to order, and now first comes to that celestial state, such as He had when a child, in which state there are present worldly things; thence progressing into a state still more celestial; and at last into the celestial state of infancy, in which He fully conjoined the **Human** essence with the **Divine** one.

1568°. Before He conquered evil, and thus became celestial, **Divine**, and Jehovah, as to the **Human** essence also. Des.

1573⁷. Otherwise . . . the Lord could have assumed the **Human** essence without birth, as He had already sometimes done . . . But He came into the world in order that He might put on evil, and then fight against and conquer it; and thus conjoin in Himself the **Divine** essence with the **Human** one.

1607². By 'the Son of Man' is meant His **Human** essence, which, when united to the **Divine** one, was also Jehovah . . . 1729².

1616². (Thus) His external man or **Human** essence was conjoined with the **Divine** essence by degrees, according to the multiplication and fructification of Knowledges . . .

1661⁵. For it was according to **Divine** order that His **Human** essence should be introduced to the **Divine** essence and united to it by means of continual combats and victories. . . His **Divine** essence thus introduced the **Human** one to conquer by its own power. 1737.

1738°. These remains . . . are the celestial things of love which the Lord acquired by the continual combats and victories through which He was continually united to the **Divine** essence, until His **Human** essence was in like manner made love, or the being of life, that is, Jehovah. 1906⁴.

1864°. This covenant (made with Abram) . . . was a representative of the conjunction of the Lord's **Human** essence with His **Divine** one, that is, with Jehovah.

1893°. As, by His own power, He made **Divine** all the **Human** things that were with Him; so did He also the Rational.

1894°. Wherefore, by being born like any other man, the Lord deigned to assume the **Human** nature and to make it **Divine** . . .

1919⁴. After the Lord's **Human** essence had been united to His **Divine** one . . . the Lord was above that which is called perception . . .

1990². The Infinite . . . can only be manifested through the **Divine Human**.

2003. The union of the **Divine** essence with the **Human** one. Sig.

2004. The union of the **Human** essence with the **Divine** one. Sig.

— . Thus do the Angels perceive these words, and at the same time, the reciprocal union of the Lord's **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one. Ex. and Sig. —³.

—⁴. In these words are the same arcana, namely, concerning the union of good with truth, and of truth with good, or, what is the same, of the Lord's **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one. 2011.

2016². In this verse, it treats of the Lord's **Human** essence to be united to the **Divine** one: and that everything good and true would thus come to man from the **Divine** essence through His **Human** one, is a **Divine** arcanum which few believe . . . for they suppose that **Divine** good could reach man without the **Human** of the Lord united to the **Divine**; but . . . there never could have been any influx of the **Divine** into the Rational of man's mind, except through the **Human** which the Lord united in Himself to the **Divine**: through His **Human** the communication is effected; for thus the Supreme **Divine** could come to man. . . This, then, is what is here said,—that from Him, to wit, from the **Human** united to the **Divine**, is everything good and true.

2021. That a more distinct idea may be had of the union of the Lord's **Divine** essence with the **Human** one . . . it is allowable to call it union (not conjunction); for there is union of the Lord's **Divine** essence with His **Human** one; but there is conjunction of the Lord with the human race . . . For His **Human** essence was also made life . . .

2025⁵. From the good, which is of Jehovah, He united the **Divine** essence to the **Human** one; and from the truth, He united the **Human** essence to the **Divine** one . . . Nay, His **Human** was left to itself, in order that He might fight from Himself against all the Hells . . .

2033². The union of the Lord's **Human** essence with His **Divine** one was not effected at once; but through the whole course of His life . . .

2034⁵. That conjunction of the Infinite or Supreme **Divine** with the human race was effected through the **Human** of the Lord made **Divine** . . .

—⁸. When the **Human** was made **Divine**, and the **Divine Human**, in the Lord, then was effected the influx of the Infinite or Supreme **Divine** with man . . .

2083². From His own power, the Lord made **Divine** all that was **Human** with Him; thus not only the Rational, but also the interior and exterior Sensuous, thus the very body; so He united the **Human** to the **Divine**. . . (For) He alone rose from the dead as to the body; and He sits at the right hand of **Divine** power, both as to all the **Divine**, and as to all the **Human** . . .

2095. When the Rational of the Lord's **Human** essence would be united to the **Divine** one; and that truth conjoined with good would effect this. Sig.

2102². It has treated in the whole of this chapter of the union of the Lord's **Divine** essence with His **Human** one; and of the conjunction of the Lord with man through His **Human** essence made **Divine** . . . For the union of the **Divine** essence with the **Human** one in the Lord has been effected to the end that the **Divine** might

be conjoined with man. But the conjunction of the Divine with man cannot be effected, unless man is purified from these loves. As soon, however, as he is thus purified, the **Divine Human** of the Lord flows in, and thus conjoins man to itself.

[A.] 2106. The state and time before the union of the Lord's **Divine** essence with His **Human** one. Sig.

2112. That when the Lord conjoined His **Human** essence with His **Divine** one, He also conjoined with Himself, and saved, the rest who become rational from truth. Sig.

—^e. 'To be circumcised,' when predicated of the Lord, = to be glorified, thus to put off the **Human**, and to put on the **Divine**.

2136. The state of the Lord's perception in the **Human**, and of communication at that time with the **Divine**, before the perfect union of His **Human** essence with the **Divine** one. Tr.

2137. That He perceived the **Divine**, which manifested itself before His **Human**; at which He rejoiced; and that He wanted the **Divine** to approach nearer to His **Human**, by putting on something natural; and His **Human** nearer to the **Divine**, by putting on the Celestial. . . Hence the conformation and communication of the **Divine** with the **Human**, and of the **Human** with the **Divine**. Tr.

2138. On the Lord's perception in that state concerning the Rational with Him, that it should put off the **Human**, and become **Divine**. Tr.

2149. 'Three men standing over him'=the **Divine** itself, the **Human** **Divine**, and the Holy proceeding. —^e.

2159. 'Servant'=the **Human** with the Lord before it was made **Divine**; (for) the **Human** with the Lord was nothing else before He put it off and made it **Divine**. The **Human** with Him was from the mother, thus infirm. . .

—². When the Lord had put off this human, he put on the **Divine Human**; from which He called Himself 'the Son of Man' . . . and also 'the Son of God,' and by 'the Son of Man' He signified the truth itself; and by 'the Son of God' the good itself, which belonged to His **Human** essence when made **Divine** . . .

2213. That then the Lord would put off the **Human** Rational, and would put on the **Divine** Rational. Sig.

— . When Abraham entered his hundredth year, by which year is signified the union of the Lord's **Human** with the **Divine**, and of the **Divine** with the **Human**.

2245^e. The thought was from the **Human** conjoined with the **Divine** . . . But the perception from which came the thought, was from the **Divine** . . . And when the **Human** had been conjoined with the **Divine**, the proceeding was together [therewith].

2249. The Lord's thought from the **Human** which adjoined itself more nearly to the **Divine**. Sig.

— . That so much should be said of the state of the conjunction of the Lord's **Human** with His **Divine** . . . is a matter of the greatest importance . . . For thus are the Angels confirmed more and more concerning the

union of the Lord's **Human** essence with the **Divine** one . . .

—⁴. Therefore, in order to dispel such (ideas about the Lord), it treats so much in this chapter, in the internal sense, of the conjunction of the Lord's **Human** with His **Divine** . . .

2265². Relatively to the **Divine**, the **Human** is as 'dust and ashes' . . . By the **Human**, here, is not meant the **Divine Human**, but the **Human** which He derived from the mother, and which He completely expelled, and in its place put on the **Divine Human**.

2288². His state of humiliation existed when He was in the **Human** which He derived hereditarily from the mother; His state of glorification, when in the **Divine** which He had from Jehovah His Father; the former state, to wit, the **Human** from the mother, the Lord completely put off; and put on the **Divine Human**, when He passed out of the world, and returned to the **Divine** itself in which He was from eternity; together with the **Human** made **Divine**; from both of which is the Holy which fills the universal Heaven. Thus, from the **Divine** itself and the **Divine Human**, through the Holy proceeding, He rules the universe.

2299. They represented the Lord rising from the sepulchre, and at the same time the union of His **Human** with the **Divine**. H.335. M.412.

2319. 'Two Angels'=the **Divine Human** and the Holy proceeding of the Lord, to which appertains judgment. 2320. 2321, Ex. 2397, Ex.

2320. 'The Son'=the **Divine Human**. 2628. 2658.

2326². That those who are in the good of charity within the Church acknowledge the **Divine Human** and the Holy proceeding of the Lord; but not those who are not in the good of charity. Sig.

2329. Interior acknowledgment and confession of the **Divine Human** and Holy proceeding of the Lord. Sig.

—³. That the **Divine** itself, the **Divine Human**, and the Holy proceeding are Jehovah . . .

2341^e. The cohabitation and first conjunction of the **Divine** of the Lord with His **Human** Rational. Sig.

2343². At first, the men of the Church perceive something of temptation; but when they persist and conquer, the Lord has His abode with them, and confirms them in good, introduces them to Himself in His Kingdom, and dwells with them, and there purifies and perfects them, and at the same time appropriates to them good and happy things, and this through His **Divine Human** and Holy proceeding. Sig.

—⁹. That it is the **Divine Human** and the Holy proceeding of the Lord through which and from which come life and salvation, is manifestly known from the words of the Holy Supper: 'This is My body,' and 'This is My blood,' which is the **Divine Human** of the Lord . . . Whether you say the **Divine Human**, or 'the body,' or 'the flesh,' or 'the bread,' or the **Divine** love, it is the same; for the **Divine Human** of the Lord is pure love; and the Holy is of love alone; but the Holy of faith is thence derived.

2352. The denial of the **Divine Human** and the Holy proceeding of the Lord. Sig. 2353. 2354.

2354². They who are against the good of charity are

in no faith, and especially are they in no acknowledgment of the **Divine Human** and the Holy proceeding of the Lord; this is denied at heart by all those who are in a life of evil. . . .

2357. Lest they should do violence to the good of charity, and deny the **Divine Human** and the Holy proceeding of the Lord. Sig. 2359.

2359^e. The **Divine** cannot flow in except into the **Divine**, nor be communicated to man except through the **Divine Human** and the Holy thence proceeding. 2520³. 2531².

2447^e. 'Jehovah,' as first mentioned, means the **Divine Human** and the Holy proceeding of the Lord. . . .

2529. Truth was insinuated in the Lord through the **Human** of His birth; but good from the **Divine** alone.

2571². Because the Lord adjoined the **Human** to the **Divine** by means of the truths which are of faith, although at the same time by means of the **Divine** goods which are of love, in the truths; according to the order by which man becomes spiritual and celestial.

2574². As the Lord implanted rational truth in rational good, thus spiritual truth in celestial good, so He continually implanted the **Human** in the **Divine**; in order that in each particular there might be the marriage of the **Human** with the **Divine**, and of the **Divine** with the **Human**. Sig.

2576^e. 'The rending of the veil of the temple' . . . = that the Lord opened an approach to the **Divine** itself through His **Human** made **Divine**.

2628². The first arcanum is, that the Lord's **Divine Human** came forth from the **Divine** itself; which is further treated of in this verse. The second is, that the Lord's **Divine Human** was not only conceived, but was also born from Jehovah; hence the Lord as to the **Divine Human** is called 'the Son of God,' and 'the Only Begotten.' The third is, that the Lord's **Divine Human** is 'the name of Jehovah,' that is, His quality. 2798.

2636. A full state of union of the **Divine** of the Lord with His **Human**, or, what is the same, with the **Rational**; for the **Human** begins in the inmost of the **Rational**. Sig. and Ex. 2827.

—³. When the Lord . . . had acquired so much of the **Divine** in the **Human**, that is, in the **Rational**, that He could unite the **Divine** itself to the **Divine** acquired in the **Rational**. Sig.

2643. That by His own power the Lord implanted the **Human** in the **Divine**. Sig. . . (For) the **Divine** truth is the same as the **Divine Human**.

2649. From the first verse (of Gen. xxi.) it has treated of the union of the Lord's **Divine** essence with His **Human** one, in this order: On the presence of the **Divine** in the **Human**, for the sake of union (ver. 1). On the presence of the **Human** in the **Divine**, thus on the reciprocal union (ver. 2). That from this union, the **Human** was made **Divine** (ver. 3). And this successively and continually while the Lord lived in the world (ver. 4). 2667.

2657^e. For the merely **Human** and the **Divine** cannot be together.

2658⁴. In this verse, where by 'Isaac' is represented the **Divine Rational** or **Divine Human** of the Lord, ('to inherit') is a term of possession by hereditary right, because the Lord's **Divine Human** is the sole Heir Possessor, as He teaches in the parable (Matt. xxi).

2665^e. That the Lord concluded from the **Divine Human**, and acted according thereto, thus from His own power; for it was **Divine** truth by which He united the **Human** to the **Divine**, and **Divine** good by which He united the **Divine** to the **Human**,

2666. That from the Lord's **Divine Human** is all salvation to those who are in good. Sig. 2670.

2714. 'Paran' = enlightenment from the Lord's **Divine Human**. (See **PARAN**.)

2715. The second arcanum is, that the obscurity of the spiritual man is enlightened by the Lord's **Divine Human**. 2716, Ex. 2718.

2765. The union of the **Human** essence with the **Divine** one, by means of these most grievous temptations. Tr. 2767. 2776. 2966. 3381. 3382.

— On the salvation of the spiritual by virtue of the Lord's **Divine Human**. Tr. 2807. 2833. 2848.

2776². The passion of the cross was the last of the Lord's temptation, by means of which He fully united the **Human** to the **Divine**, and the **Divine** to the **Human**. . . . It is this very union through which they can be saved who have the faith of charity in Him . . . (For) in order that the Supreme **Divine** might descend to such men the Lord came into the world, and united the **Human** to the **Divine** in Himself . . . Hence it is, that, from the **Divine Human**, the Lord can illumine minds even more remote from the celestial things of love, provided they are in the faith of charity. T. 126.

—³. It is the Lord's **Divine Human** which illumines both the sight and the understanding of the spiritual, which would not be effected, unless the Lord had united the **Human** essence to the **Divine** one . . .

—^e. The light of Heaven from the Lord's **Divine Human** can reach only those who live in the good of faith, that is, in charity. . . .

2795². Neither the **Divine** itself, nor the **Divine Human** can be tempted.

2798². The union of the **Divine** and the **Human** essence was effected mutually and reciprocally, so that He united the **Divine** essence to the **Human** one, and the **Human** one to the **Divine** one. Refs.

2803. The union of the **Divine** essence with the **Human** one, and of the **Human** one with the **Divine** one, is the marriage of **Divine** good with truth, and of truth with good, from which is the heavenly marriage. 3211.

—⁴. But the **Divine Human** which was born from eternity, was also born in time. Sig.

2805^e. That the **Divine Human** will provide those who are to be sanctified. Sig. 2807.

2807^e. When both 'Jehovah,' and 'God' are mentioned, 'Jehovah' means the same as 'the Father;' and 'God' the same as 'the Son,' thus, here, the **Divine Human**.

2811. 'Abraham built an altar there' = the preparation

of the Lord's **Human Divine** . . . for the Lord's **Divine Human** is all worship and all doctrine; inasmuch that it is worship itself and doctrine itself, as may be evident from the Holy Supper, which succeeded altars . . . and is the primary thing of external worship, because it is the Lord's **Divine Human** which is there given. . . It treats in this verse of the last preparation of the Lord's **Human Divine** to undergo the last degrees of temptation.

[A.] 2813⁵. 'The Son of God' or the Lord as to good in the **Human Divine** could not be tempted.

2814. In the **Human Divine** to which justice [was the adjoined]. Sig.

— The truth **Divine** in the Lord's **Human Divine**, which underwent temptations, is not the **Divine** truth itself, for this is above all temptation; but is rational truth . . . consisting in the appearances of truth . . . But the **Divine** truth in the Lord's **Divine Human** glorified is above appearances. . . (The former) may be called truth **Divine** in the Lord's **Human Divine**; (but the latter,) **Divine** truth in the Lord's **Divine Human**.

2816. It is according to the internal sense, that the Lord's **Divine** led the **Human** into the most grievous temptations. . . The case is this, that the Lord admitted temptations into Himself, in order to expel everything that was merely **human**, and this until nothing remained but what was **Divine**.

2822. An idea must be formed of the Lord's **Divine Human** from the Knowledge of a number of things . . .

2826. The Lord's **Divine** . . . was united with the **Human Divine** by temptations. Refs.

— It is love **Divine** whereby the Lord united the **Human** essence to the **Divine** one, and the **Divine** one to the **Human** one; or, what is the same thing, glorified Himself. Refs.

2827. The union of the **Human** with the **Divine** by the last of temptation. Sig. 2844.

2830. The burnt-offerings and sacrifices . . . signified the Lord's **Divine Human** . . . as may be evident from the Holy Supper, which succeeded them; and in which the bread and wine = the Lord's **Divine Human**; the bread, His **Divine Celestial**; and the wine, His **Divine Spiritual** . . .

2833. See ABRAHAM at these refs. 3016. 3246. 3248. 3251. 3263. 3381. 3419. 3441. 6804.

2838^e. 'Manna' = the Lord's **Divine Human**; and, as it = the Lord's **Divine Human**, it = heavenly food . . .

2842^e. 'The right hand of Jehovah,' 'the great name of Jehovah,' 'the soul of Jehovah,' 'the holiness of Jehovah,' 'the height of Jacob,' = the Lord's **Divine Human** . . .

2854. (The salvation of all who are in good) by the union of the Lord's **Human** essence with His **Divine** one. Sig.

— See ADVENT at this ref.

2858. See BEERSHEBA at this ref.

2894². The internal sense teaches that the Lord as to the **Divine Human** is meant by 'the Word;' for it is said that 'the Word was made flesh.' And as the **Divine Human** is meant by 'the Word,' there is also

meant all the truth which is about Him and from Him in . . . the Heavens and the Church.

3038. See CANAAN at these refs. 4108. 4112.

3043². He willed to make His **Human Divine** by the common way . . . 3138².

3061. Communication of His **Divine** which is 'the Father' with His **Divine Human**, which is 'the Son.' Sig.

—² I have heard from the men of the Most Ancient Church, that Jehovah Himself was the Lord as to the **Divine Human** when He descended into Heaven, and flowed in through Heaven . . . The **Divine** itself in Heaven, or in the Grand Man, was the **Divine Human**, and was Jehovah Himself thus clothed with the **Human**. But when the human race became such that the **Divine** itself clothed as the **Divine Human** could no longer affect them . . . then Jehovah, who is the Lord as to the **Divine** essence, descended and took the **Human**, by conception **Divine**, and by birth from a virgin like that of another man; but this He expelled; and, by **Divine** means, made **Divine** the **Human** that was born, from which everything Holy proceeds. Thus, the **Divine Human** came forth an essence *per se*, which fills the universal Heaven, and causes those to be saved who before could not be saved. This, now, is the Lord, who, as to the **Divine Human**, alone is Man . . .

3063. 'To do mercy' = the influx of love, because from the Lord's **Divine** itself into His **Divine Human**; for it was the **Divine** love . . . through which He made His **Human Divine**; for love is the very being of life . . .

3141. In order that the Lord might make His **Human Divine**, both as to good and as to truth, and this in the ordinary way . . .

3154². The **Divine Human** as to good, and as to truth. Sig.

3161. While the Lord lived in the world, He made the **Human** in Himself **Divine** by His Own power; the **Human** begins in the inmost of the Rational. It is here described how He made this **Divine**, to wit, as before in respect to good, so now in respect to truth; for the Rational consists of good and truth: the good therein was from His veriest **Divine** . . . but the truth was to be acquired in the ordinary way . . .

3187. The Lord's **Spiritual Kingdom** from the marriage of good and truth in the **Divine Human**. Sig.

3189^e. The form of the Lord's **Spiritual Kingdom** comes forth according to the ordination of the affections in His **Divine Human**. Tr.

3194^e. As to the **Divine Human**, the Lord came forth from **Divine** good, and was born from **Divine** truth . . . 3210.

3195³. The **Divine Human** which was from eternity (John xvii.5), was that light itself; and as that light could no longer affect the human race . . . the Lord willed to put on the **Human** itself by means of birth; for thus He could illumine not only the rational but also the natural things of man; for He made both the Rational and the Natural in Himself **Divine**, in order that those who were in such dense darkness might also have light.

—4. 'The Word' was the Divine truth, {thus the Lord Himself as to the **Divine Human**; of which it is said that 'the Word was with God, and God was the Word.'

—6. From these passages it is evident that the Lord as to the Divine Good and Divine truth in the **Divine Human** is called 'the Light.'

3210. The sanctuary of truth in the **Divine Human**. Sig. . . (For) 'his mother Sarah'=truth Divine, from which was born the **Divine Human**, the Rational of which is represented by her son Isaac.

—2. In the veriest Divine there is good and truth, and the Lord as to the **Divine Human** came forth from Divine good, and was born, to wit, as to the Divine itself, from Divine truth . . . (This only can be said), that it was the veriest Divine good and truth in the Lord's **Divine Human** to which there was conjoined truth from the **Human**. Sig.

3212². That the Lord as to the **Human** was made new, that is, glorified, or, what is the same, was made **Divine**, can never be apprehended by anyone who is in worldly and bodily loves . . .

—9. That this (appearance of the Lord at the Transfiguration) was His **Divine Human**, is evident from the voice which came out of the cloud, saying, 'This is My beloved Son.' 'The Son' is the **Divine Human**.

3245². There are two things which properly constitute the **Human**,—the Rational and the Natural; the Lord's Rational is represented by 'Isaac,' and His Natural, by 'Jacob;' the Lord made both **Divine**. . . The Natural could not be made **Divine** until the Rational was made **Divine**; for the former was made **Divine** through the latter.

3248. That the Spiritual have life from the Lord's **Divine Human**. Refs.

3296^o. In regeneration, as in a certain image, it appears how the Lord glorified His **Human**, or, what is the same, made it **Divine**; for, as the Lord completely changed His **Human** state into a **Divine** one, so, when He regenerates man, He completely changes his state . . .

3300³. The Nazarites represented the Lord as to the **Divine Human**, especially as to the Divine Natural. 3301³.

3314^o. The Angels see these things in clear light . . . whenever it is given them to think of the Lord's **Divine** as to the **Human** . . . But he who is not in good feels weariness when he thinks of such things, and the more so in proportion as he thinks of them as applied to the **Divine** which appertains to the Lord's **Human**; therefore it is better for such people to remove their mind therefrom . . .

3325⁵. That the Lord as to the **Divine Human** is 'the First-born.' Ill.

3382. It cannot be signified that He observed these things; but that He revealed them to Himself when He was in a state of union of the **Human** with the **Divine**.

—2. The union of the Lord's **Divine** with the **Human** by means of continual revelations from Himself. Sig.

3441. (That there would be an increase of good and truth) from the Lord's **Divine Human**. Sig.

— . The reason 'servant'=the **Divine Human**, is not that the **Divine Human** is a servant, because it also is Jehovah; but because the Lord is thereby of service to the human race . . . (for) unless the Lord had united the **Human** to the **Divine**, so that man could mentally view and adore the **Human** of the Lord, and thus approach the **Divine**, he could never be saved. The conjunction of man with the **Divine** itself which is called 'the Father,' is through the **Divine Human** which is called 'the Son;' thus through the Lord, by whom the spiritual man means the **Human**; but the celestial man the **Divine** itself.

—2. 'Abraham My servant'=the Lord as to the **Divine Human**. In like manner, also, the Lord as to the **Divine Human** is meant in the supreme sense by 'Israel My servant,' by 'Jacob My servant,' by 'David My servant.' Ill.

3454. See INTERNAL SENSE at this ref.

3490. (The history of Isaac and Rebekah) treats of how the Lord made the Rational **Divine** in Himself. (Here, the history of Esau and Jacob) treats of how the Lord made the Natural **Divine** in Himself; for, when He was in the world, the Lord made the whole **Human Divine** in Himself, both the interior, which is the Rational, and the exterior, which is the Natural, and also the very Corporeal; and this according to Divine order; according to which also the Lord regenerates man.

3624. The universal Heaven is so formed as to correspond to the Lord; to His **Divine Human**. 3637.

3704². See DIVINE GOOD at these refs. 4180^o. R. 266.

—7. His **Human** is a stumbling-block to many, because they distinguish the **Human** from the **Divine**, and do not believe it to be **Divine**. . . Moreover, no one can be justified, still less sanctified, except from the **Divine**, and, in fact, from the Lord's **Divine Human**, which is represented and signified in the Holy Supper, where it is openly said that the bread is His body and the wine His blood.

3720. See HOUSE at this ref.

3813. See FLESH at these refs. 8409. E. 1082².

3952². (Thus) the Lord's **Divine** marriage itself is not between good **Divine** and truth **Divine** in His **Divine Human**; but between the good of the **Divine Human** and the **Divine** itself, that is, between the Son and the Father . . . 6179.

3960. 'To dwell together'=the Lord's **Divine** itself and His **Divine Human** . . . because the **Divine** itself which is called 'the Father' is in the **Divine Human** which is called 'the Son of God' mutually and reciprocally. . . This union is the **Divine** marriage itself. This union is not dwelling together, but is so expressed in the sense of the letter . . .

3994⁶. See PASSOVER at this ref.

4180⁵. As **Divine** truth proceeds from the **Divine Human**, but not from the **Divine** itself, it is the **Divine Human** which is here signified by 'the dread of Isaac' . . . As to **Divine** truth proceeding from the **Divine Human** and from the **Divine** itself, the case is this. Before the Lord came into the world, the **Divine** itself

flowed into the universal Heaven, and . . . produced the light which was in the Heavens. But after the human race had removed themselves from the good of love and charity, that light could no longer be produced through Heaven . . . so as to penetrate to the human race; wherefore it was necessary . . . for the Lord to come into the world, and make the **Human in Himself Divine**, in order that He Himself, as to the **Divine Human**, might become the **Divine Light**. He had been the **Light itself** from eternity . . . and the **Divine itself** was what took the **Human**, and made it **Divine**; and, when it was made **Divine**, He could illumine from it not only the **Celestial Heaven**, but also the **Spiritual Heaven**, and the human race too, who had received and do receive **Divine truth** in good. Sig.

[A.] 4208. Oaths were taken by the Lord's **Divine Human**. Ref.

4211². The conjunction of man with the Lord is not with His **Supreme Divine** itself, but with His **Divine Human**; for man cannot have any idea whatever about the Lord's **Supreme Divine** . . . but he can have an idea about His **Divine Human** . . . When the Lord's **Human** is thought of, if there is holiness in the idea, the **Holy** which fills Heaven from the Lord is also thought of, thus, also, Heaven is thought of. . . Hence it is that no conjunction is possible with the Lord's **Supreme Divine**, but with His **Divine Human**, and, through the **Divine Human**, with His **Supreme Divine**. Sig.

—³. But men think variously about the Lord's **Human** . . . They who are within the Church are able to think that His **Human** is **Divine** . . . whereas they who are outside the Church are not able . . .

4219. Heaven is named the **Grand Man** because it corresponds to the Lord's **Divine Human**.

4240². 'Seir'=the Lord's **Divine Human**, and, in special, the **Divine Natural** as to good therein. . . 'To arise and go forth out of Seir'=that He would make the **Natural Divine**, in order that there might be light from it. . .

4318. It is the chief of the intelligence the Angels have, to know and perceive . . . that the universal Heaven corresponds to the Lord's **Divine Human**, and, consequently, that all Angels, Spirits, and men correspond to Heaven.

4558. See ALTAR at these refs. 9388. 9395. 9714². 10028. 10052. 10273. R.325. E.391.

4575. Truths from the **Divine marriage** are those which proceed from the Lord's **Divine Human**, and are called **holy**; for the Lord's **Divine Human** is the **Divine marriage** itself.

4606². In the supreme sense, 'Zebulon'=the **Divine** itself of the Lord and His **Divine Human**.

4642. 'Edom'=the Lord's **Divine Human** as to the **Natural** and the **Corporeal**. 4645^o. 4647^o. 4650. 4651^o.

4665. It treats in (Gen.xxxvii.) of the truths **Divine** which are from the Lord's **Divine Human**, that, in process of time, they are rejected in the Church . . . In special, it treats of those who are in faith separated from charity, that they are against the Lord's **Divine Human**. 4689^o From experience.

4669. 'Joseph'=the Lord's **Spiritual Divine Human**. . . (For) 'Joseph'=the **Divine Spiritual**, which proceeds from His **Divine Human** . . . and which is the **Divine truth** that is from Him in Heaven and the Church.

4682. As the dream treats of Joseph, it=to preach about the Lord's **Divine Human**.

4687. 'My sheaf arose and stood upright'=the doctrinal about the Lord's **Divine Human** . . . and that it will reign supreme and be adored. 4689.

—^e. Hence it is evident, that the supreme of truth **Divine** is the Lord's **Divine Human**; and that therefore the supreme among the doctrinal things of the Church is that His **Human** is **Divine**.

4689². Not a single one from the Christian world knew that His **Human** is **Divine** . . . still less that His **Divine Human** is the all in Heaven. That this is so could not be openly revealed, because it was foreseen by the Lord that the Christian Church would turn away from charity to faith . . . and thus would not only reject but profane the **Holy** which is from His **Divine Human**; for faith separated from charity cannot do otherwise. 4692², Ex. 4727², Ex.

4692. Still greater contempt and aversion on account of the preaching of the truth about the Lord's **Divine Human**. Sig.

—². It is the supreme among truths, which the Church that has separated faith from charity chiefly despises . . . that the **Human** of the Lord is **Divine**.

—⁴. The Christian Church does indeed adore in external worship the **Human** of the Lord as **Divine**, especially in the Holy Supper. . . But they do not make His **Human Divine** in doctrine; for they distinguish between the **Divine nature** and the **human nature**; this also is because the Church has turned away from charity to faith; and as they acknowledge the **Human** of the Lord to be not **Divine**, many cause themselves to stumble, and at heart deny Him; when yet the case is, that the Lord's **Divine Human** is the **Divine** manifesting from the **Divine being**. . . 4731^e.

—^e. The Lord was indeed born as another man, and had an infirm **human** from the mother; but He completely expelled this **human** . . . and made the **Human** in Himself **Divine** . . . and He also showed Peter, James, and John that He was a **Divine Man** when He was transfigured.

4700. Indignation on account of the preaching of the truth about the Lord's **Divine Human**. Sig.

4715². In the Lord and in His **Divine Human** everything is infinite.

4723. Perception of the Lord's **Divine Human** remotely. Sig.

—^e. The reason it is the Lord's **Divine Human** which is here meant by Joseph, is that this is the supreme of **Divine truth**. There are two essentials which constitute the Church, and thus two principal things of doctrine; one, that the **Human** of the Lord is **Divine**; the other, that love to the Lord and charity towards the neighbour make the Church.

4724. That they wanted to extinguish the **Divine Spiritual** which is from the Lord's **Divine Human**. Sig.

—². The case is this. All the **Divine truth** that is

in the universal Heaven is from no other source than the Lord's **Divine Human**. What is from the **Divine** itself can never flow in immediately with any **Angel** . . . but mediately through the Lord's **Divine Human**. Sig.

—^h. Hence, too, the Lord as to the **Divine Human** is called 'Mediator.'

—³. This, too, was from eternity; for, without influx through Heaven, and thus being made the **Divine** manifesting, the **Divine** being could not be communicated to any **Angel**; (and) as to the **Divine** itself the Lord is the **Divine** being, and as to the **Divine Human**, the **Divine** manifesting. Neither could the **Human** itself of the Lord have received any influx from the **Divine** being, unless in Him the **Human** had been made **Divine**; for that which receives the **Divine** being must be **Divine**.

—^e. But they who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at that time about the distinction between the **Divine** and the human nature; in like manner do they in the Holy Supper. Hence it is evident, that, with these, the Lord's **Divine Human** is in their hearts. 4731^e. 4752^e.

4727. The extinction of the essential of doctrine concerning the Lord's **Divine Human**. Sig.

—^h. The Church which acknowledges faith alone has extinguished this essential truth . . . for who among them believes the Lord's **Human** to be **Divine**?

—^e. From His **Divine Human** proceed all wisdom, intelligence, and all light in Heaven . . .

4733. The acknowledgment and adoration of the Lord's **Divine Human** is the life of religion . . .

—^e. (For this reason) the **Divine** itself willed to assume the **Human**, and make it **Divine**.

4735. Everything holy in Heaven proceeds from the Lord's **Divine Human**, and thence everything holy in the Church; wherefore, to prevent its violation, the Holy Supper was instituted by the Lord, and there it is said in express words, that the bread therein is His flesh, and the wine His blood, thus that it is His **Divine Human** from which comes the holiness on that occasion. . . Thus the proprium which He acquired in the **Human** is **Divine**; and this **Divine** proprium in the **Human** is what is called 'the flesh and blood.'

—². The Lord's **Human**, after it was made **Divine**, cannot be conceived as human, but as the **Divine** love in a human form . . . For the Lord made His **Human** **Divine** from **Divine** love; as by celestial love a man becomes an **Angel** after death. . . Thus it is evident, that by the Lord's **Divine Human** in the celestial sense is signified the **Divine** love itself . . .

—¹¹. In the rituals of the Jewish Church, 'blood' = the Holy proceeding from the Lord's **Divine Human**, ill.

4738. That which he would claim for the Church, is the **Divine** truth about the Lord's **Divine Human**. Sig.

—². After the papal chair had grown to the pitch of domination over human souls . . . the **Divine** was taken away from the Lord's **Human**, or a distinction was made between His **Divine** and His **Human**. How this was decreed in a certain Council has also been revealed to me. There appeared . . . some of those who

were together in the Council, when the decree was made about the Lord's two natures, **Divine** and **human**. . . They said . . . they concluded that both a **Divine** and a **human** should be attributed to the Lord, chiefly because otherwise the papal chair would not sustain. Ex. . . They added . . . that to the Lord was given 'all power' . . . which could not be attributed to any vicar, if the **Human** also were acknowledged to be **Divine** . . . D.4551. E.52^e. 1050.

4754. They who are in simple good acknowledge that the **Human** of the Lord is **Divine** . . . and the distinction between the **Human** and the **Divine** of the Lord they call sophisms . . .

5005^e. That the Lord made the **Human** in Himself **Divine** by His own power. Refs.

5256. 'Not to me' = that it was not from the **Human** alone . . . but from the **Divine**; for the **Divine** foresees . . . For, when He was in the world, the Lord had foresight and providence, and this in the **Human**; but from the **Divine**; whereas afterwards, when He was glorified, He has them from the **Divine** alone; for the **Human** glorified is **Divine**. Regarded in itself, the **Human** is nothing but a form which receives life from the **Divine**; but the glorified **Human** of the Lord or His **Divine Human**, is not a form which receives life from the **Divine**, but is the very being of life; and that which thence proceeds is life. Such is the idea the **Angels** have of the Lord.

5257. 'God will answer peace' = from the **Divine Human** by conjunction.

5321. (Thus) the doctrine that treats of good and truth . . . proceeds from His **Divine Human**. No doctrine can possibly proceed from the **Divine** itself, except through the **Divine Human**, that is, through the Word, which, in the supreme sense, is **Divine** truth which proceeds from the Lord's **Divine Human**. That which proceeds from the **Divine** itself immediately cannot be apprehended even by the **Angels** in the innermost Heaven . . . Whereas that which proceeds from the Lord's **Divine Human** they can apprehend; for it treats of God as a **Divine** Man, about whom some idea can be formed from the **Human**; and an idea which is formed about the **Human** is accepted, of whatever kind it may be, provided it flows from the good of innocence, and is in the good of charity. Sig.

5335^e. The remains the Lord had He Himself had acquired, and they were from the **Divine**; by these He united the **Human** essence to the **Divine** one and made it **Divine**.

5585². The Lord's **Divine** itself never appeared in any face, but the **Divine Human**; and through it, as in it, the **Divine** love. Sig.

5620¹. 'The manna' = truth **Divine** which descends from the Lord through Heaven, thus the Lord Himself as to the **Divine Human**, as He teaches in John vi. 51, 58; for it is the Lord's **Divine Human** from which comes all truth **Divine**, nay, about which is all truth **Divine**.

5663. 'Your God, and the God of your father' = the Lord's **Divine Human** . . . and in fact as to the **Divine** Natural.

—². By 'Jehovah,' and 'God,' the ancient Churches

understood no other than the Lord . . . as to the **Divine Human**. They knew about the **Divine** itself which is in the Lord . . . but could not think about it; but about the **Divine Human** . . . For, when the **Divine** itself is thought of, the thought falls as it were into an unbounded universe, and so is dissipated, consequently there is no conjunction. It is otherwise when the **Divine** itself is thought of as the **Divine Human** . . . Therefore, it was the **Divine Human** that the ancient Churches adored. Jehovah also manifested Himself among them in the **Divine Human**; and the **Divine Human** was the **Divine** itself in Heaven; for Heaven constitutes a man, which is called the Grand Man. This **Divine** in Heaven is nothing but the **Divine** itself; but, in Heaven, as a **Divine Man**. It is this Man that the Lord took upon Him, and made **Divine** in Himself, and united to the **Divine** itself, as He had been united from eternity . . . and this because the human race could not otherwise be saved; for it could no longer suffice that the **Divine** itself through Heaven, thus through the **Divine Human** there, could flow into human minds; wherefore, the **Divine** itself willed to unite to itself the **Divine Human** actually by means of the **Human** taken up in the world. The latter and the former are the Lord.

[A.] 5922⁵. (At the Transfiguration) the Lord showed His **Divine Human** to Peter, James, and John, such as it was and as it appeared in **Divine** light; and the form in which He was then seen, presented to view the Word as it is in the internal sense, thus such as is the **Divine** truth in Heaven . . .

—⁷. The tabernacle represented the Lord's **Divine Human**, thus the **Divine** truth which proceeds from Him . . .

6000⁷. Jehovah's being one, and His name one = the Lord as to the **Divine Human**, which will be one with the **Divine** itself . . . Before the Lord's Advent, the **Divine Human** was Jehovah in the Heavens; for, by passage through the Heavens, He presented Himself as a **Divine Man** before many on earth. At that time the **Divine Human** was not so completely one with the **Divine** itself . . . as when the Lord made it completely one in Himself. That before they were as it were distinct. Sig.

6135³. It is the Lord's **Divine Human** which thus appears (as the Sun) . . .

6279. 'The Angel who redeemeth me from all evil' = the Lord's **Divine Human** from which there is deliverance from Hell. 'Angel' = the Lord's **Divine Human**. 6280, Ex. and Ill.

6280. Before the Lord's Advent into the world, the **Divine Human** was Jehovah Himself flowing in through Heaven when He spoke the Word; for Jehovah was above the Heavens, and that which passed through the Heavens from Him was then the **Divine Human**; for by the influx of Jehovah into Heaven a man was reproduced—*retulit hominem*, and the **Divine** itself thence was a **Divine Man**. This, then, is the **Divine Human** from eternity, and is what is called 'the Sent,' by which is meant the proceeding. But, as Jehovah could no longer flow in with men through this His **Divine Human**, because they had removed themselves so far from that **Divine**, He assumed the **Human** and made it **Divine**;

and so, by influx therefrom into Heaven, He was able to reach those of the human race who would receive the good of charity and the truth of faith from the **Divine Human** thus made visible, and thus deliver them from Hell; which otherwise could never have been done. This deliverance is what is called Redemption, and the **Divine Human** itself which delivered or redeemed, is what is called 'the Redeeming Angel.' But it is to be known, that, as to the **Divine Human**, as well as as to the **Divine** itself, the Lord is above Heaven; for He is the Sun which illuminates Heaven . . . The **Divine Human** which is in Heaven is the **Divine** truth which proceeds from Him . . . As to His essence, the Lord is not **Divine** truth; for this is from Him like light from the sun; but He is the **Divine** good itself, one with Jehovah.

—⁴. It is the Lord's **Divine Human** which is called 'the Angel of Jehovah' (at the burning bush) . . . and that Jehovah was there in the **Divine Human**, is evident from the fact, that the **Divine** itself could only appear through the **Divine Human**. Sig.

6281. As the Lord delivered man by making the **Human** in Himself **Divine**, it is His **Divine Human** which in the Word is called 'the Redeemer.' Ill.

— In these passages, the **Divine** itself which is called 'Jehovah,' is distinguished from the **Divine Human**, which is called 'the Redeemer, the Holy One of Israel.' But that it is Jehovah Himself in the **Divine Human**. Ill.

6330. See JUDAH at this ref.

6332. See JOSEPH at this ref.

6343². In the inmost sense of the Word, there is in every particular the marriage of the Lord's **Divine Human** with His Kingdom and Church, nay, in the supreme sense, there is the union of the **Divine** itself and the **Divine Human** in the Lord.

6371². When the Lord made the **Human** in Himself **Divine**, He put on that very [transflux] that there was with the Angels of the Celestial Kingdom; for the **Divine** transflux through that Heaven had before been the **Human Divine** . . . But this **Human Divine** ceased when the Lord made the **Human** in Himself **Divine** . . . The Angels of that Kingdom have still great Power, but only in proportion as they are in the Lord's **Divine Human** by love to Him.

6373². Thus at that time none could be saved except the celestial; and at last scarcely they, unless the Lord had assumed the **Human** and made it in Himself **Divine** . . . (So) the Lord came into the world, and made the **Human** in Himself **Divine**, in order that the **Divine** truth might proceed from the Lord's **Divine Human** itself, and thus save the man who would receive good through truth.

6374. That from His **Divine Human** there should proceed truths which can be received. Sig.

6425. 'By the hands of the mighty Jacob' = by the omnipotence of the Lord's **Divine Human**.

6427. See SPIRITUAL at this ref.

6437. See NAZARITE at this ref.

6502⁹. 'Sanctuary' = celestial love; in the supreme sense, the Lord's **Divine Human**, from which is that love. 9594⁵. Refs.

6674^f. Hence the **Divine Human** is the origin, and also the object, of all Divine worship . . .

6685. Divine truth goes forth from the Lord's **Divine Human**, which (latter) is Divine good.

6716^g. As the inmost of the Lord was the Divine itself, could not this, more than with any man, make the external which was from the mother its own image . . . thus the **Human**, which was the external from the mother, **Divine**? and this from His own power, because the Divine which was inmost, and from which He operated upon the **Human**, was His own . . . And, as the Lord advanced according to Divine order, He made His **Human** Divine truth while He was in the world; but afterwards, when He was fully glorified, He made it Divine good, thus one with Jehovah. Tr.

6717^e. The reason the origin of truth is good, is that the Divine which was the inmost of the Lord . . . produced it in His **Human**.

6720. When the Lord made His **Human** Divine, He did it from the Divine by transflux through Heaven: not that Heaven contributed anything from itself, but that in order for the Divine itself to be able to flow into the **Human**, it flowed through Heaven. Before the Lord's Advent, this transflux was the **Divine Human**. The Divine which flowed through Heaven was the Divine truth or the Divine law, which Moses represented . . .

6723^d. The ark was most holy because it represented the Lord's **Divine Human** as to the Divine law; for the Divine law or the Divine truth proceeds from the Lord's **Divine Human** . . .

6788. That which proceeds from the Lord's **Divine Human** is Divine truth from Divine good; hence it is that the Holy Spirit is the Holy which proceeds from the Lord . . .

6804. On account of conjunction with the Church through the Lord's **Divine Human**. Sig.

—⁴. The Lord as to the **Divine Human** is the Mediator . . . Thus the Lord as to the **Divine Human** is conjunction. Who can by any thought comprehend the Divine itself . . . But everyone can comprehend in thought the **Divine Human**, and be conjoined with it in love.

6831. See ANGEL OF JEHOVAH at this ref.

—². The Lord is Jehovah Himself in the **Divine Human**.

6832^d. 'The appearance of a Man upon the throne' = the Lord as to the **Divine Human**.

6834^e. When the Lord was in the world, and united the **Human** essence to the **Divine** one, He received the fire of this love in His **Human**, and united it to the truth therein when He made Himself the Divine law.

6846^e. The God who was worshipped in the Ancient Church was the Lord as to the **Divine Human** . . . and many of them knew that the Lord was about to come into the world, and make the **Human** in Himself **Divine**. In that Church no other was understood by Jehovah; for He had appeared to them as a Divine Man . . .

6849^h. Hence it may be very evident that the **Human** of the Lord is **Divine**; for unless it were **Divine**, it

could never have been so united to the Divine itself . . . as to be one with it.

— . That the Father does not appear, except in His own **Divine Human**. Sig.

6854^g. The **Divine** passing through Heaven, which, before the Lord's Advent, was the **Divine Human**, could not reach the spiritual . . . But after the Lord had made the **Human** in Himself **Divine**, He delivered those who were in the pits . . .

6869. 'I will be with thee' = that the **Divine** would be in the **Human**.

6872. The perception and acknowledgment of the **Divine** in the **Human**. Sig.

—². Thus His **Human** was made **Divine** when He received in the **Human** the love of His Father, which was the being of His life.

6876^e. The Divine of the Ancient Church was the Lord as to the **Divine Human**: the Ancient Church had this from the Most Ancient one; and also from the fact that Jehovah was seen by them in a human form; wherefore, when they thought of Jehovah . . . they thought about the **Human** **Divine**, into which they were able to determine their thought . . . They who were of the Ancient Church, and especially they who were of the Most Ancient one . . . could not think otherwise about Jehovah than as about a Man whose **Human** was **Divine** . . . The Angels themselves . . . cannot think otherwise about the **Divine**, for they see the Lord in the **Divine Human** . . .

—³. That in ancient times they adored Jehovah under the **Human** **Divine**, is manifest from the Angels seen. Ill.

6880. See BE at this ref.

— . The **Divine Human** cannot communicate itself to anyone except through the Divine truth, which is the Holy Spirit.

6887. 'This is My name to eternity' = that the **Divine Human** is the quality of the Divine itself. Ill.

—^e. In the Lord's Prayer, also, by 'Our Father in the heavens, hallowed be Thy name' is meant the Lord as to the **Divine Human**.

6945. The **Divine** which is in the Lord's **Human**. Sig. . . That Jehovah's 'being seen' = the appearance of the Lord's **Divine** in His **Human**, is evident from the fact, that His **Divine** cannot appear to any man or Angel, except through the **Divine Human**; nor the **Divine Human**, except through the Divine truth which proceeds from Him.

—². (They of the Spiritual Church) do not at all apprehend how the Lord's **Human** can be **Divine**.

6947. The power of the Lord's **Divine Human**. Sig.

6956. That they may have faith concerning the Lord's **Divine Human**. Sig.

6982. In order to be heard, the **Divine** must first become **Human**, and it becomes **Human** when it passes through the Heavens; and when it has passed through the Heavens it is presented in a human form and becomes speech, which speech is uttered by Spirits, who, in that state, are called the Holy Spirit.

6984. The **Divine** inflowing into the **Human**. Sig.

[A. 6984]^e. 'Servant' = the **Human** of the Lord while as yet not made **Divine**; whereas when it was made **Divine**, being one with Jehovah, it was the Lord. 8241^e. E. 409, 111.

6993. The **Divine** in each and all things which proceed from the **Divine Human**. Sig.

— The **Divine** truth, which is called the Holy Spirit, proceeds from the Lord's **Divine Human**. Sig. 6996.

7004. That the things which he utters proceed from the **Divine Human**. Sig.

— The Word which is uttered by a Spirit or Angel, proceeds from the Lord's **Divine Human**.

7005. That truth **Divine** must proceed through the **Divine Human** from the **Divine** itself. Sig.

7091. 'Thus saith Jehovah the God of Israel' = an exhortation from the Lord's **Divine Human**. . . The reason 'the God of Israel' = the Lord as to the **Divine Human**, is that those who are of the Spiritual Church have natural ideas about everything spiritual and celestial, and also about the **Divine** . . .

7193. The Lord as to the **Human**, that is, the **Human** before it was made **Divine** is here signified; by 'Abraham' is signified the Celestial in that **Human**, by 'Isaac' the Spiritual, and by 'Jacob' the Natural. The reason they here signify the Lord as to the **Human** and not as to the **Divine Human**, is that temptations are treated of; and the Lord could be tempted as to the **Human** before it was made **Divine**, but not as to the **Divine Human** . . .

7195. The conjunction even then existing through the **Divine Human**. Sig.

— The proximate sense of these words is, that the union of the **Divine** itself is with the **Divine Human**; and, from this, is the subsequent sense, that, with those of the Spiritual Church, there is conjunction of the **Divine** itself through the **Divine Human** . . . For they who are of the Spiritual Church are saved through the Lord's **Divine Human**.

7206. According to the laws of order from the Lord's **Divine Human**. Sig.

7211. Elevation from the **Divine** power to Heaven, where the **Divine Human** is all. Sig. and Ex.

7499². When the Lord was in the world, He made His **Human Divine** truth . . . but after He was fully glorified, He made His **Human Divine** good also, that is, Jehovah, and from it the **Divine** truth itself proceeded from His **Divine Human**. R. 193. E. 594².

7847⁴. See TEMPLE at these refs. S. 47. R. 191. 882^e. 918.

7914. The man of the Spiritual Church . . . can scarcely believe that the Lord is the only God, and that His **Human** is **Divine**.

7931². By order, is here meant that order which there was in Heaven from the time when the Lord began to dispose all things in Heaven and earth from His **Divine Human**, which was immediately after the resurrection (Matt. xxviii. 18). Ex.

8099³. 'The arm of Jehovah' = the Lord as to the **Divine Human**.

8137. That they would see a **Divine** effect from the Lord's **Divine Human** in the dissipation of falsity. Sig.

8159². They of the Spiritual Church could not undergo temptations until after the Lord had glorified His **Human** . . . For they of the Spiritual Church are saved only by means of the Lord's **Divine Human**.

8226. The destruction of the evil . . . and the salvation of the good . . . is from the presence of His **Divine Human**. —².

8264. 'In exalting He hath exalted' = that He has manifested His **Divine** in His **Human**.

—⁸. This Song treats about the Lord, that after He had made His **Human Divine** He cast the evil into the Hells, and elevated the good into Heaven; and this by His mere presence.

8273. The **Divine** passing through Heaven, which before the Lord's Advent was the **Divine Human**, was not strong enough against the evils and falsities which had so vastly increased . . .

8301. That all the truth of good proceeds from the Lord's **Divine Human**. Sig.

— The reason the **Divine Human** is here meant by 'Jehovah,' is that in this Song it treats of the salvation of those who are of the Spiritual Church by the Lord's Advent into the world, and by means of His **Divine Human**. Refs.

8495. In the supreme sense, the Sabbath represented the union of the **Divine** and the **Divine Human** in the Lord; and, in the relative sense, the conjunction of the Lord's **Divine Human** with the human race. 8886. 8887².

8668. Perception from truth **Divine** concerning the power of the Lord's **Divine Human** against those who were in falsities, and who infested. Sig.

8705⁴. See MEDIATION at these refs. T. 135⁵.

—⁵. They who do not think about God from themselves . . . but from the spirit, think about Him determinately, that is, they present to themselves the idea of the **Divine** under a **Human** appearance . . . So thought the wise ancients, to whom the **Divine** itself appeared as a **Divine Man**, for the **Divine** passing through Heaven is a **Divine Man** . . . The intelligent of the world remove from themselves a **Human** idea; hence between their minds and the **Divine** there is no mediation, and consequently they are in thick darkness; whereas the intelligent of Heaven have the idea of the **Divine** in the **Human**; thus the Lord is their mediation, and consequently their minds have light.

8864. 'I am Jehovah thy God' = the Lord as to the **Divine Human** reigning universally in each and all things of what is good and true.

— The reason it is the Lord's **Divine Human** which is here meant by 'Jehovah God,' is that the Lord as to that is meant in the Word by both 'Jehovah' and 'God;' the **Divine** good which He is even as to the **Human**, by 'Jehovah;' and the **Divine** truth which He is because it proceeds from Him, by 'God.' 9388 and 9389, Rep.

—². The reason the Lord's **Divine Human** is meant by 'Jehovah God,' is that the **Divine** itself which is in the Lord cannot be seen in Heaven, nor even perceived,

thus cannot be received in faith and love; but only the **Divine Human** . . .

—³. In both these (internal truths and external truths) the Lord must reign as to the **Divine Human**, because they are from Him, and are Himself . . . That the Lord as to the **Divine Human** who is to reign in each and all things of faith, is also known in the Churches . . .

8878. 'To them that hate Me' = those who completely reject the Divine of the Lord . . . The reason they do so, is that those who are in evil . . . are in natural light . . . and from this light they cannot at all see the **Human** of the Lord otherwise than as **human**; for they are not able to perceive what the **Divine Human** is . . .

9263². The Lord's being made justice, consisted in His making His **Human Divine** by His Own power.

9303. 'Behold, I send an Angel before thee' = the Lord as to the **Divine Human**.

— By 'the Angel of Jehovah,' is meant the Lord as to the **Divine Human**, because this proceeds from Jehovah as a Father. Ex.

—⁴. The Angels think . . . that the **Human** is the **Divine** itself in form.

9306³. The reason the Lord as to the **Divine Human** is called the 'Angel of the faces of Jehovah,' is that the **Divine Human** is the **Divine** itself in face, that is, in form, as the Lord teaches in John xiv. 7-11.

9310. As this is effected from the **Divine** itself through His **Divine Human** and from it, the Lord as to the **Divine Human** is called 'the name of Jehovah.' Refs.

—³. For the Lord as to the **Divine Human** is Jehovah or the Father in a visible form.

9315². At that time, His **Divine Human** appeared as an Angel, of which the Lord speaks in John viii. 56, 58; xvii. 5.

—³. The reason it pleased the Lord to be born a Man, was that He might actually put on the **Human** and make it **Divine**, to save the human race.

9394⁶. The Lord's **Divine Human** treated of.

9396⁸. The union of the **Divine** itself and the **Divine Human**. Sig.

—⁶. Restoration through the **Divine** truth proceeding from the Lord's **Divine Human**. Sig.

9398. Reception of the truth proceeding from the Lord's **Divine Human**. Sig.

—². **Divine** truth does not proceed from the **Divine** itself, but from the **Divine Human**. Sig.

9400. 'The blood of the covenant' = conjunction thereby of the Lord as to the **Divine Human** with Heaven and earth.

9486². The Lord as to the **Divine Human** has merit and justice from Himself. Ex.

9491. 'Shittim wood' = the good itself proceeding from the Lord's **Divine Human**.

9571. From the **Divine** good of the Lord's **Divine Human**. Sig.

— The Lord's **Divine Human** is the source of light in Heaven, as the **Divine** can only be seen under a **Human** form. Sig.

9594⁴. It is the **Divine** things which proceed from the Lord's **Divine Human** which are properly called 'habitations.' Ill.

— 'The Mighty One of Jacob' = the Lord as to the **Divine Human**.

—⁶. The Lord as to the **Divine Human** is the Sun which is the source of heat and light in the Heavens . . .

9644. This good is the good of merit, thus that of the Lord's **Divine Human**. Refs.

9654. Where there is good from the Lord's **Divine Human** in every way. Sig.

9684. The illumination of the **Spiritual Kingdom** by the **Divine** truth proceeding from the Lord's **Divine Human** to those who are in good. Sig.

—². Light in the Heavens is the **Divine** truth proceeding from the Lord's **Divine Human** . . .

—³. 'The Son of Man' = the Lord as to the **Divine** truth from His **Divine Human**. Refs. 9807², Ill.

9726⁶. 'The grate, the work of a net, about the altar' = the **Sensuous** of the Lord's **Divine Human**. 9727.

9727⁶. All things of the Lord's **Divine Human** are from the **Divine** good of the **Divine** love.

9806. The conjunction of **Divine** truth with **Divine** good in the Lord's **Divine Human**. Sig.

9809². 'Lord' = the Lord as to the **Divine Human**.

—⁵. ('Melchizedek') = His **Divine Human**.

9930⁵. After this last temptation, the Lord put on **Divine** good, and thus united His **Divine Human** to the **Divine** itself that was in Him.

9932. 'Holiness to Jehovah' = the Lord's **Divine Human**, and thence all celestial and spiritual good.

9933. In that sphere of Heaven where there is the truth of celestial love, no other **Divine** is perceived than the **Divine Human** of the Lord . . . In that sphere, the **Human** of the Lord is perceived as being the **Divine** itself in the Heavens; wherefore, as soon as an Angel is elevated into that sphere . . . this perception flows in from the Lord; for the Lord's **Divine Human** makes Heaven. Sig.

9937³. He who once conquers the Hells, conquers them to eternity, and in order that this might be done by the Lord He made His **Human Divine**. 10659².

9954¹¹. 'Jehovah's anointed' = the Lord as to the **Divine Human** . . . The anointing of the Lord as to the **Divine Human** was effected by means of the **Divine** good itself of the **Divine** love . . .

—¹³. 'Messiah the Prince,' or 'the Anointed' = the Lord as to the **Divine Human**.

—¹⁶. The Lord as to His **Divine Human** is here meant by 'David, the anointed of Jehovah.'

9956. 'Thou shalt sanctify them' = thus a representative of the Lord as to the **Divine Human** . . . for this is what alone is holy, and the sole source of holiness in Heaven and earth. 9988. 10359.

— The **Divine** of the Lord in the Heavens, accommodated to the reception of the Angels . . . is in their perception the Lord's **Divine Human**.

9987⁶. The Lord as to the **Divine Human** is order in the Heavens.

[A.] 10009. 'Thou shalt put the coronet of holiness upon the mitre'=the Lord's **Divine Human**.

10053⁶. The unition of the **Human** with the **Divine** in Him is here described by 'all things that the Father hath being His; and elsewhere, that 'the Father and He are one;' and that 'the Father is in Him, and He in the Father.'

10054. The reason the burnt-offering is called 'an odour of rest to Jehovah,' is that by the burnt-offering was represented the unition of the Lord's **Divine Human** with the **Divine** itself.

10067². The reason it is the **Divine Human** which is the source of these things, is that in the Heavens no other **Divine** is acknowledged and worshipped than the **Divine Human** of the Lord. Ill.

—³. This is also evident from the fact that no one can be conjoined by love and faith with the **Divine** itself without the **Divine Human**. Ill.

—⁴. But that the **Divine** itself which is the Father is comprehensible in the Lord by means of His **Divine Human**. Ill.

— Hence it is evident that the **Divine** in the Heavens is the **Divine Human** of the Lord.

—⁵. The unition of **Divine** truth with **Divine** good, and of **Divine** good with **Divine** truth with the Lord's **Divine Human**. Sig. and Ex.

— Hence the reciprocal unition of **Divine** truth and **Divine** good in the Lord's **Divine Human**. Sig.

10125³. So it is said in the Athanasian Creed: As the soul and body are one man, so the **Divine** and the **Human** in the Lord are one Christ. He, therefore, who knows the union of the soul in the body, and the image of the former in the latter, can in some measure know the union of the **Divine** and the **Human** in the Lord, and the image of the one in the other; and thus might know that the **Divine** which is called 'the Father' and the **Human** which is called 'the Son' are one, and that the one is in the other. . . . But as it is not known what the soul is . . . and that the body is its image . . . man has separated the **Divine** from the **Human** in the Lord, and has distinguished them into two natures . . .

10152³. Unless the Lord had made His **Human Divine** . . .

—⁴. The **Divine** itself which is called 'the Father,' without the **Divine Human** which is called 'the Son,' could not effect this; as the **Divine** itself without the **Divine Human** cannot reach man, nor even Angel . . .

—⁵. That the **Divine** itself effects this by means of the **Divine Human**. Ill.

— That the Lord subjugated the Hells from the **Divine Human** . . . and that the **Divine** itself . . . effected this through the **Divine Human** . . .

— Here, the Lord as to the **Divine Human** is that which is called 'the Word.'

—^e. From these things, it may now be evident what the work of salvation and redemption is, and that it is from His **Divine Human**.

10157². Hence it is that the whole Heaven relates to the Lord as to His **Divine Human**.

10159⁶. That Heaven in its whole complex relates to one man, is from the Lord's **Divine Human** . . .

10177⁴. The Lord as to the **Divine Human** is the **Divine** love itself.

10196². As to the **Divine** itself which is called 'the Father,' and as to the **Divine Human** which is called 'the Son,' the Lord is **Divine** love itself, thus **Divine** good itself; but as Heaven, which is below the Lord as a Sun, the Lord is **Divine** truth . . .

10252⁶. The reason the wise men from the east offered these things to the newly-born Lord, was that they signified His **Divine** in the **Human**.

10258³. See ANOINT at these refs. 10264. 10268. 10269². 10276². R. 779². E. 31⁵. 684². —¹⁰.

—⁴. Hence by 'garments' is signified His **Divine Human**; for whether you say the Lord's **Divine Human**, or **Divine** truth, it is the same . . .

10267. 'The oil of anointing of holiness'=a representative of the Lord as to the **Divine Human** . . . for this is the Holy itself in the Heavens; as the Angels do not know nor acknowledge any **Divine** but the **Divine Human** of the Lord; for they can think about this, and love it . . .

—². The incomprehensible **Divine**, which is called 'the Father,' is worshipped when the Lord as to the **Divine Human** is worshipped. Ill.

—^c. That the Lord's **Divine Human** is the all in all of Heaven, and that it is the Holy itself there. Refs.

10270². See CELESTIAL GOOD at this ref.

10285. Whether you say the **Divine** good of the **Divine** love, or the **Divine Human**, it is the same.

10359. The **Divine** in Heaven and the Church proceeds from the Lord's **Divine Human**, thus it is the Lord's **Divine Human** which alone is holy and makes holy.

10360. 'Thou shalt keep the Sabbath'=that the Lord's **Divine Human** is to be worshipped.

—⁶. They who reverently worship the Lord's **Divine Human** shall be in the **Divine** truths of Heaven and the Church. Sig.

—⁷. As by the Sabbath is signified the Lord as to the **Divine Human**, in which there is union . . .

10370. The essential itself of the Church is the acknowledgment of the union of the **Divine** itself in the Lord's **Human**, and that this must be in each and all things of worship. Sig. . . (For 'to do the Sabbath'=reverently to worship this union, thus the Lord as to the **Divine Human**; for therein is this union.

10528. 'Angel,' in the supreme sense, =the Lord as to the **Divine Human**. Ill.

10579². (Thus) the Lord as to the **Divine Human** is Jehovah who is seen, and thus is the face of Jehovah.

—⁴. When Jehovah appeared (before the Lord's Advent) He appeared in the form of an Angel; for He clothed Himself with that form, which was the **Human** form . . . Thence, at that time, was the **Divine Human** . . .

—⁶. (Thus) the Lord even as to His **Human** is Jehovah; so that His **Human** is **Divine**. Sig.

10617. See JEHOVAH at this ref.

— As to the **Divine** itself and the **Divine Human**, the Lord is **Divine** good; and as to the **Divine** proceeding, He is **Divine** truth.

1073⁸⁴. Such is the idea the Angels have about the soul and the body. Hence they know that the Lord made His **Human Divine** from the **Divine** in Himself, which was His soul from the Father.

10785. (The angelic Spirits from the Sixth Earth said that what had disturbed them was) the idea of the **Divine** without the **Human** in God . . . when yet they perceive that He is a Man.

10820. All who are of the Church and are in light from Heaven, see the **Divine** in the Lord, and this in His **Human**; but they who are not in light from Heaven, see nothing but the **Human** in the Lord; when yet the **Human** and the **Divine** in Him are so united that they are one, as the Lord taught: 'Father, all Mine are Thine, and all Thine are Mine' (John xvii. 10).

10825^c. (Thus) even the **Human** in the Lord is **Divine**.

H. 78. That Heaven in the whole and in the part relates to a man, is from the Lord's **Divine Human**. Gen. art. 250.

—². All these (propositions) lead to the conclusion, that, as the **Divine** makes Heaven, it is **Human** in form.

79. The Angels never perceive the **Divine** under any form than the **Human** one; and those in the higher Heavens cannot think otherwise about the **Divine**. Ex. . . . Hence it is that all there acknowledge the Lord, because the **Divine Human** exists only in Him. . . . The wiser the Angels are, the more clearly they perceive this; and hence it is that the Lord appears to them; for He appears in a **Divine** angelic form, which is the **Human** one, to those who acknowledge and believe in a visible **Divine**; but not to those who acknowledge and believe in an invisible **Divine**; for the former can see their **Divine**, but the latter cannot.

84. That the ancients had an idea of the **Human** in respect to the **Divine**, is evident from the appearances of the **Divine** to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others . . .

84. Appendix. Refs. to passages about the Lord and His **Divine Human**. N. 305.

—⁸. All who are in good as to life, when they think about the Lord, think about the **Divine Human**; and not about the **Human** separated from the **Divine**. Refs.

101. The correspondence there is with Heaven is with the Lord's **Divine Human**, because Heaven is from Him, and He is Heaven; for, unless the **Divine Human** flowed into all things of Heaven, and, according to correspondences, into all things of the world, no Angel or man would exist. Thus it is again evident why the Lord became a Man, and clothed His **Divine** with the **Human** from first to last, namely, because the **Divine Human** which was the source of Heaven before the Lord's Advent, no longer sufficed to support all things . . .

187 (z). 'The house of God,' in the supreme sense, = the Lord's **Divine Human** as to Divine good; 'the temple,' as to Divine truth.

227^c. The essential of all doctrines is to acknowledge the Lord's **Divine Human**.

250. To speak with the Angels is granted only to

those who . . . are in the acknowledgment of the **Divine** in His **Human**, because this is the truth in which the Heavens are.

286. **Divine** peace is in the Lord, coming forth from the union of the **Divine** itself and the **Divine Human** in Him.

297². Immediate influx, which is of the Lord Himself, is from His **Divine Human** . . .

534². By the stone at the head of the two ways . . . upon which the evil fell, and from which they afterwards ran into the way leading to Hell . . . was signified the Lord's **Divine Human**.

N. 1². 'God and the Lamb' = the Lord as to the **Divine** itself and the **Divine Human**.

287. (Thus) the body or **Human** of the Lord was as the **Divine** itself . . .

288. That the **Divine** and the **Human** of the Lord are one Person (is evident from the Athanasian Creed). L. 29.

305². That the **Divine Human** from eternity was the **Divine** truth in Heaven, thus the **Divine** manifesting, which afterwards in the Lord became the **Divine** being, from which is the **Divine** manifesting in Heaven. Refs.

C. J. 74². I heard a certain presbyter saying that no one can have an idea of the **Divine Human**; and I saw him carried to various nations . . . and at last to the Christian Heaven . . . and he found that they had no other idea of God than the idea of a Man, which is the same as the idea of the **Divine Human**.

75^c. When He was in the world, His **Divine** essence . . . rejected the finite nature and the life thereof from the mother, and thus made **Divine** his **Human** that was conceived and born in the world.

L. 3². That the Lord would come into the world to glorify His **Human**, that is, unite it to the **Divine** that was in Him from conception. Ill. 12, Gen. art.

19. That the Lord as to the **Divine Human** is called 'the Son of God;' and as to the Word, 'the Son of Man.' Gen. art.

—². That the **Human** of the Lord which was conceived from Jehovah the Father, and born from Mary the virgin, is 'the Son of God.' Ill.

20. As by 'the Son of God' is meant the Lord as to the **Human** which He took in the world, which is the **Divine Human** . . .

21. They think only of His **Human**, and not at the same time of His **Divine**; when yet His **Divine** and **Human** cannot be separated . . . Lest, therefore, man should hereafter in thought separate the **Divine** and the **Human** in the Lord, let him, I pray, read these passages. Ill.

29. That the Lord made His **Human Divine** from the **Divine** in Himself, and thus became one with the Father. Gen. art.

—². (Thus) the **Divine** cannot be separated from the **Human**, nor the **Human** from the **Divine**; for to separate them would be like separating soul and body. . . . As His soul was the **Divine** itself of the Father, it follows that His body or **Human** also became **Divine**.

30^c. By 'Lord' and also 'Jehovah,' after His **Human**

was glorified, is meant the **Divine** and the **Human** together, as one; and by 'the Son,' alone, is meant the **Divine Human**.

[L.] 32. That the Lord made His **Human Divine** from the **Divine** in Himself. . . successively. III.

—². That the **Divine** operated through the **Human**, as the soul through the body. III.

—³. That the **Divine** and the **Human** operated unanimously. III.

—⁴. That the **Divine** is united to the **Human**, and the **Human** to the **Divine**. III. 35^b.

—⁵. That the **Divine Human** is to be approached. III. . . The reason is, that no one can see the **Divine** itself; but [they can] the **Divine Human**. III.

—⁶. As the Lord made His **Human Divine** from the **Divine** in Himself; and as this is to be approached; and as this is the Son of God; we are to believe in the Lord, who is both the Father and the Son. III.

—⁷. The **Human** itself from this **Divine** is 'the Son of God.' Now, as this also was made **Divine**, therefore, lest man should approach the Father alone . . . the Lord teaches that we are to believe in Him . . .

—^e. That the **Human** was made **Divine** in the Lord, cannot be apprehended . . . by many in Christendom, chiefly because they think about man from his material body . . . When yet all the **Divine** which proceeds from Jehovah God, from its primes in Heaven, to its ultimate in the world, tends into the **Human** form.

33. That the Lord made His **Human Divine** by means of temptations admitted into Himself, and then by means of continual victories. Gen.art.

34. That the full union of the **Divine** and the **Human** in Him was effected through the passion of the cross, which was the last of the temptations. Gen.art.

—³. From these passages it may be seen, that the **Divine** of the Lord, which is called 'the Father,' and here, 'Jehovah' and 'God;' and the **Divine Human**, which is called 'the Son,' and here, 'the Redeemer' and 'Saviour,' and also 'the Former,' that is, the Reformer and Regenerator, are not two, but one . . . From which it is evident, that the **Divine** and the **Human** in the Lord are one Person, and that the **Human** also is **Divine**; for the Redeemer and Saviour of the world is no other than the Lord as to the **Divine Human**, which is called 'the Son.' For redemption and salvation are an attribute proper to His **Human** . . . for it was His **Human** which endured temptations and the passion of the cross; thus He redeemed and saved by means of His **Human**. Now as after the union of the **Human** with the **Divine** in Himself, which was like that of the soul and body with man, they were no longer two, but one Person . . . it follows that the Lord is Jehovah and God as to both. III.

35. That the Lord successively put off the **human** taken from the mother, and put on a **Human** from the **Divine** in Himself, which is the **Divine Human** and the Son of God. Gen. art. T.102. 103^c.

— That the Lord was **Divine** and **Human**, **Divine** from Jehovah the Father, and **Human** from Mary the virgin, is known. Hence it is, that He was God and Man, having a **Divine** essence and a **Human** nature, a **Divine** essence from the Father, and a **Human** nature

from the mother; and hence was equal to the Father as to the **Divine**, and less than the Father as to the **Human**: further, that this **Human** nature from the mother was not transmuted into the **Divine** essence, neither commingled with it, as the Athanasian doctrine teaches, (and as, indeed, is impossible). Moreover, from the same is our doctrine, that the **Divine** took the **Human**, that is, united it to itself, as the soul is united to its body; so that they were not two, but one Person. From this it follows, that the Lord put off the **human** from the mother, which in itself was like the **human** of another man, and thus material; and put on a **Human** from the Father, which, in itself, was like His **Divine**, and thus substantial; from which the **Human** also was made **Divine**. III. —⁷.

—⁶. The quality of His glorified **Human**, He showed . . . when He was transfigured . . .

—⁷. That the Lord's **Human** was glorified. III.

—⁹. As the Lord's **Human** was glorified, that is, made **Divine**, He rose with His whole body . . .

—¹¹. As the Lord ascended into Heaven . . . with the **Human** and the **Divine** united into one, it follows that His **Human** substance or essence is as His **Divine** one. Ex. and III.

59. The Lord assumed in the world a **Human** conceived of Jehovah . . . and born from the virgin Mary; hence He had both a **Divine** and a **Human**, a **Divine** from His **Divine** from eternity, and a **Human** from Mary in time; but this **Human** He put off, and put on the **Human Divine**. This is the **Human** which is called the **Divine Human**, and is meant by 'the Son of God.' (Agreement of this doctrine with the Athanasian one.)

S. 49. This power the Lord took even as His **Divine Human** . . .

F. 35^d. It is a universal of faith that the Lord came into the world in order to glorify the **Human** which He took in the world, that is, to unite it to the **Divine a quo**. R.67. B.116. T.2.

W. 12. They who approach the Lord alone, think of the **Divine Human**, thus of God as a Man.

221². The second arcanum (which is explained by the doctrine of degrees) is that the Lord came into the world, and took a **Human**, in order to put Himself in power to subjugate the Hells, and to reduce all things into order . . . This **Human** He superinduced upon His former **Human**. The **Human** which He superinduced in the world was as the **Human** of a man in the world; yet both were **Divine**, and therefore infinitely transcending the finite **humans** of Angels and men. And, as He fully glorified the natural **Human** even to its ultimates, He rose with the whole body . . .

233. See DEGREE at this ref.

P. 255⁴. The Orientals were not able to comprehend that He came into the world, and assumed the **Human**; as neither do Christians comprehend it, who, therefore, in their thought separate His **Divine** from His **Human**, and set the **Divine** near the Father in Heaven, and His **Human** they know not where.

262³. Who thinks that God and Man in Him, or His **Divine** and **Human**, are one Person; and that they are one as the soul and body are one? . . . when yet it is from . . . the creed of Athanasius . . .

—⁴. If you ask further, What is your idea of the Lord's **Divine**, and of His **Human**? they will say that His **Divine** is from the essence of the Father, and the **Human** from the essence of the mother; and that His **Divine** is with the Father. And if you then ask, Where is His **Human**? they will make no reply; for in idea they separate His **Divine** and His **Human**, and make the **Divine** equal to the **Divine** of the Father, and the **Human** like the **human** of another man . . .

—⁵. From this idea impressed about the Lord's **Human** . . . it has come to pass, that a Christian can scarcely be brought to think of the **Divine Human** . . .

—⁷. In the doctrine of all the Churches, it is stated that His **Divine** and **Human** are not two, but one Person, united as the soul and the body. But the first cause of their dividing the **Human** and the **Divine**, and making the **Divine** equal to the **Divine** of Jehovah the Father, and the **Human** equal to the **human** of another man, was that the Church fell away into Babylonia, which transferred the Lord's **Divine** power to itself, and in order that it might be called not **Divine** but **human** Power, they made the Lord's **Human** like the **human** of another man. And afterwards, when the Church was reformed, and faith alone was received . . . the Lord's **Human** could not be regarded differently, because no one can approach the Lord, and at heart acknowledge Him as the God of Heaven and earth, but he who lives according to His precepts. E.315³.

R. 6. They who from the heart, and thus in light, receive **Divine** truth from the Word, and acknowledge the Lord's **Human** to be **Divine**. Sig. E.10.

— By 'Jesus Christ,' and by 'the Lamb,' in the Apocalypse, is meant the Lord as to the **Divine Human**; and by 'God,' the Lord as to the **Divine** itself *a quo*. 15. E.26.

17⁶. The Lord is 'the First-begotten from the dead,' because, as to His **Human** also, He is truth itself united to **Divine** good . . .

29. 'I am Alpha and Omega, etc.' = who is the Self and Sole from primes to ultimates, from whom all things are; thus, who is the self and sole love, the self and sole wisdom, and the self and sole life in itself; and is thus the self and sole Creator, Saviour, and Enlightener from Himself, and thence all in all of Heaven and the Church. These things and still more which are contained in these words . . . were said of the Lord, and, in fact, of His **Human**. E. 41.

59. 'And was dead' = that He was neglected, and His **Divine Human** not acknowledged.

— His **Divine** from eternity is indeed acknowledged . . . but His **Human** is not acknowledged to be **Divine**, although the **Divine** and **Human** in Him are as soul and body . . . When, therefore, His **Divine** is separated from His **Human**, by saying that His **Human** is not **Divine**, but like the **human** of another man, He is then dead among men. 93.

93^e. It is the primary falsity of those who are signified by this Church (of Smyrna), that they do not acknowledge the Lord's **Divine Human**, and therefore do not approach Him.

97³. He who is in this falsity, that he believes that

the **Divine** in the Lord's **Human** is not as the soul in the body, cannot do good from Him. Sig.

193^e. For the Lord . . . made His **Human Divine** as He makes man spiritual; He first implants in him truths from the Word, and afterwards unites them to good . . . T.105.

256, Preface. That the Lord in the **Divine Human** will effect judgment from the Word and according to it, because He is the Word; and that this is acknowledged by all in the three Heavens. Tr. 273, Sig. and Ill. E.319.

256. See **DIVINE ITSELF** at this ref.

269. 'A Lamb standing as if slain' = the Lord as to His **Human** not acknowledged in the Church to be **Divine**. E.315.

276. Confession of the Lord's **Divine Human** from spiritual truths. Sig.

277. Confession of the Lord's **Divine Human** from spiritual goods. Sig.

281. Jehovah is the Lord from eternity; consequently, the Lord's **Divine Human**, with which there must be conjunction, is the **Divine Human** of Jehovah Himself. 743².

288. That the Lord as to His **Divine Human** has omnipotence, omniscience, **Divine** good and **Divine** truth. Sig.

291. That in the Lord from eternity, and thence in His **Divine Human**, is the all of Heaven and of the Church, **Divine** good and **Divine** truth, and **Divine** power; and from Him in those who are in Heaven and the Church. Sig.

294¹. It was further said to them, that from thought about the Lord's **Human**, they should say **Divine Human**; but none of the clergy were able; but some of the laity were able. . . The following passages were then read to them: 'the Father hath given all things into the hand of the Son' (John iii.35). 'The Father hath given to the Son Power over all flesh' (John xvii.2). 'All things are delivered unto Me by My Father' (Matt. xi.27). 'All Power is given unto Me in Heaven and in earth' (Matt. xxviii.18): and it was said to them, Keep in mind from these, that not only as to His **Divine**, but also as to His **Human**, Christ is the God of Heaven and earth, and so utter **Divine Human**. But still they could not . . . Afterwards was read to them from Luke i.32-35, that the Lord as to His **Human** was the Son of Jehovah God; and that as to His **Human** He is everywhere in the Word called 'the Son of God,' and also 'the Only-begotten:' and they were requested to keep this in the thought . . . and to utter **Divine Human**. But they said, We cannot, because our spiritual thought . . . does not admit into the thought next the speech any ideas but what are similar to it . . . Then were read to them these words of the Lord to Philip (in John xiv.); and other passages; that the Father and He are one . . . and it was said to them that they should keep this in the thought, and so say **Divine Human**. But as that thought was not rooted in the acknowledgment that the Lord was God even as to His **Human**, they could not. They twisted their lips . . . even to indignation, and wanted . . . to force it out; but were not able . . .

Further, there was read to them (from the Athanasian Creed) that the **Divine** and the **Human** in the Lord are not two, but one, yea, one Person, being united altogether as the soul and the body. And it was said to them, From this you can certainly have the idea from acknowledgment that the Lord's **Human** is **Divine**, because His soul is **Divine** . . . They retained this idea, and from it wanted to utter **Divine Human**; but they could not; for the interior idea about the Lord's **Human** expunged this new idea . . . Again, there was read to them, 'The Word was with God, and God was the Word; and the Word was made flesh;' and, 'In Jesus Christ dwelleth all the fulness of the Godhead bodily;' and it was said to them, that they should think firmly that God who was the Word was made flesh; and that all the **Divine** dwells in Him bodily; and perhaps they might thus utter **Divine Human**. But still they could not; saying openly that they could not have the idea of a **Divine Human**, because God is God, and man is man; and God is a Spirit, of which we can only think as of wind . . . At last it was said to them, You know that the Lord said, 'Abide in Me and I in you: he that abideth in Me and I in him, beareth much fruit; for without Me ye can do nothing' (John xv.4,6). And as some of the English clergy were present, this was read to them out of one of their exhortations before the Holy Communion: *For, when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us.* If now you think that this cannot be unless the Lord's **Human** is **Divine**, utter **Divine Human** from acknowledgment in the thought. But still they could not; so deeply was the idea impressed upon them, that the Lord's **Divine** was one thing, and His **Human** another; and that His **Divine** was like the **Divine** of the Father, and the **Human** like the **human** of another man. They afterwards turned to the Lutherans, saying that the Augustan Confession and Luther taught that the Son of God and the Son of Man in Christ are one Person; and that He, even as to His **Human** nature, is the true, omnipotent, and eternal God . . . thus that in Christ God is Man and Man God. On hearing this, they answered, Is it so? . . . We did not know this before, and therefore we cannot . . . We have read it, and written it; but still, while we thought about it in ourselves . . . they were only words, of which we had no interior idea. At last, turning to the Papists, they said, Perhaps you can say **Divine Human**, because you believe that in the bread and wine . . . is the entire Christ; and you also adore Him as God when you carry round the host; also because you call Mary the mother of God . . . And they wanted to utter it from these ideas of their thought about the Lord; but could not, on account of their material idea of His Body and Blood; and on account of their declaration that the **Human Power**, and not the **Divine**, was transferred by Him to the Pope. And one of the monks said that he could think of a **Divine Human** in relation to the virgin Mary . . . and also in relation to the saint of his monastery. And another monk . . . From the idea of my thought I can say **Divine Human** of the Pope . . . After this, Heaven was seen to be opened, and there were seen tongues like little flames descending and flowing in with some; and these then celebrated the Lord's **Divine Human**, saying,

Remove the idea of three gods, and believe that in the Lord dwells all the fulness of the Godhead bodily; and that the Father and He are one, as the soul and body are one; and that God is not wind or ether, but that He is Man; and then you will be conjoined with Heaven, and will thereby be able from the Lord to speak the name Jesus, and to say **Divine Human**. T.711.

[R.] 325. That those who were hated and rejected . . . on account of . . . their acknowledgment of the Lord's **Divine Human**, were guarded by the Lord lest they should be led astray. Sig. 329.

383. 'The Lamb in the midst of the throne'=the Lord as to His **Divine Human** in the inmost, and so in all things of Heaven.

464. Preface. The exploration (of the Reformed) as to what they believe . . . about the Lord's **Human** being **Divine**: and that this is not received there, and can with difficulty be received so long as . . . justification by faith alone is seated in their hearts. Tr.

464. In Rev.x. and xi., it treats about the Lord . . . that He is God even as to the **Human**. 469.

465^e. (In the Sun above the Heavens) He is in His **Divine** from eternity, and at the same time in His **Divine Human**, which are one, as soul and body.

468. The reason His feet were seen as pillars of fire, is that the Lord's **Divine Natural**, which, in itself, is the **Divine Human** that He begot in the world, supports His **Divine** from eternity, as the body does the soul . . .

469^e. That 'the brazen serpent'=the Lord as to the **Divine Human**. Sig.

481. That the Lord is the Saviour is agreeable . . . but that His **Human** is **Divine** is disagreeable and difficult, owing to falsifications. Sig. and Ex.

485. Preface. (The first essential of the New Church, is) that the Lord is the God . . . and that His **Human** is **Divine**. Tr. (See under ESSENTIAL.)

504. 'Where our Lord was crucified'=the non-acknowledgment of the Lord's **Divine Human**. . . They who deny His **Human** to be **Divine** are like the Jews . . . And he who regards His **Human** as being equal to the **human** of another man cannot then think of His **Divine** . . . In that state, he is therefore as if he denied it; for he denies that His **Human** is the Son of God . . .

520. Celebration by the Angels, that Heaven and the Church . . . have now also become the kingdom of His **Divine Human**. Sig.

— By 'our Lord' is meant the Lord from eternity; and by 'Christ,' His **Divine Human**, which is 'the Son of God.'

—². That the Lord will reign even as to His **Divine Human**. Ill.

— Add to this, that unless the Lord's **Human** is acknowledged to be **Divine**, the Church perishes; as the Lord cannot then be in man and man in the Lord . . .

—³. The reason the Lord's **Divine Human** is meant by 'Christ,' is that Christ is Messiah, and the Messiah is the Son of God whom they expected.

548². By 'Gabriel' is meant the ministry of those who teach from the Word that Jehovah came into the world, and that the **Human** which He there begot is the Son of God, and **Divine**.

565. Those who believe themselves wise on account of confirmations in favour of the mystical union of the **Divine** and the **Human** in the Lord. Sig. and Ex. —².

571. 'Upon his heads the name of blasphemy' = the denial of the Lord's **Divine Human**. 584.

— The reason it is blasphemy to deny the **Divine** of the Lord in His **Human**, is that he who denies this is against the faith received in the whole Christian world . . . where it is plainly said, that in Jesus Christ God and Man, that is, the **Divine** and the **Human**, are not two, but one . . . Wherefore, they who deny the **Divine** in His **Human** are not far from the Socinians and Arians . . .

589. 'Slain from the foundation of the world' = the Lord's **Divine Human** not acknowledged from the first establishment of the Church. E. 807.

613. 'Having His Father's name written in their foreheads' = the acknowledgment of the Lord's **Divine** and **Divine Human** from love and faith; (for) they are one and one Person, united like soul and body. Ex. . . Consequently, the Lord as to the **Divine Human** is to be approached; and in this way, and no other, the **Divine** called the Father is approached. III.

618². The Lord glorified His **Human**, that is, united it to the **Divine** of the Father, that is, to the **Divine** that was in Him from conception, in order that the human race might be united to God the Father in Him and through Him. III.

—⁴. Who cannot see that all these things were said by the Lord concerning Himself in His **Human**; and that He never would have said . . . that He was in men and men in Him, and that we must believe in Him in order to have eternal life, unless His **Human** was **Divine**?

—^e. That 'the name of the Father' is the Lord as to the **Divine Human**. Refs. 839⁶.

662. 'The Song of the Lamb' = confession . . . from faith in the **Divinity** of the Lord's **Human**. E. 936.

664. The Lord is called 'King' in His **Divine Human**, because this is the Messiah, the Anointed, the Christ, the Son of God.

692. That on account of the delight of self-love originating from grievous concupiscences of evils, they did not acknowledge the **Divinity** of the Lord's **Human**. Sig. 693.

738². By the other king who is not yet come, and who when he cometh must remain but a short time, is signified the **Divine** truth which has not yet come into question, and when it does, will not remain with them, that the Lord's **Human** is **Divine**. Ex.

—³. (The **Divine Human** as acknowledged in the Eucharist by them.) Fully Ex.

743. See **LAMB** at this ref.

812². When the Lord's **Human** is acknowledged to be **Divine**, there is a full marriage of the Lord and the Church . . . Before the Lord's **Human** is acknowledged to be **Divine**, there is indeed a marriage of the Lord with the Church, but only with those who approach the Lord, and think of His **Divine**, and not at all whether His **Human** is **Divine** or not. The simple do this . . . but rarely the learned.

820². The **Human** He . . . made **Divine** was the natural **Human**, which He could make **Divine** only by taking to Himself a **Human** in a virgin . . . to which He then united His **Divine** which He had from eternity.

839⁶. We in Heaven . . . think of Him in His **Divine Human**, because in this He is visible; and in this He is called by you Christ, but by us the Lord.

882. 'The tabernacle of God is with men' = (the Lord evangelizing from love,) that He will now be present with men in His **Divine Human**.

954. 'I am the Root and the Offspring of David' = that He is that Lord who was born in the world, and thus the Lord in His **Divine Human**.

960. The Lord . . . testifying this Gospel,—that in His **Divine Human** which He took up in the world, and glorified, He comes as the Bridegroom and Husband . . . Sig.

961³. In Him is the **Divine** being itself . . . to which the soul in man corresponds; the **Divine Human**, to which the body in man corresponds; and the **Divine** proceeding, to which the activity in man corresponds. This **Trine** is a one, because from the **Divine a quo** is the **Divine Human**; and thence from the **Divine a quo** through the **Divine Human** is the **Divine** proceeding.

962². The first question discussed was, Who assumed the **Human** in the virgin Mary? That it was Jehovah. III.

—⁵. (Thus) we see that the Lord's **Human** is **Divine**, because it is the **Human** of Jehovah . . . III.

—¹⁰. See **HOLY SPIRIT** at this ref.

B. 89. This draconic faith, which is a faith hatched from the idea of three gods, and from no idea of the **Divinity** in respect to the **Human** nature of Christ . . .

108. With the Roman Catholics, there is the idea of **Divine** majesty in the Lord's **Human**, more than with the Reformed; as is evident from the most holy reverence of the host.

T. 40. As the **Divine** itself . . . lives in itself, so also the **Human**, which it assumed in time, lives in itself. Sig.

73³. God could not . . . make His **Human** **Divine**, unless His **Human** were at first as the human of an infant, and afterwards as the human of a boy; and unless the **Human** afterwards formed itself into a receptacle and dwelling into which its Father might enter; which was done by fulfilling all things of the Word . . .

81. By the Lord the Redeemer, we mean Jehovah in the **Human** . . .

93². 'The Holy One of Israel' = the Lord as to the **Divine Human**. Ex.

94². By this fiction (of a Son of God born from eternity) the Lord's **Human** is indeed . . . elevated to the **Divine**; but not with those who by the hypostatic union understand a union as between two of whom one is above and the other below.

98. That the Father and the Son, that is, the **Divine** and the **Human** in the Lord, are united like soul and body, is indeed according to the faith of the present Church . . . yet hardly five in a hundred know it. Ex.

—². First, it shall be demonstrated, that the union of the Father and the Son or of the **Divine** and the **Human** in the Lord, is as the union of soul and body; and afterwards, that this union is reciprocal. 99.

[T.] 109. The Glorification of the Lord is the Glorification of His **Human** which He assumed in the world, and the glorified **Human** of the Lord is the **Divine Natural**. (For) the Lord rose with His whole body. . . consequently, He took with Him the natural **Human** itself from primes to ultimates. . . (Thus) His natural body was made **Divine**. . . Hence . . . in the universal Spiritual World, the Lord alone is a full Man.

112⁴. 'Father, all Mine are Thine, and all Thine are Mine' (evidently means) that the **Divine** of the Father belongs to the **Human** of the Son, and the **Human** of the Son to the **Divine** of the Father . . .

—⁵. (Thus) the **Divine** of the Father is the soul of the Son, and the **Human** of the Son is the body of the Father . . .

136⁴. 'To sit at the right hand' means the omnipotence of God through the **Human** He assumed in the world . . .

154⁶. The soul acts in the body and into the body, but not through the body; but the body acts of itself from the soul . . . It is like this with the **Divine** and the **Human** of the Lord; for the **Divine** of the Father is the soul of His **Human**; and the **Human** is His body; and the **Human** does not ask its **Divine** to tell it what to speak and do. Sig.

170⁶. From this every man may be convinced if he will, that the **Human** of the Lord is **Divine**; consequently, that in Him God is Man, and Man God.

299. 'The blasphemy against the Holy Spirit' means blasphemy against the Divinity of the Lord's **Human**, and against the holiness of the Word.

538². He was conceived from the power of the Highest through the Holy Spirit, and His **Human** was born thence of the virgin Mary; whence it follows, that His soul was the **Divine** itself . . . and that the **Human** born thence is the **Human** of God the Father.

581^e. Unless He had glorified His **Human**, that is, made it **Divine** . . .

619². One (of the spheres from modern Christendom) is that respecting the Lord . . . Wherever it goes, it secretly enters the ideas, and with many takes away faith in the Divinity of the Lord's **Human**, with many weakens it, and with many makes it foolishness . . .

716. That the Lord is in the Holy Supper wholly, both as to His glorified **Human**, and as to the **Divine** from which is the **Human**. Sig. —.

777². Since the Lord ascended into Heaven He is in the glorified **Human**, and in this He cannot appear to any man unless He first opens the eyes of his spirit, and this cannot be done with anyone who is in evils and thence in falsities. Sig. . . Neither did the apostles see the Lord in the glorified **Human** before His resurrection with the eyes of the body, but in spirit . . . as is evident from His Transfiguration . . .

795^e. They who, like the Arians, have denied the Divinity of the Lord's **Human**, come among these (in Hell) after death.

Ad. 3/2551. (The **Divine** and the **Human** essence mentioned.) 2554. 3744.

D. 4442. I was let into the sublime idea that these

three are one. . . The **Divine** was for the celestial, the **Human** for the rest who were beneath, and the **Divine** too, but applicable to them; and the Holy proceeding was all the sphere thence derived.

4629. The influx into the universal Heaven is from the Lord's **Divine Human**: hence, as the **Divine Human** there is all in all, the universal Heaven represents a man, and all the particular things with man correspond to the Societies there.

4829. (The present action of the **Divine Human** upon men shown by withdrawing it.)

4844. On the Lord's **Divine Human**, that it is everywhere acknowledged in Heaven.

—. Every man who has not destroyed His Rational . . . has an idea about the **Divine Human** . . . This **Divine Human** exists nowhere else than with the Lord . . .

4845^e. That the **Divine Human** is in Heaven, is the fundamental of wisdom, because of thought . . . Hence it is evident, that the Lord as to the **Divine Human** is the all of Heaven and the all of the wisdom of the Angels there.

4846. The **Divine** in Heaven before the Lord's Advent was the Lord's **Divine Human** . . . wherefore everything proceeding from the **Divine** was at that time in a **Human** form . . . Hence follows the necessity . . . that He should put on the **Human** actually.

4847. By means of the Lord's **Divine Human**, order was restored even to the ultimate of life, which is the Sensuous . . .

5032. On the Lord's **Divine Human** in the Heavens from this Earth.

—. The **Divine Human** is everywhere acknowledged in Heaven, except in the Heaven which originated from Christendom in this Earth. But this is the case only in the ultimate Heavens . . . Therefore, those from this Earth who are of such a character that they can be elevated into the Third Heaven, at once come into the perception that God exists under a **Human** form . . . The inmost ones also in the Spiritual Heaven . . . are also in this perception when they turn themselves towards the Celestial Kingdom.

5244². Thus it is evident that the Lord's **Human** could not do otherwise than become **Divine** to the likeness of its Father.

5775. The **Divine Human** is what inflows into Heaven, and makes it. Before the Lord's Advent, the **Divine Human** which is the Lord from eternity was this form of Heaven . . . Hence is it everywhere implanted in men . . . to worship the **Divine** under a **Human** form . . . And hence, too, it is, that the Angels who are in the interior Heaven, and especially those who are in the inmost, or as soon as they are elevated into the higher sphere, cannot do otherwise than think about the **Divine** under a **Human** form.

5811³. Dahlborg said that he 'had sought, but had not found anyone who had not an idea of the **Divine Human**; he was then carried to those who were chiefly from the converted gentiles, who had an idea of the **Divine Human**, and from the Africans, who had so just a one as to exceed belief . . . J.(Post.)122.

5819. All are preserved in Heaven who in the world have acknowledged the Divine of the Lord, and have lived well ; most especially those who have acknowledged the **Divine Human** . . .

D. Min. 4609. (Danger of getting an idea of the **Divine Human** from the bodily things in ourselves.)

E. 10. Those who at heart acknowledge the **Divine** of the Lord in His **Human**. **Sig.**

— For the **Divine** in His **Human** is as the soul in the body ; wherefore, to think of the Lord's **Human**, and not at the same time of His **Divine**, is like thinking of a man abstractedly from his soul or life, which is not to think of a man.

—². That the **Divine** of the Lord is in His **Human**, and that together they are one person, is taught by (the Athanasian Creed).

23°. The **Divine** which makes Heaven is the **Divine Human**, which is the **Divine** manifesting from the **Divine** being. 69°.

26. 'From Jesus Christ'=the Lord as to the **Divine Human** ; as is evident from the fact, that this was the Lord's name in the world, thus the name of His **Human** . . . It is said the **Divine Human**, because the Lord made His **Human Divine** when He was in the world ; for He united it to His **Divine** that was in Him from conception, and which was His soul from the Father . . . and the body, which is the **Human**, lives therefrom ; wherefore, when the **Divine** was united to the **Human** in the Lord, as the soul is united to the body, it is called the **Divine Human**. . . Therefore, they who think of the Lord's **Human**, and not at the same time of His **Divine**, do not at all admit the term **Divine Human** ; for they think separately of the **Human**, and separately of the **Divine** . . .

—^e. From which it will appear in what light the Church would be in respect to the **Divine** . . . if it were to acknowledge and believe in the **Divine Human** of the Lord.

27. 'The faithful witness,' when said of the Lord, = the acknowledgment of the **Divine Human**, from which is all truth in Heaven. **Ex.**

— The Angels of the interior Heaven cannot think otherwise of the **Divine** than as under a **Human** form, thus of the **Divine Human** ; because the Lord's **Divine Human** fills the universal Heaven and forms it, and the thoughts of the Angels flow according to the form of Heaven. Hence it is, that 'the testimony of Jesus Christ'=the acknowledgment of the Lord's **Divine** in His **Human**. 52.

—². 'To bear witness of the Light'=the acknowledgment of His **Divine Human** from which **Divine** truth proceeds.

30³. They have thought of the Lord's **Human** as of the **human** of another man, and not at the same time of the **Divine** in His **Human**, rejecting the term **Divine Human** ; and they who so thought of the Lord's **Human**, could not but think materially of His flesh and blood . . .

43. 'The Word'=the **Divine** truth in the Heavens . . . and that this is the Lord as to the **Divine Human** is evident, because it is said 'the Word was made flesh' . . .

—^e. That the Lord's **Divine Human** is, lives, and has ability from itself, equally with the **Divine** itself. **Sig.**

45°. The **Divine** which has revealed itself is the **Divine Human** ; and without the acknowledgment of the **Divine** in the Lord's **Human** there is no salvation . . .

48°. 'The Kingdom of God' . . . in the supreme sense, = the Lord as to His **Divine Human**.

49. 'In the expectation of Jesus Christ'=where there is the Knowledge of the Lord's **Divine** in His **Human** . . . (For) the Church will know the Lord when it acknowledges the **Divine** in His **Human**. . . The modern Church indeed knows that the **Divine** is in the Lord's **Human** ; for it knows according to the received doctrine that the **Divine** and **Human** are not two but a single Person . . . Still, it does not know that the Lord's **Human** is **Divine**, for it separates the one from the other, as is evident from the fact that it does not admit the term **Divine Human** ; and also that it approaches the Father . . . when yet the **Divine** itself in Heaven is the **Divine Human**. 52.

63°. 'The Son of Man'=the Lord as to the **Divine Human**. —⁶. 77°. 146°. 151.

64°. 'The beloved Son'=His **Divine Human**.

—³. That the Lord's **Divine Human** was thus seen (at the Transfiguration) is evident, because the **Divine** itself cannot appear to anyone except through the **Divine Human**. **Sig.**

66°. His **Divine** in ultimates was His **Human**, which He made **Divine** even to the flesh and bones, which are the ultimates. 513¹⁹. 619¹⁵.

70°. A serpent of brass was made ; and it=that if they looked to the Lord's **Divine Human** . . . they would have eternal life.

77°. That the Lord as to the **Divine Human** was He who was seen by Daniel and Ezekiel . . .

96. The reason why the Lord as to His **Divine Human** is described by representatives in Rev.i., is that something might thence be taken to be prefixed to the description of each Church, for a testimony and a memorial that the all of the Church is from the Lord, and, in fact, from His **Divine Human** ; for from this proceed every good of love and truth of faith which constitute the Church . . . 151, **Ex.** —⁶.

102. 'The name of Jehovah,' or of 'the Lord,' in the supreme sense, = His **Divine Human** ; and, in the relative sense, all the things of love and faith through which the Lord is worshipped ; because these are the **Divine** things which proceed from His **Divine Human**. —⁵.

—⁵. 'Hallowed be Thy name'=that the Lord's **Divine Human** is to be held in reverence, and worshipped.

113. 'The First and the Last'=the Lord, who, from primes through ultimates, rules all things from the **Divine Human**. (For) it is the Lord as to the **Divine Human** who here speaks to the Angels of the Churches.

—³. As 'the Son of Man'=the Lord as to the **Divine Human**, it follows that all things written to the Churches are from the Lord's **Divine Human** ; and hence it also follows that the **Divine Human** is the all in all of the Church, as it is the all in all of Heaven.

—^e. This I can assert, that no one who is within the Church, and does not acknowledge the **Divine** of the Lord in His **Human**, can enter into Heaven. To acknowledge the **Divine** of the Lord in His **Human**, is to think

of His **Divine** when thinking of His **Human**. The reason we are to think thus, is that the whole Heaven is from His **Divine Human**.

[E.] 114. The Lord is said to be rejected . . . when He is approached and worshipped only as to His **Human**, and not at the same time as to the **Divine**. 114⁷.

—². But the Lord's **Divine Human** falls into the idea of the thought and thus into faith, and thence into the . . . love.

—³. (Thus) the Lord is rejected by those within the Church who immediately approach the Father . . . for these cannot but think of the Lord's **Human** as of the **human** of another man, and not at the same time of His **Divine** in the **Human**, and still less of His **Divine** being conjoined with His **Human** as the soul is conjoined with the body . . .

—⁴. The men of the present Church do indeed think of the **Divine** of the Lord in His **Human** while they are speaking from doctrine; but quite differently when they are thinking and speaking with themselves without doctrine . . .

77³. The presence of the Lord's **Divine Human** with a man who is in humiliation of heart, is of such a character that he falls on his face, and is raised up on his feet by the touch of His hand. Sig.

115². The spiritual affection of truth, which is to love truth because it is truth, is granted only to those who are conjoined with the Lord by the acknowledgment of and faith in His **Divine** in the **Human**; as all the truth of Heaven and the Church is from no other source than the Lord's **Divine Human** . . .

135. 'Thou holdest fast My name' = the acknowledgment of the **Divine** in the Lord's **Human**.

— (These goods and truths) cannot flow in with man unless he thinks of the Lord's **Divine** at the same time as he thinks of His **Human**; His **Divine** is not separated from the **Human**, but is in the **Human**. I can assert from all my experience in connection with the Spiritual World, that no one is in the truths of faith and the goods of love, but he who thinks of the Lord's **Divine** at the same time as he thinks of His **Human**; and also that no one is spiritual, or is an Angel, unless he had been in this thought and consequent acknowledgment in the world. In order to be saved, man must be conjoined with the **Divine** in his faith and love; and all conjunction is with the Lord; and to be conjoined only with His **Human** and not at the same time with the **Divine**, is not conjunction; for the **Divine** saves, and not the **Human** without the **Divine**.

137. 'The days wherein Antipas was My faithful martyr' = in that time and state wherein all are hated who profess the Lord's **Divine Human**. Ex.

—³. That such are hated by all those who do not think of the Lord's **Divine** at the same time as they think of His **Human**, (only appears) in the other life, where they burn with hatred against them . . . The reason is, that all in the Hells are against the Lord . . . and they who are of the Church, and do not acknowledge the **Divine** of the Lord in His **Human**, act as one with the Hells.

138^o. None are let into spiritual temptations but those who acknowledge the Lord's **Divine** in His **Human**, and

are in the spiritual affection of truth. All others are natural men.

146. 'The hidden manna' = the Lord as to the **Divine Human**.

—³. This (delight of celestial love) no one can receive but he who acknowledges the Lord's **Divine Human**; for from this it proceeds.

—^e. It is the same thing whether you say the Lord's **Divine Human**, or the **Divine** love . . .

148. None are in love to the Lord but those who acknowledge the **Divine** in His **Human** . . . with those who live according to the Lord's precepts, and acknowledge the **Divine** in His **Human**, the interior mind is opened, and then the man becomes spiritual; but they who do not so live, nor acknowledge, remain natural.

—². As the **Divine** under a **Human** form is the Lord's **Divine Human**, the Lord bends and determines to Himself the thoughts and affections of those (who think about God under a **Human** form). And as this is the primary of the Church, it continually flows in with man from Heaven, and therefore it is as it were implanted in everyone to think of the **Divine** under a **Human** form . . . Hence . . . after death . . . they who have worshipped the **Divine** under a **Human** form turn to the Lord . . . But they who have not worshipped the **Divine** under a **Human** form are turned to the loves of their natural man . . .

—³. All who lived in ancient times and worshipped the **Divine**, in thought saw the **Divine** under a **Human** form . . . and the **Divine** under a **Human** form, even then, was the **Divine Human**. But as this **Divine Human** was the **Divine** of the Lord in the Heavens and passing through them, when Heaven became weak from the fact that the men from whom Heaven is become more and more external . . . it pleased Him to put on the **Divine Human**, and to glorify it or make it **Divine**, that thus He might . . . save those who acknowledge and worship His **Divine** in the **Human**.

—⁴. The Lord as to the **Human** is meant by 'the Word' (in John i.); and that He made His **Human Divine**, by the words, 'the Word was with God, and God was the Word,' and this 'was made flesh,' that is, man. And as all **Divine** truth proceeds from the Lord's **Divine Human** . . . 'the Word' also = **Divine** truth . . . 852^d.

—⁵. 'To believe in the Lord's name' = to acknowledge His **Divine Human**, and to receive from Him love and faith.

183¹⁰. As **Divine** truth proceeds from the Lord's glorified **Human**, and not immediately from His **Divine** itself . . . it is said, 'The Holy Spirit was not yet, because Jesus was not yet glorified.' 343.

—¹¹. As the **Divine** and **Human** of the Lord . . . are united like soul and body, it may be known that the **Divine** which is called the Holy Spirit proceeds from His **Divine** through the **Human**, thus from the **Divine Human**; for nothing can proceed from the body except as from the soul through the body . . .

— The reason they distinguished the **Divine** and **Human** of the Lord into two natures, and said that the Lord is God from the nature of the Father, and Man from the nature of the mother, was that they did not know that when the Lord fully glorified His **Human**, He

put off the **human** from the mother, and put on a **Human** from the Father. 205⁶.

209. 'Not to deny My name' = to acknowledge the **Divine** of the Lord in His **Human**.

—². There are two principal things of the Church : to acknowledge the Lord's **Divine** in His **Human**, and to make truths from the Word of one's life. No one can be in the one unless he is at the same time in the other ; for all truths which become of the life are from the Lord, and this with those who acknowledge the **Divine** in His **Human**. For the Lord flows in with all . . . from His **Divine Human** ; and not from the **Divine** separate, nor from the **Human** separate ; wherefore, they who in their thought separate the **Divine** of the Lord from His **Human**, and look to the **Divine** of the Father . . . as being above it . . . do not receive any influx from the Lord . . .

—⁴. These things were said to Peter when he acknowledged the **Divine** of the Lord in His **Human** ; by which is also meant that they have power who acknowledge the **Divine** of the Lord in His **Human**, and, from Him, are in the good of charity and thence in the truths of faith.

220⁵. 'The veil of the temple rent' . . . = the union of the Lord's **Divine Human** with the **Divine** itself. 400¹⁴.

224. 'My new name' = that they will acknowledge the Lord's **Divine Human**.

— . They who will be of the New Jerusalem will all acknowledge the Lord's **Divine Human** . . .

228. See **DIVINE TRUTH** at these refs. 748.

293. 'Thou art worthy, etc.' = the merit and justice which appertain to the Lord's **Divine Human**, that from it are all **Divine** truth and **Divine** good, and salvation.

314⁹. As 'a lamb' = innocence, by 'the Lamb' in the supreme sense is signified the Lord as to the **Divine Human** ; for the Lord as to it was innocence itself.

315. The Lord Himself is indeed acknowledged in the Church, and also His **Divine**, but, as to the **Human**, as another man . . . Hence it is that His **Divine Human** is not acknowledged.

316¹⁶. 'The habitation of His sanctuary was cast down' = the denial of the Lord's **Divine Human**, and the consequent vastation of the Church. 'The Prince of the army' = the Lord as to the **Divine Human**, because from it proceed all the truths and goods which make the Church.

319. That these things are from His **Divine Human**, **Sig.**

321. The acknowledgment that the **Human** of the Lord is **Divine**, and that it has omnipotence and omniscience. **Sig.** 322. 327.

326. 'They sang a new song' = the acknowledgment and confession that the Lord as to the **Divine Human** has all Power in the Heavens and on earth.

328⁶. Wherefore, to acknowledge the **Divine** in the Lord's **Human** or the **Divine Human** is the primary of the Church, by which there is conjunction ; and as it is the primary it is also the first of the Church. . . (Therefore) the Lord so often asked whether they believed, and said, 'According to your faith be it unto you ;' in order

that they might first believe that He had **Divine** omnipotence from His **Divine Human** . . .

337. 'Worthy is the Lamb that was slain, etc.' = acknowledgment in heart that everything **Divine** is from the Lord's **Divine Human** not acknowledged and by many denied.

349⁷. 'The Son' = the Lord's **Divine Human**, which in like manner is life itself . . .

—¹⁰. That His **Human** was equally **Divine** with the **Divine** itself that assumed the **Human**, is evident from the fact that they are both called 'God ;' for it is said, 'the Word was with God, and God was the Word ;' and 'in Him was life.'

365⁶. The union of His **Divine Human** with the **Divine** itself that was in Him from conception. **Tr.**

401⁹. 'Until there be no moon' = the Lord as to His **Divine Human**, that this will be the **Divine** good of the **Divine** love.

422¹⁵. The New Church . . . when everything **Divine** will proceed from His **Divine Human**. **Sig.** —¹⁶.

649³. At the end of the Church the Lord is indeed preached, and, from doctrine, the **Divine** is ascribed to Him like the **Divine** of the Father ; yet hardly anyone thinks of His **Divine**, because they set it above or outside of His **Human** . . . (For) while the **Divine** is separated from His **Human**, His **Divine** is not acknowledged interiorly . . .

684²⁸. 'Arise O Jehovah to Thy rest, Thou and the ark of Thy strength' = the union of the **Divine** itself with the **Human** in the Lord, and thence peace to all in Heaven and the Church. 'The rest of Jehovah' = that union.

696¹⁶. 'Levi,' here, = the Lord as to the **Divine Human**.

701⁸. 'Because He hath set for me a covenant of eternity' = that from the union of His **Human** with the **Divine** He has conjunction with the men of the Church.

735. See **MICHAEL** at this ref.

— . The reason they who are in faith separated from charity are against the **Divine Human**, is that most of those who have confirmed themselves in faith alone are merely natural and sensuous ; and the natural and sensuous man separated from the spiritual cannot have any idea of the **Divine** in the **Human** ; for they think naturally and sensuously about the Lord's **Human** . . . and hence in the idea of their thought they set the **Divine** of the Lord above His **Human**, and thus completely separate the **Divine** and the **Human** of the Lord . . . 749⁶.

741¹². That the Lord has glory and Power from the **Human** which He united to His **Divine**. **Sig.**

749. 'By the word of their testimony' = by the confession and acknowledgment of the **Divine** in His **Human**. . . They who are in this acknowledgment, are also in the acknowledgment that the **Human** of the Lord is **Divine** . . .

759⁴. They who . . . do not acknowledge the **Divine** in the Lord's **Human** . . . cannot have the understanding enlightened . . .

805¹⁰. That neither is there in (that faith) . . . and acknowledgment of the **Divine** in His **Human**. **Ex.**

[E.] 808³. 'He that hath an ear, let him hear' especially means that they should believe that the **Divine** of the Lord is in His **Human**, that is, that His **Human** is **Divine**. Who cannot but wonder that the idea of the **Divine Human** is completely destroyed in the Christian Churches . . . and that it is only with the simple that there remains anything of it? . . .

—⁴. That in primeval times, the inhabitants of this Earth had an idea of the **Divine Human**, is evident from their idols . . .

—⁵. Hence it is, that even from the first establishment of the Church they separated the **Divine** of the Lord from His **Human** . . .

852⁹. As the **Human** of the Lord was **Divine** from the **Divine** in Himself . . .

864. They who are adjoined to the Lord by the acknowledgment of His **Divine Human**. Sig.

—². The reason why to acknowledge the Lord's **Divine Human**, and to do His precepts, is to 'follow' Him, is that no others can be conjoined with the Lord. Ex.

865. They who are received into the New Church acknowledge the Lord's **Divine Human**, and live according to His precepts; no others are received into the New Church . . .

— . Hence it is, that those who do not acknowledge the Lord's **Divine Human**, and do not live according to His precepts in the Word, cannot be consoiated with the Angels . . .

899⁴. The Lord willed to die and rise again, in order that He might put off all the **human** He had from the mother, and put on the **Divine Human**; for all (the former) **human** He rejected by temptations and at last by death, and, by the putting on of a **Human** from the **Divine** itself that was in Him, He glorified Himself, that is, made His **Human Divine**. Sig.

956². As, from the general influx from Heaven, man in his spirit sees that God is a Man, it follows that if those who are of the Church . . . shun evils as sins . . . they see the **Divine** in the Lord's **Human** . . .

1077³. From this reciprocal union of the **Divine** and the **Human** in the Lord, proceeds the reciprocal union of **Divine** good and **Divine** truth . . . also the reciprocal union of the Lord with Heaven and the Church; and, in general, the reciprocal union of good and truth with an Angel of Heaven and a man of the Church . . .

1091. At the end of the articles of this chapter, I will show that the Lord as to His **Human** was God, that is, that His **Human** was **Divine**. 1107³. —⁵. 1108².

1104². The Athanasian doctrine teaches that in the Lord there are two essences, **Divine** and **Human**; and in that doctrine the idea is clear that the Lord has a **Divine** and a **Human**, or that He is God and Man; but the idea is obscure, that the Lord's **Divine** is in His **Human** as the soul is in the body. Shown.

—³. As a clear idea prevails over an obscure one, most . . . think of the Lord as a common man . . . if they think of His **Divine**, they separate it from the **Human** . . . If they are asked, Where is His **Divine**? they reply, In Heaven with the Father. The reason is, that it is repugnant to think that the **Human** is **Divine** . . . not

being aware, that when they thus separate the Lord's **Divine** from His **Human**, they are not only thinking contrary to their own doctrine, which teaches that the Lord's **Divine** is in His **Human** as the soul is in the body . . . but also that they are charging that doctrine with fallacy, to the effect that the Lord's **Human** together with the rational soul was from the mother alone; when yet every man is rational from the soul, which is from the father. . . Reader, you may suppose that you have never in thought separated the Lord's **Divine** from His **Human**, thus neither the **Human** from the **Divine**; but pray consult your thought, when you have determined it to the Lord, as to whether you have ever thought that the Lord's **Divine** is in His **Human** as the soul is in the body . . . Are you not thinking of His **Human** and of His **Divine** as being separate from each other? And when you think of His **Human**, do you not think of it as being like the **human** of another man; and when of His **Divine**, that it is with the Father? I have asked great numbers, even primates of the Church, and they all answered that so it is; and when I have said, that it is from the doctrine of the Athanasian faith . . . that the Lord's **Divine** is in His **Human** as the soul is in the body, they answered that they were not aware of it . . . 1114³.

—⁵. That the **Divine** is in the Lord's **Human** as the soul in the body. Ill.

1115⁵. The Angels acknowledge the **Divine** itself, see the **Divine Human**, and are in the **Divine** proceeding.

De Dom. 19. All are allotted places in the Heavens according to the idea of faith concerning the Lord's **Divine Human** . . .

21. When this (infirm) was cast out, He united the **Human** to the **Divine** . . .

23. We read (in the Athanasian Creed) that the **Divine** took to itself the **Human**; but it is according to the Lord's words that the **Divine** took to itself the **Human** and the **Human** took to itself the **Divine**; for He says, 'Believe Me that the Father is in Me and I in the Father.'

28. All the Angels acknowledge the **Divine Human** from perception.

29. All who at heart acknowledge the Lord's **Divine** in His **Human** are received into Heaven; and the rest cannot be received.

34. No one comes into the New Jerusalem unless he acknowledges the Lord's **Divine Human**.

40. It was His own **Divine** which assumed the **Human** . . .

41. The Lord glorified His **Human** from the **Divine** in Himself. Ath. 220, Ex.

43. Wherefore, the **Divine Human** is to be approached and worshipped from faith and love.

Ath. 22. The **Divine** which is life itself made the **Human** a resemblance of itself, and thus also **Divine** . . . If this were not so, would not the idea of thought be that the Lord's **Divine** was as it were outside of the **Human** . . .

27. That some idea may be gained concerning the **Divine Human** from the Father; namely, that the

Divine clothed itself with the Human according to Divine order from primes to ultimates . . .

30. No one denies that the Divine which took upon itself the Human was His Divine . . .

—². The Divine of the Lord took upon itself the Human; and if the Divine is one, it follows that the Divine itself . . . took it upon itself . . .

—³. (Thus) according to our symbolic faith, the Divine and the Human in the Lord are together in one Person; and the Divine is not outside the Human . . .

33. The learned set the Lord's Divine outside of Him, because they think of the Divine of the Father, and only think of the Lord's Human separated from the Divine, and do not think of the Divine of the Lord Himself in the Human.

34. And as they separate the Divine from the Human, and set the Divine outside His Human . . . it follows that they think that the Human with the rational soul and the perfect body came forth from the mother alone.

42. That the Human of the Lord is equal to His Divine. III.

49. The Divine could not subjugate the Hells and restore all things to order . . . except from the Divine by means of an assumed Human . . .

62. That the Son from eternity was the Divine Human from eternity . . .

68. They consider that as the Divine of the Father created the universe, it cannot be in the Human; and . . . that it cannot be conceived of as in a Human body . . .

73. Let those who have an idea of the Lord's Divine as being above the Human, weigh well the idea which they have concerning Him in Heaven; whether, there, the Human is where the Divine is; whether the Divine is separate with the Father, and the Human in Heaven; and whether, thus, the Lord is two.

96. In the other life all are examined . . . by means of influx from Heaven concerning the Lord's Divine Human . . .

102. It was from the Papists that the Lord's Human was made less than the Divine of the Father, and thus less than His own Divine.

103. That the Lord's Human is Divine, is manifest from (the expression) 'Jehovah your Redeemer;' and this, then, is the Divine Human; for the Lord was the Redeemer in respect to that.

111. That there has been a Divine Human from eternity, is evident from the fact, that the Lord said that Abraham saw Him, etc. These things cannot be said of the Divine itself, for this can appear to no one; but they can of the Divine Human.

116. That the Lord from eternity was the Divine proceeding, and thus the Divine Human, may be seen from the fact, that the whole Heaven is a Grand Man, and the Divine proceeding effects this. . . That this was the Divine Human, is evident from those places where it is said that the Father had not been seen, etc.

118. The Father can be in no other Human than that which is from Himself, and thus in His own Divine Human.

119. From the first creation, He was in a Human, and in a Human from Himself, to wit, in the universal Heaven, which in the complex relates to one man; but this was not His own proper [Human], because it was in the Angels of Heaven; but in the Divine Human He is in His own proper [Human].

121. By 'the Father' the Lord means His own Divine; this, therefore, assumed the Human . . . The Divine cannot be in any other body than its own; thus it must be Divine.

129. On the Divine Human from eternity . . . 138.

134^e. Wherefore, the Protestants believe with the Papists that the Human is not Divine; whence they set the Divine above the Human, near the Father.

141. It may be said that it is contrary to perception, that the Divine which is the Father took on the Human, but not that the Divine which is the Son did so; when yet it is the same thing; (for otherwise) three Divines as to persons, which are one as to substance, assumed the Human; or else they would be separated, and one would be the soul in the Human and not the other.

144. Moreover, the idea of man is that the Divine which is the Father did not take on the Human, because this Divine fills the universal world . . . The case would be the same if the Divine which is called the Son took the Human . . . And it is not denied that the Lord's Divine assumed the Human.

154. In pictures, God is represented as a Man, and this from the general idea about God which comes from Heaven. But still, the idea of the Divine as in a Human form has at this day been lost; because they draw conclusions from space . . .

156. The Lord is 'the Anointed of Jehovah,' 'the Messiah,' etc., as to the Divine Human, from the fact that the Divine good of the Divine love . . . was in Him from conception; from which His Human was made Divine truth while He was in the world, thus such as is Heaven; but afterwards it was successively made the Divine good of the Divine love by union with the Father . . .

157. The Divine Human is 'the Holy thing,' the 'Holy of Holies,' etc.

162. In the sepulchre . . . the Lord rejected all the human from the mother, and dissipated it . . . and so assumed a Human from the Father; thus the Lord thoroughly and clearly glorified, rose with the Human.

175. Before the Lord's Advent . . . the Divine proceeding was 'the Son'; and this was at that time the Divine Human . . . But afterwards the Lord was made the Father as to the Divine Human also.

188. In the Creed of Athanasius it is said that the Divine took upon itself the Human. Hence it follows that the Human is the Divine Human; otherwise the Human could not be taken on by the Divine, since they are as soul and body. Consequently, there is not commixture, but union, like that of soul and body.

194. That the Lord made His Human Divine, is also evident from this, that He subjugated all the Hells . . .

198. The idea of Europeans, especially of the learned . . . comes from this; that it is impossible to think that

... what is human can be **Divine**; when yet they who are in the Third Heaven are utterly unable to have any other idea . . .

[Ath.] 203. All the little children in Heaven are led to the idea of the Lord's **Divine Human**; and all adults who have lived in the life of charity are instructed concerning this; and they who receive, come into Heaven. . . No one in Heaven can think otherwise, because the whole Heaven is the **Divine Human**, and all thought goes according to the form of Heaven.

208. From the words to Peter it is evident that those who are in the doctrine of faith alone will not acknowledge the Lord's **Divine Human**, but only they who are in the good of charity.

209. Christians can hardly think and have a perception of the **Divine Human** . . . because they think of an ordinary man, and not of the **Human** essence, which is love . . .

Q. vi. Before the incarnation there was not any **Divine Human**, except a representative one by means of some Angel, whom Jehovah the Lord filled with His spirit . . . The representative **Human**, in which Jehovah was then manifested in the world . . . was not of such efficacy that it could spiritually enlighten men . . .

De Just. 63. Luther (there) acknowledged the Lord's **Human** to be **Divine** . . .

Can. Redeemer iii. 5. 'The Word' . . . = the **Divine Human** which Jehovah assumed in time.

viii. After the completion of the unition, He returned into the **Divine** in which He was from eternity, together with and in the glorified **Human**,

1. Jehovah God from eternity had a **Human** like that of the Angels, but of infinite essence, thus **Divine**; and had not a **Human** like that of men on earth.

3. He thus united this **Human** with His **Divine** from eternity . . .

6. By the union of this **Human** with His **Divine**, Jehovah God exalted His own omnipotence, which is meant by 'sitting at the right hand of God.'

7. In this **Human** Jehovah God is above the Heavens, illuminating the universe . . .

ix. Jehovah God successively put off the **human** from the mother, and put on the **Human** from the Father, and thus made the former **Human Divine**.

x. The **Divine** from eternity and the **Human** in time, united like soul and body, are one Person, which is Jehovah.

9. These (persons) are receptacles of His **Divine Human**.

Trinity iv. 4. The **Divine** truth which is the Word, in which is the **Divine** good, was the seed from the Father from which the **Human** was conceived . . .

Divine Itself. *Divinum Ipsum.*

Supreme Divine. *Divinum Supremum.*

See under **FATHER**, and **TRINITY**.

A. 1440°. In celestial things there is the **Divine** itself, that is, Jehovah Himself.

2149. See **DIVINE HUMAN** at these refs. 2288. 2329. 3038. 3061°. 3063. 3441. 3952°. 3960. 4180°. 4211°. 4606. 4724°. 5321. 5585°. 5663°. 6716°. 6720. 6804°. 6849°. 6887. 6945. 7005. 7195. 8495. 8705°. 9306°. 9396°. 9398. 10196°. 10370. 10617. 10738°. H.286. N.I. L.32°. R.359. 584. 613. —°. 961°. Ath.30.

2171°. When He was in the **Human**, it was thus made known to Him how in Himself there would be united the **Divine** itself, the **Divine Human**, and the **Holy** proceeding . . .

2198. Jehovah was the Lord's **Divine** itself, and not separated from Him, although in the historical representatives it is presented as separated . . .

2329°. There is no access to the **Divine** itself which is called 'the Father,' except through the Son.

2447°. 'Jehovah,' as mentioned the second time, means the **Divine** itself which is called 'the Father.'

2523°. There was this difference (between the Lord and other men), that the **Divine** itself was in Him, because He was conceived from Jehovah. 7058°.

2576°. The veil of the temple being rent = that having dispersed all appearances, the Lord had entered into the **Divine** itself; and had at the same time opened an approach to the **Divine** itself through His **Human** made **Divine**.

2628. That the **Divine Human** came forth from the **Divine** itself. Sig.

2630. 'Abraham' represented the **Supreme Divine**; 'Isaac,' the **Divine Rational**; and 'Jacob,' His **Divine Natural**.

2632. See **DIVINE RATIONAL** at these refs. 3279.

2636°. (Thus He was able) to unite the **Divine** itself to the **Divine** acquired in the **Rational**.

2776°. For the **Supreme Divine** itself could no longer reach mankind . . . Therefore, in order that the **Supreme Divine** might be able to descend to such a man, the Lord came into the world . . .

2795°. The Lord could never be tempted when He was in the **Divine** itself; for the **Divine** is infinitely above all temptation; but He could as to the **Human** . . .

2821. 'The Angel of Jehovah cried to him out of Heaven' = consolation then from the **Divine** itself. 2841.

2833. See **ABRAHAM** at these refs. 3017. 3251. 3419. 3670. 4180. 4615. 5095.

3017. 'Jehovah' = the Lord as to the **Divine** itself. Refs.

3035. 'Jehovah the God of Heaven' = the Lord's **Divine** itself. 3061. 3119.

3140. Good is the **Divine** itself, and truth is the **Divine** thence derived.

3161°. From the **Divine** itself He not only begot the **Rational** as to good, but also, through this, the **Natural** as to truth . . .

3194°. To the **Veriest Divine** there appertains good and truth . . . 3210°.

3404°. As the **Divine** itself is infinite and eternal, all things which are from the **Divine** are also infinite and eternal . . . and are therefore presented before the Angels in appearances . . .

3405. As the Lord put off the maternal human He also put off these appearances, and put on the infinite and eternal Divine itself.

3439. The Divine itself is in the supreme sense of the Word, because there is the Lord . . .

3539⁴. The happiest life is from love to the Lord and charity towards the neighbour, because the Divine itself flows into it.

3657. In order that He might conjoin each and all things to the First, that is, to His own Divine itself. Tr.

3700. In the supreme sense, 'Heaven'=the Divine itself.

3736. 'The house of my father,' when predicated of the Lord,=the Divine itself in which the Lord was from conception.

— By 'His coming forth from the Father,' is meant that the Divine itself assumed the Human.

4180⁵. Before the Lord came into the world, the Divine itself inflowed into the universal Heaven . . .

4207. 'The God of their father'=from the Supreme Divine . . . Divine good is the Supreme Divine . . .

4235. In the Lord was the Divine itself which is called 'the Father.'

4615^e. As the Divine itself, the Divine Rational, and the Divine Natural are one in the Lord . . .

5110³. This Divine, or this Jehovah in Heaven, is the Lord from eternity; and the Lord took on the same when He glorified the Human in Himself . . . Hence it is, that everyone is able to think of the Divine itself as of a Man, and at the same time of the Lord . . . for in the Lord the Divine itself is the Father, that Divine in Heaven is 'the Son,' and the Divine thence proceeding is 'the Holy Spirit.'

5331^e. The Celestial of the Spiritual . . . was the Human in which the Divine itself was able to be (while He was in the world), and which He could put off when He had made all the Human in Himself Divine.

5459. 'God'=the Divine itself that was in the Celestial of the Spiritual, or the Divine that was in truth.

5689². The Lord's internal Human was the Celestial of the Spiritual, and this was truth from the Divine, or the proximate clothing of the Divine itself in the Lord.

6674⁴. The Divine Human is what is to be worshipped, for thus is worshipped the Divine itself, to which otherwise no thought reaches, and if no thought, neither is there conjunction.

6849. 'Because he feared to look upon God'=lest they should be injured by the presence of the Divine itself.

— The Divine itself is pure love, and pure love is like fire more ardent than the sun of this world . . .

6880. See BE at this ref.

6887. As the Divine itself cannot be worshipped, because it cannot be approached in either faith or love, for it is above every idea, according to the Lord's words in John: 'No one hath seen God at any time . . . Ye have neither heard His voice at any time, nor seen His

shape,' it is the Divine Human which can be approached and worshipped, because it is the quality of the Divine itself. 8705⁴.

7058^e. In proportion as the Lord was in the infirm human, Jehovah or the Divine itself that was in Him appeared to be absent; but in proportion as He was in the glorified Human, Jehovah or the Divine itself was present, and that in the Human itself.

7211². Not even an Angel of the Third Heaven can have any idea of the Divine itself; according to the Lord's words: 'No one hath seen God at any time.'

7270². The truth which immediately proceeds from the Lord, being from the infinite Divine itself, cannot possibly be received by any living substance which is finite . . .

7499. Divine good is the Divine itself.

7796². All things which are done by the Divine itself are done through the truth proceeding from it; the Divine itself is the being of all things.

7873³. Truth proceeds from the Divine itself . . . The Divine itself is Divine good, and that which proceeds from it is Divine truth . . .

8127. The Divine itself does not instruct and speak with men or even Angels immediately, but mediately through Divine truth.

8705. 'To bring the matters to God,' when said of Divine truth,=to mediate with the Divine itself and intercede.

8724. See DIVINE GOOD at this ref.

8732. '(Jethro) went to his own land'=to the Divine itself. . . Jethro represented Divine good, thus the Divine itself.

8760². The Divine itself is far above the Heavens; not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. The reason they are far above Heaven, is that the Divine in Itself is infinite.

8824. 'Moses spake, and God answered him in a voice'=through the influx of truth from the Divine, in which was the Divine itself.

8864². The Divine itself which is in the Lord cannot be seen nor even perceived in Heaven, thus not received in faith and love; but only the Divine Human . . .

8878². If it is said to them that the Divine itself is Divine love, which is the being of all life . . .

8989⁶. 'To open the doors before him'=to give access to the Divine itself.

9303⁴. His Human is the Divine itself in form.

9398^e. The Divine itself under a human form actually taught Divine truth; for the Lord is the Divine itself under a human form.

9818^e. 'The Father'=the Divine itself; 'the Son,' that Divine itself under a human form.

10052². The inmost of the Human, which with man is called the soul from the father, was the Divine itself; for He was conceived from Jehovah. The Divine itself is the Divine good of the Divine love. 10125².

[A.] 10067². That the **Divine itself**, which is 'the Father,' is incomprehensible. Ill.

—⁵. The arcanum is, that there was a reciprocal union of Divine good and Divine truth, thus of the **Divine itself** which is called 'the Father,' and the Divine truth which is called 'the Son.' Sig. and Ill.

10125². The **Divine itself** which is the being of all things was in the Lord alone; for He was conceived from Jehovah . . .

10265. 'The work of the ointment-maker'=from the influx and operation of the **Divine itself** that was in the Lord from conception.

—². The Lord's Human is the **Divine itself** with the Angels.

10356. 'Ye shall keep My Sabbaths'=holy thought constantly about the union of the **Divine itself** with the Lord's Human. 10730.

10372². That the **Divine itself** is in His Human. Sig.

10579. 'No man seeth Me and liveth'=that the **Divine itself** cannot be seen, such as it is in itself, but such as it is through the Lord in Heaven. Ex.

10617. See JEHOVAH at this ref.

10730. When He went out of the world, He made His Human Divine good by union with the **Divine itself** that was in Him.

—². When the Lord had united His Human to the **Divine itself**, He had peace.

—³. The universal of all is that the Lord united His Human to the **Divine itself**, and that thence man has peace and salvation.

10738³. The being of His life was the **Divine itself** . . .

10823³. The body or Human of the Lord was as the **Divine itself**, which was the being of His life or the soul from the Father.

H. 118 (u). That the Lord's **Divine itself** is far above His Divine in Heaven. Refs.

W. 148. As the **Divine itself** is present through spiritual heat and light in Angel and man . . .

R. 6. 'God'=the Lord as to the **Divine itself a quo**.

222³. The **Divine** of the Father is not adjoined but united to the Lord's Human, as the soul is to its own body.

256. 'He that sat upon the throne'=the Lord as to the **Divine itself** from eternity . . . from which is His Human.

T. 82^e. As the Divine cannot be divided, (it follows) that the **Divine itself** of the Father was His soul and life . . .

641². The **Divine itself** immediately encompassing the Lord makes that Sun.

718². As man is finite, His **Divine itself** cannot be conjoined with him, but only adjoined. Examps.

D. 4847². It was also perceived that the **Divine itself** which is the first essence was man, in endeavour, or in becoming-feri; whence it was as man; thus man reflexively . . .

E. 96². That which proceeds immediately from His **Divine itself** does not reach man, because His **Divine**

itself is invisible, and therefore does not fall into the thought; and that which does not fall into the thought does not fall into the faith. 151.

239⁸. That the **Divine itself** would assume the Human. Sig.

295². The **Divine itself** from which are all things, is Divine love.

1069². That the **Divine itself** which is called Jehovah and the Father, which is Divine love, was in the Lord from conception. Sig.

1073². The reason the Word is of such a quality, is that in its origin it is the **Divine itself** proceeding from the Lord, which is called Divine truth . . .

De Dom. 18. Anyone can see that the soul which was the **Divine itself** could not dwell in an infirm body, such as it is from its own nature. Ath.22.

38. That the Lord was conceived from the **Divine itself**. Sig. Ath.150.

70. The Lord alone was born with an appetite for good and a longing for truth, because His soul from the Father was the **Divine itself**, thus the affection of Divine love, or the Divine love, from which He mastered the external which was from the mother.

Ath. 68. The **Divine itself** is not to be thought of from the idea of extension or space; for thus, instead of God, the purest of nature and of the visible universe is thought of . . .

71. The **Divine itself** as a soul can only dwell in life . . .

145. The idea to be held of the **Divine itself** is the idea as of a Man, whose Divine love appears as a Sun . . .

J. (Post). 311. Above these six degrees there ascend infinite degrees up to the **Divine itself**; for the **Divine itself** cannot flow in with any Angel or man from itself except through discrete degrees . . .

D. Love ii. What is uncreate and infinite is the **Divine itself** in itself; from this man cannot be formed, for thus he would be the **Divine in itself** . . .

Divine Love. *Amor Divinus.*

The Lord's Love. *Amor Domini.*

See under DIVINE GOOD, FATHER, AND LOVE.

A. 1799². From **Divine love** or mercy the Lord wills to have all near Himself . . . and if it were possible, not only with Himself, but in Himself: such is **Divine love** or the **Lord's love**.

1803. The Lord's life is **Divine love**, that is, love towards the whole human race, consisting in the will, if possible, to save all to eternity. They who have not the **Lord's love**, that is, who do not love the neighbour as themselves, never have the Lord's life . . .

1813. The Lord alone fought from **Divine love**, to wit, from love towards the universal human race . . .

1820. Temptation against the **Lord's love**, which will be assured. Sig.

—⁵. The fearfulness of the temptation is in proportion to the greatness of the love. The **Lord's love** was the most ardent love for the salvation of the universal

human race ; thus was all affection of good and affection of truth in the highest degree. Against this love all the Hells fought with the most malignant wiles and venom.

1865². The salvation of the human race was the only comfort He had ; for He was in Divine and celestial love ; and became, even as to His Human essence, Divine and celestial love itself, in which alone love for all is regarded and kept at heart. That Divine love is such, may be evident from the love of parents towards their children, which increases according to the degree in which it descends . . . This can only be from the Lord . . . His love being such, that He loves all as a father does his sons, and wills to make all heirs . . .

2222. The Lord's love towards the universal human race was so great, that He willed to save all to eternity by the union of the Human essence to the Divine . . .

2227². See LOVE TO THE LORD at these refs. H.399.

2250. The Lord's grief from love towards the human race. Sig.

2253. His intercession from love. Sig. . . With the Lord, while He was in the world, there was no other life than the life of love towards the universal human race . . . This life is the very Celestial itself, by which He united Himself to the Divine and the Divine to Himself. Being itself, or Jehovah, is nothing but the mercy which is of love towards the universal human race ; and that life was the life of pure love, which is never possible with any man. 2261².

2343^o. See DIVINE HUMAN at these refs. 2826. 3063. 4735². 10196².

2500^o. As to the Lord's love, it was infinitely above the love in which the Angels are ; for it was the Divine love itself, wherefore it had in it all pre-eminence of wisdom and intelligence . . .

2520². These things are said from the zeal of affection or love towards the universal human race ; this love directed the Lord's thoughts while He was still in the maternal human.

2571^o. The Lord's perception and thought were always from the Divine love in every particular of faith.

2572. To be in everything where there is good, is to be in the omniscience of all things Divine, celestial, spiritual, rational, and natural, and this from Divine love ; for in Divine love there is the omniscience of all these things.

2732. The Lord's love and mercy can flow in with blessedness and happiness into such a oneness (as exists in love truly conjugal).

2777. 'Offer Isaac' upon one of the mountains' = Divine love. . . . As it was Divine love from which the Lord fought and conquered in temptations, and from which He sanctified and glorified Himself, it is here said to Abraham that he should offer Isaac for a burnt-offering upon one of the mountains in the land of Moriah.

2826. 'Now I know that thou fearest God' = glorification from Divine love. Ex.

3084^o. Divine love inflows into the affection of good, and thence into the affection of truth, and vivifies and

enlightens those things which are in the natural man, and then disposes them into order. Sig.

3138^o. The Lord was made new through the Divine love which was in Him, and which was His.

3212⁴. He was not regenerated . . . but made Divine, and this from the veriest Divine love ; for He was made the Divine love itself . . . 4727².

3325⁷. The Lord's Divine celestial love is relatively so to the Celestial Church ; the Lord's Divine spiritual love is relatively so to spiritual love, or to those who are of this Church . . . The Lord's Divine love is towards all ; but as it is variously received by men . . . it is said to be relatively so.

—⁹. See AARON at this ref.

3339. The heats which are perceived by the Angels are from the Lord's Divine love.

3539⁵. Man's humiliation . . . is for the sake of the Divine love . . . 10646³, Ex.

3735³. The Lord's 'body' = His Divine love, and the reciprocal with man, such as is the love with the Celestial Angels ; and the Lord's 'blood' in like manner = His Divine love, and the reciprocal with man, such as is the love with the Spiritual Angels.

3742². The appropriation of the Lord's life comes from His love and mercy towards the universal human race, to wit, that He wills to give Himself and what is His own to everyone ; and that He actually does give in proportion as they receive . . .

3880. Hence it is, that 'to confess Jehovah' = the Divine of love, and His Celestial Kingdom ; for the Lord is Divine love itself, and the influx of this makes His Kingdom ; and this through the Word which is from Him.

3934. Omnipotence is predicated from infinite good, or, what is the same, from Divine love ; thus from the Divine will ; but omniscience, from infinite truth . . .

3954. 'God heard Leah' = the Divine love. Ex.

4007². 'Judah' = the Lord as to His Divine love.

4217. See BREAD at this ref.

4220. They who have received . . . the Lord's love towards the universal human race . . . are there gifted with intelligence and wisdom, and with happiness ineffable . . . But they who have not received . . . the Lord's love towards the universal human race . . . are there deprived of all intelligence . . . and are among the stupid infernals.

4320. The reason life . . . appears with everyone as if it were in himself, is from the Lord's love or mercy towards the universal human race, to wit, that He wills to appropriate to everyone what is His own, and to give eternal happiness to everyone. Ex.

4735². This love . . . is represented in the Holy Supper ; the Divine celestial love, by 'the flesh' or 'the bread ;' and the Divine spiritual love, by 'the blood' or 'the wine.' 5120⁵.

5042. 'He inclined mercy to him' = Divine love in every particular.

—^e. See MERCY at these refs. 5480. 8676^o. 9219. 9528. P.337.

[A.] 5097. The heat of that light is the **Lord's Divine love**, which is warm to the sense . . .

5377². It is the **Lord's love** towards the universal human race to which the flame and heat (of the sun) correspond.

5576^e. See **FOOD** at this ref.

5585. 'The face of Jehovah'=**the Divine love** . . .

5696. The **Lord's love** and mercy does not appear until conjunction has been effected through a medium ; for it is so disposed as not to appear ; otherwise, regeneration would not be possible.

6135³. Love pours forth from the Angels so that you would believe they were nothing else, and this from their whole bodies ; their bodies also appear resplendent and full of light from the light thence derived. . . What, therefore, must be the case with the **Lord** . . . whose **Divine love** appears as a Sun . . . Hence it is evident what is meant by the **Lord's 'body,'** namely, **Divine love** . . . For the **Lord's very body,** when glorified, is nothing else.

— . Hence 'body' in the Holy Supper=**the Lord's Divine love** towards the universal human race.

—⁵. **Divine love** is also signified by the **Lord's 'body'** in, 'He spake of the temple of His body.'

6645². From love, which is infinite because **Divine**, the **Lord** wills to draw man even to Himself, and thus to bless him with all glory and happiness. Sig. . . This may also be evident from the fact that in the other life the **Lord** appears as a Sun . . . and the flame of that sun is nothing but the **Divine love** ; and the light thence is the Holy of love, which is **Divine truth**. Hence it may be evident how great the **Lord's love** is.

6829. 'He came to the mount of God'=**that the good of Divine love** then appeared.

6832. 'In a flame of fire out of the midst of a bush'=**Divine love** in scientific truth.

6834. 'Not to be consumed by the fire'=**not to be dissipated by the good of Divine love**. . . In the other life, the **Divine good** of the **Divine love** is the solar fire itself, which is of such ardour, that if it were to fall upon anyone without intermediate tempering . . . he would perish. Such is the ardour of the **Lord's Divine love**. When He was in the world, the **Lord** . . . received the fire of this love in His Human, and united it to the truth therein . . .

6872². He in whom the **Divine love** is . . . is God. Thus His Human was made **Divine** when He received into it the love of His Father, which was the being of His life.

8409. See **FLESH** at this ref.

8644². No Angel can endure the flame from the **Divine love** ; he would be consumed in a moment.

8820. 'Fire,' here,=**Divine celestial love**, that is, **Divine love** such as it is in (the Celestial Heaven).

8878². See **DIVINE ITSELF** at this ref.

9263². The **Lord** is in the good of love, and thereby in the truth of faith ; because He is **Divine love** itself.

9434. 'Fire,' here,=**the Divine love** itself.

—³. With those who are in heavenly love, fire or

the **Divine love** continually creates and renovates the interiors of the will, and illumines the interiors of the understanding ; but with those who are in infernal love, fire or the **Divine love** continually injures and vastates. Ex. and Sig.

9528. That the **Lord** fought from **Divine love**, to save those who receive Him in love and faith. Refs.

9667^e. The **Lord's Divine love** is **Divine good** ; for all good is of love. The **Divine love** itself, thus the **Divine good**, is the being itself which is called **Jehovah**, and also is the **Lord** . . .

9780^e. 'His feet shall stand upon the Mount of Olives'=**that the Lord** was about to fight against the Hells from **Divine love**.

9798. The fire of Heaven is the **Divine love** proceeding from the **Lord** : to be kindled by it is to will good.

9902. 'To carry upon his heart'=**to preserve to eternity by virtue of the Divine love**.

9936. 'It shall be upon Aaron's forehead'=**from the Lord's Divine love** . . . For by the **Lord's face** are signified all things which are of **Divine love** ; as mercy, peace, good, wisdom. Refs. 9939.

— . The reason the forehead specifically=**the Divine love** itself, is that the interiors have their provinces allotted in the face ; the interiors which are of love, in the province of the forehead.

10034. 'Thou shalt burn them on the altar'=**from the Lord's Divine love**. 'To burn'=**the kindling of the Divine love** . . . because the fire upon the altar=**the Divine love**.

10055. 'This is an offering by fire to Jehovah'=**all things from the Divine love**. Ex.

10177⁴. Love makes the whole man . . . Hence the Angels are loves and charities in form : the form which they have from this is the human form, since the **Lord** who is in them and forms them as to the **Divine Human** is **Divine love** itself . . .

10178. 'With Shittim wood thou shalt make it'=**from Divine love**. . . The reason 'Shittim wood' also=**love**, is that when the **Lord** was in the world He fought from **Divine love** against all the Hells . . . and thus saved the human race . . . Wherefore, the good of the **Lord's merit** is this **Divine love**.

10188³. The Sun of Heaven, which is the **Lord**, is the **Divine love** itself ; for this so appears . . . Hence 'sun'=**Divine love**.

10308. That worship is to be applied to **Divine love**. Sig. and Ex.

—². By **Divine love** is meant love to the **Lord** and love towards the neighbour : the reason the latter **love** is also **Divine**, is that it, too, proceeds from the **Lord** . . .

10606. 'Thou shalt stand . . . upon the head of the mount'=**from the inmost Heaven** where there is the **Divine love**. Ex.

10809. Both **Divine good** and **Divine truth** proceed from **Divine love**, which is the fierceness appearing around the **Lord** in that Sun.

H. 13. This **Divine truth** flows into Heaven from the **Lord**, from His **Divine love**. **Divine love** and the

Divine truth therefrom are like the fire of the sun and the light thence derived.

117^e. The reason the Lord appears in Heaven as a Sun, is that it is the **Divine love**, from which all spiritual things come forth, and, by means of the sun of the world, all natural things. It is that **love** which shines as a Sun.

120. The greatness and the quality of the **Divine love** may be evident by comparison with the sun of the world . . . The ardour of His love is tempered on the way by means of degrees.

139. See **DIVINE GOOD** at this ref.

143. As the Lord Himself is in His own love with the Angels . . .

268. His **Divine love** is of this character . . .

285². Hence it follows, that these two inmost things, innocence and peace, proceed from the Lord's **Divine love**, and affect the Angels from the inmost.

350^e. Hence it is evident, that man is loved by the Lord in proportion as his will is formed from good, and his understanding from truth. To be loved by the Lord is also to love the Lord; for love is reciprocal; for the Lord gives to him who is loved that he should love.

371. The conjunction of good and truth derives its origin from the Lord's **Divine love** towards all in Heaven and on earth. From the **Divine love** there proceeds Divine good, (which) is received by Angels and men in Divine truths.

L. 1². 'The life' = the **Divine love**; and 'the light' = the **Divine wisdom**.

—^c. For all things were created from the **Divine love** through the **Divine wisdom**.

51³. The breathing of the Angels is according to the reception of Divine wisdom from the Lord; and the beating of the heart is according to the reception of **Divine love** from the Lord.

S. 3². There are two things which proceed from the Lord, **Divine love** and **Divine wisdom**; or, what is the same, **Divine good** and **Divine truth**; for **Divine good** is of His **Divine love**, and **Divine truth** is of His **Divine wisdom**: the Word in its essence is both of these.

—⁶. That is called celestial which proceeds from His **Divine love**, and it is **Divine good** . . .

67. By 'father' a celestial Angel understands the Lord's **Divine love**; by 'mother,' His **Divine wisdom**; and by 'to honour,' to do good from both.

Life 102. The Lord loves man . . . but He cannot love him . . . unless He is reciprocally loved . . .

W. Title. Angelic Wisdom concerning the **Divine Love** and the **Divine Wisdom**.

5. As the Lord is love in its own essence, that is, **Divine love**, He appears before the Angels in Heaven as a Sun . . .

—². This Sun itself, or the **Divine love** . . . cannot create anyone immediately from itself; for so he would be **Love** in its own essence . . .

28. That the **Divine essence** itself is **love** and **wisdom**. Gen.art.

34. That the **Divine love** is of the **Divine wisdom**, and that the **Divine wisdom** is of the **Divine love**. Gen.art.

— . As the **Divine being** is **Divine love**, and the **Divine manifesting** **Divine wisdom**, (the **Divine love** and the **Divine wisdom**) are in like manner distinctly one. They are said to be distinctly one, because **love** and **wisdom** are two distinct things, but are so united, that **love** is of **wisdom** and **wisdom** is of **love**; for **love** is in **wisdom** and **wisdom** comes forth in **love**; and as **wisdom** derives its manifesting from **love**, the **Divine wisdom** also is being; from which it follows, that **love** and **wisdom** taken together are the **Divine being**; but taken distinctly **love** is called the **Divine being**, and **wisdom** the **Divine manifesting**. Such is the angelic idea about the **Divine love** and the **Divine wisdom**.

35. Since there is such a union of **love** and **wisdom** and of **wisdom** and **love** in God Man, the **Divine essence** is one. For the **Divine essence** is **Divine love** because it is of **Divine wisdom**, and **Divine wisdom** because it is of **Divine love**. And as there is such a union of these, the **Divine life** is one. The reason the **Divine love** and the **Divine wisdom** are one, is that the union is reciprocal.

36. There is also in every **Divine work** a union of **love** and **wisdom**; from this comes its perpetuity . . . If there were more of **Divine love** than of **Divine wisdom**, or if there were more of **Divine wisdom** than of **Divine love** in any created work, it would not subsist, except in so far as the two are equal in it; that which is in excess passes off.

37. The **Divine Providence** . . . partakes equally of the **Divine love** and of the **Divine wisdom**. From more of **Divine love** than **Divine wisdom**, or from more of **Divine wisdom** than **Divine love**, man cannot be reformed, regenerated, and saved. **Divine love** wills to save all, but it can save only through **Divine wisdom**; to **Divine wisdom** belong all the laws through which salvation is effected; and these laws **love** cannot transcend, because **Divine love** and **Divine wisdom** are one, and act in union.

38. **Divine love** and **Divine wisdom** are meant in the Word by 'righteousness' and 'judgment.' Ill.

40. That **Divine love** and **Divine wisdom** is substance and is form. Gen.art.

44. That **Divine love** and **Divine wisdom** are substance and form in itself, thus the **Very** and the **Only—Ipsum et Unicum**. Gen.art.

45². As this substance and form itself is **Divine love** and **Divine wisdom**, it follows that it is the **very** and **only love**, and the **very** and **only wisdom**; consequently, that it is the **very** and **only essence**, as well as the **very** and **only life**; for **love** and **wisdom** is life.

47. That **Divine love** and **Divine wisdom** must necessarily *be* and come forth in others created by itself. Gen.art.

48². (Thus) **Divine love** must necessarily *be* and come forth in others, whom it loves, and by whom it is loved.

49^e. In order that this may be possible, there must be infinite wisdom which makes one with infinite **Love**; that is, there must be **Divine love** of **Divine wisdom**, and **Divine wisdom** of **Divine love**.

[W.] 52. That all things in the universe have been created by the **Divine love** and **Divine wisdom** of God Man. Gen.art.

— So full of **Divine love** and **Divine wisdom** is the universe in its greatest and least, and first and last things, that it may be said to be **Divine love** and **Divine wisdom** in an image . . .

55. That all things in the created universe are recipients of the **Divine love** and the **Divine wisdom** of God Man. Gen.art.

67². Every spiritual degree with man is opened according to the reception of **Divine love** and **Divine wisdom** from the Lord . . .

83. That the **Divine love** and the **Divine wisdom** appear in the **Spiritual World** as a Sun. Gen.art.

84^e. Everything spiritual . . . must originate from **Divine love** and **Divine wisdom**; for all good is of love, and all truth of wisdom.

86. That Sun is not the Lord, but is from the Lord. It is the **Divine love** and **Divine wisdom** proceeding which appear as a Sun in that World. And as love and wisdom in the Lord are one, it is said that that Sun is **Divine love**; for **Divine wisdom** is of **Divine love**, thus it too is love.

87². **Divine love** is felt as fire by spiritual beings . . .

89. That from that Sun which comes forth from the **Divine love** and **Divine wisdom** there proceeds heat and light. Gen.art.

—^e. Love is alive; the **Divine love** is life itself.

93. That this Sun is not God, but is the proceeding from the **Divine love** and **Divine wisdom** of God Man; so also are the heat and light from that Sun. Gen.art.

— The highest of spiritual heat is spiritual fire, which is the **Divine love** and **Divine wisdom** in their first correspondence . . .

98. 'The sun' (in the Word) means the Lord as to the **Divine love** and **Divine wisdom** together; 'fire,' the Lord as to **Divine love**; and 'light,' the Lord as to **Divine wisdom**.

108. That the distance between the Sun and the Angels . . . is an appearance according to the reception of the **Divine love** and **Divine wisdom** by them. Gen.art.

109. The Sun is the first proceeding of the **Divine love** and **Divine wisdom** of the Lord.

110. The **Divine love** and **Divine wisdom** is received by them in an adequate degree of heat and light . . .

114. The Lord can only dwell in the Angels in what is His own . . . which is love and wisdom . . . The angelic itself of Heaven is **Divine love** and **Divine wisdom**. This **Divine** is called the angelic when it is in the Angels.

146. That **Divine love** and **Divine wisdom**, which proceed from the Lord as a Sun, and make heat and light in Heaven, are the **Divine** proceeding, which is the Holy Spirit. Gen.art.

— From that Sun there proceeds heat which in its essence is **Divine love**, and light which in its essence is **Divine wisdom**.

151. That the Lord created the universe . . . by means

of the Sun which is the first proceeding of the **Divine love** and **Divine wisdom**. Gen.art. 154. 174. 176^e.

170. They must be recipients of His love and wisdom as of themselves . . .

221³. By the assumption of the natural Human, the Lord is **Divine good** and **Divine truth** itself; or, what is the same, He is **Divine love** and **Divine wisdom** itself, in both primes and ultimates . . .

296. There are three things in the Lord which are the Lord: the **Divine** of love, the **Divine** of wisdom, and the **Divine** of use; and these three are presented in appearance outside of the Sun of the **Spiritual World**, the **Divine** of love by heat, the **Divine** of wisdom by light, and the **Divine** of use by the atmosphere which is the containant. Gen.art.

335. The essence of spiritual love is to do good to others, not for the sake of self, but for their sake; infinitely more is this the essence of **Divine love**.

358. That two receptacles and habitations for Himself were created by the Lord with man . . . the will for His **Divine love**, and the understanding for His **Divine wisdom**. Gen.art.

— 'The image of God' = the **Divine wisdom**; and 'the likeness of God,' the **Divine love** . . .

376. Heaven strives to come into such forms from the influx of love and wisdom from the Lord.

400. The reason there is an endeavour and a striving after the human form, is that God is a Man, and the **Divine love** and **Divine wisdom** is His life, which is the source of all life.

P. 1. That the **Divine Providence** is the government of the **Divine love** and **Divine wisdom** of the Lord. Gen.art.

3. That the universe with each and all things of it was created from the **Divine love** through the **Divine wisdom**. Gen.art.

4. That the **Divine love** and **Divine wisdom** proceed as one from the Lord. Gen.art. M.60.

7. It is of the **Divine Providence** . . . that in every created thing there may be something from the **Divine love** and at the same time from the **Divine wisdom**; or, what is the same, that in every created thing there may be good and truth, or the conjunction of good and truth.

27². **Spiritual love** is such that it wills to give what is its own to another; and in proportion as it can do this, it is in its being, its peace, and its blessedness; this it derives from the Lord's **Divine love**, which is such infinitely. From this it follows, that the **Divine love**, and hence the **Divine Providence**, has for its end a Heaven . . . 324².

43². The reason he appears to himself to be more distinctly his own, is that the **Divine love** is such, that it wills what is its own to be another's . . .

61^e. As all good and truth is from the Lord, and the Lord is love itself and wisdom itself, it follows that the angelic Heaven is His image; and as the **Divine love** and **Divine wisdom** in its own form is a Man, it also follows, that the angelic Heaven must necessarily be in such a form.

89. As all willing is from love, and all understanding from wisdom, it follows that the power to will is from the **Divine love**, and the power to understand from the **Divine wisdom**; both, therefore, are from the Lord, who is **Divine love** itself, and **Divine wisdom** itself.

92². (Thus) if only the Lord loved man, and was not loved by man in return, the Lord would approach, and man would recede . . .

123⁴. For the Lord is not only **Divine love**, but is also **Divine wisdom**, and **Divine love** does nothing except from its own **Divine wisdom** and according thereto. (Now this) is according to His **Divine wisdom**; and whatever is according to the Lord's **Divine wisdom** is also of His **Divine Providence**.

157. This only essence, substance, and form, is the **Divine love** and **Divine wisdom**, from which are all things that relate to love and wisdom with man . . .

158. The Angels of the Third Heaven perceive the influx of the **Divine love** and **Divine wisdom** from the Lord . . .

324. Man . . . is able to understand such things as are of **Divine wisdom**, and to will such things as are of **Divine love**, thus to receive the **Divine** . . .

—⁶. All love wills the good of another . . . What then does not the **Divine love** will?

—¹¹. That the **Divine love** cannot do otherwise than will (that man should come into Heaven); and that the **Divine wisdom** cannot do otherwise than provide it. Ex.

— The **Divine essence** is **Divine love** and **Divine wisdom** . . . And in every human embryo the Lord forms two receptacles, one for the **Divine love**, and the other for the **Divine wisdom**; the receptacle of the **Divine love** for the man's future will, and the receptacle of the **Divine wisdom** for his future understanding; and thus He has implanted in every man the faculty of willing good, and the faculty of understanding truth . . . D. Wis. ii., Gen. art.

330. That any predestination except to Heaven is contrary to the **Divine love**, which is infinite.

—². Hence it is evident, that the **Divine love** is in every man, both evil and good; consequently, that the Lord, who is **Divine love**, cannot deal otherwise with them than as a father with his children, and infinitely beyond it; because the **Divine love** is infinite.

—³. The reason there are some who are not saved, is that the **Divine love** wills that man should feel the happiness and blessedness of Heaven in himself . . . and this could not be effected, unless it appears to man that he thinks and wills from himself . . . The **Divine Providence**, which is of the **Divine wisdom** from the **Divine love**, is for the sake of this.

331. That the Lord cannot act against the laws of the **Divine Providence**, because to act against these would be to act against His **Divine love** and against His **Divine wisdom**, thus against Himself. Gen. art.

R. 21. 'To God and His Father' = thus images of His **Divine wisdom** and of His **Divine love**. . . There are two things in the Lord, **Divine wisdom** and **Divine love**, or **Divine truth** and **Divine good**; in the Old Testament these two are meant by 'God and Jehovah;' here, by 'God and the Father.'

29. 'I am the Alpha and the Omega, the Beginning and the End' = Him who is the very and only love, and the very and only wisdom . . . For 'Alpha and Omega' relate to His **Divine love**; and 'Beginning and End' to His **Divine wisdom**.

47. 'His head and His hairs were white as wool, as white as snow' = the **Divine love** of the **Divine wisdom** in primes and ultimates.

53. 'His face was as the sun shining in its power' = the **Divine love** and the **Divine wisdom**, which are Himself, and which proceed from Him. E. 74. 596.

231. 'He that sat was in aspect like a jasper and a sardine stone' = the appearance of the **Divine wisdom** and **Divine love** in ultimates.

254. 'Thou hast created all things' = that all things of Heaven and the Church have been made and formed from the Lord's **Divine love** through His **Divine wisdom**, or from the **Divine good** through **Divine truth** . . . and that they are being reformed and regenerated. . . Whether you say **Divine good** and **Divine truth**, or **Divine love** and **Divine wisdom**, it is the same, because all good is of love, and all truth is of wisdom. 663.

615. 'As a voice of great thunder' = the Lord speaking through the New Heaven from **Divine love**. . . When the Lord speaks through Heaven, He speaks from the Third Heaven through the Second, thus from love through **Divine wisdom**; for the Third Heaven is in His **Divine love**, and the Second in His **Divine wisdom**.

643. 'Having upon his head a golden crown, and in his hand a sharp sickle' = the **Divine wisdom** from His **Divine love**, and the **Divine truth** of the Word.

875². The Heavens are from the **Divine love**, and they come forth from the **Divine wisdom**; wherefore, the one is of the other.

933. 'In the midst of the street of it and of the river . . . was the tree of life' = that in the inmost things of the truths of doctrine and thence of life in the Church is the Lord in His **Divine love**. . . 'The tree of life' = the Lord as to **Divine love**.

961⁵. The Lord Himself is not a Sun, but the **Divine love** and **Divine wisdom** proximately going forth from Him and round about Him, appear before the Angels as a Sun. . . It is our Lord Jesus Christ both as to the **Divine a quo** and the **Divine Human**; since the Itself, which is love itself and wisdom itself, was His soul from the Father.

M. 183². See MARRIAGE LOVE at this ref.

222. There proceed from the Lord love and wisdom; or, what is the same, good and truth . . . These two in marriage proceed continually from the Lord, because they are Himself, and from Him are all things; and the things which proceed from Him fill the universe . . .

380¹³. As the centre of life, which is the Sun of the angelic Heaven, is the **Divine love** proximately proceeding from the Lord . . .

I. 5. See SUN at this ref.

8. These two: heat and light, or love and wisdom, inflow conjointly from God into the soul of man; and through this into his mind, its affections and thoughts;

and from these into the senses of the body, the speech, and the actions. Gen. art.

T. 36. On the Divine essence, which is **Divine love** and **Divine wisdom**. Chapter.

— The **Divine love** is infinite . . .

37. That God is **love** itself and **wisdom** itself, and that these two make His essence. Gen.art.

— As God is the . . . first substance and form, whose essence is **love** and **wisdom** . . . it follows that He created the universe . . . from **love** through **wisdom**, and that thence the **Divine love** together with **Divine wisdom** is in each and all created subjects. **Love**, moreover, is not only the essence which forms all things, but also that which unites and conjoins them, and thus holds them together in connection.

—². Heat and light are there, because they correspond to the **Divine love** and **Divine wisdom** . . .

— Wherefore, the will and understanding correspond to the **Divine love** and **Divine wisdom**, from which they originate.

—³. The universal angelic Heaven is disposed into its form, and held together in it, from the **Divine love** through the **Divine wisdom**.

— They who deduce the creation of the world from any other source than the **Divine love** through the **Divine wisdom**, and do not know that these two make the **Divine essence**, descend from the sight of reason to that of the eye . . .

39. That as God is **love** itself and **wisdom** itself, He is life itself which is life in itself. Gen.art. It is said in John: 'the Word was with God . . . By 'God' is here meant the **Divine love**, and by 'the Word,' the **Divine wisdom**; and **Divine wisdom** is properly life . . . **Divine love** forms life, as fire forms light.

41. That **love** and **wisdom** in God make one. Gen.art.

43. There are two things which make the essence of God: **love** and **wisdom**; but there are three things which make the essence of His **love**: to love others out of itself, to will to be one with them, and to bless them from itself: the same three things also make the essence of His **wisdom**, because **love** and **wisdom**, in God, make one . . . But **love** wills these things, and **wisdom** produces them. Ex. 44, Des.

50. That omnipotence, omniscience, and omnipresence, are of the **Divine wisdom** from the **Divine love**. Gen.art.

— These (attributes) do not pertain to the **Divine love** through the **Divine wisdom** . . .

76⁴. That the universe . . . was created from the **Divine love** through the **Divine wisdom**, everything in it witnesses. . . But the **love** and **wisdom** which in God make one, are not **love** and **wisdom** in an abstract sense, but are in Him as a substance.

308. From the Lord there continually proceeds a **Divine** celestial sphere of **love** towards all who embrace the doctrine of His Church, and obey Him . . .

364. That the Lord inflows with every man with all His **Divine love**, with all His **Divine wisdom**, thus with all His **Divine life**. Gen.art.

471. Life is not creatable; for what is life but the inmost activity of the **love** and **wisdom** which are in God, and are God . . .

691. The reason man cannot see God and live, is that God is **love** itself, and **love** itself or **Divine love** in the **Spiritual World** appears before the Angels as a Sun . . . Wherefore, there are perpetual temperatures which modify and moderate the ardour of that **love** . . .

E. 69. 'His feet like fine brass, as if they burned in a furnace' = the Natural full of **Divine love**. . . It is said 'as if they burned in a furnace,' in order to express the **Divine love** in the greatest degree, and in its fullness; for the **Divine** is in its fullness when in its ultimate.

146^e. It is the same whether you say the Lord's **Divine Human**, or whether you say the **Divine love**; for the Lord is **Divine love** itself; and that which proceeds from Him is **Divine good** united to **Divine truth**; and both are of **love**.

254³. The **Divine love** appears to the Angels as the solar fire . . .

274. 'Seven lamps of fire burning before the throne' = **Divine truth** itself united to **Divine good** proceeding from the Lord's **Divine love**.

295². 'Will,' when said of the Lord, = the **Divine love**; for the **Divine** itself, from which are all things, is **Divine love** . . .

328⁸. His **Divine love** from which He did these things. Sig.

340¹. From **Divine love** the Lord inflows with **Divine truth** and with **Divine good** with those who receive; the **Divine love** from which the Lord flows in, is meant by 'the faces of Jehovah' . . .

405²⁴. As the Mount of Olives = the **Divine love** . . . the Lord was wont to stay on it . . . and by this is meant, that He did all things from **Divine love**.

422. 'I saw another Angel ascending from the rising of the sun' = the **Divine love** going forth from the Lord. . . 'The rising of the sun' or 'east' = the Lord's **Divine love**. Ex. 423.

496⁵. 'The fire of the altar' = the Lord's **Divine love**; which **love** in Heaven is called **Divine love** celestial, and **Divine love** spiritual; **Divine love** celestial that which is in the **Celestial Kingdom**, and **Divine love** spiritual that which is in the **Spiritual Kingdom** . . . But the Lord's **Divine love** in the Heavens is called celestial and spiritual merely from the reception of it by the Angels . . .

504⁵. When the **Divine love** descends out of Heaven, and falls down into the Societies where the evil are, it is turned into **love** contrary to **Divine love** . . .

580⁴. 'A coal from the altar' = the **Divine love**, from which is all purification.

678³. The Lord's **Divine love** is what appears to the Angels as a Sun; hence it is evident, that the light of Heaven, which in its essence is **Divine truth** and **Divine wisdom**, is the **Divine love** proceeding . . .

944². The heat proceeding, which is **Divine good**, is the **Divine love** in its extension.

1076². The Lord Himself is **Divine love** . . . and the Lord's **Divine love** appears as a Sun . . .

1124². An abstract idea . . . about the life which is

God, is that it is love itself and wisdom itself; and that the love is of wisdom, and the wisdom of love . . . The **Divine love** which in the Divine wisdom is the life itself which is God, cannot be thought of in its own essence, because it is infinite . . . but it can be thought of in its appearance. The Lord appears before the eyes of the Angels as a Sun; and from that Sun there proceed heat and light; the Sun is **Divine love**; the heat is the **Divine love** proceeding, which is called Divine good; and the light is the Divine wisdom proceeding, which is called Divine truth . . .

1131². It is from a spiritual idea, that the **Divine love** is infinite, and that the Divine Wisdom is infinite; and as the **Divine love** and Divine wisdom are the life which is God, the Divine life is also infinite; hence, now, God is infinite. Ex.

—⁴. The Lord's Divine wisdom is also light, and His **Divine love** is also heat; but they are spiritual heat and light, because they proceed from the Lord as a Sun, which is **Divine love** and at the same time Divine wisdom.

1134³. From the Lord's **Divine love**, which appears as a Sun, there proceed light and heat; the light is the life of His Divine wisdom, and the heat is the life of His **Divine love** . . .

1138³. For the **Divine love** consists in this, that it wills what is its own to be man's . . .

1228². As the Lord is **Divine love** and Divine wisdom, He has Divine omnipresence and Divine omniscience from both; but omnipresence is chiefly from the **Divine love**, and omniscience is chiefly from the Divine wisdom. Ex.

— Love and wisdom in the Lord are not two, but one, and this one is the **Divine love**, which appears . . . as a Sun; but the love and wisdom proceeding from the Lord as a Sun appear as two distinct things; love appears as heat, and wisdom as light.

De Dom. 21. As to the soul or life, the Lord was **Divine love** . . .

Ath. 69. The Lord's life is **Divine love**, and this alone has life . . . And as the **Divine love** is such that it wills what is its own to be another's, it has been granted that life should be perceived as if it were man's.

190. This love, or Sun, is His **Divine love** proximately proceeding from Him. The radiant circles are the devolutions of the infinite . . . for an Angel cannot otherwise bear the presence of the **Divine love**, than a man can the presence of the sun's fire.

D. Love iii. That the life which is the **Divine love** is in a form. Gen.art. The **Divine love**, which is life itself, is not simply love, but is the Divine proceeding, and the Divine proceeding is the Lord Himself. The Lord is indeed in the Sun . . . from which proceeds love as heat, and wisdom as light; but still love with wisdom is also Himself outside the Sun; the distance is only an appearance . . . The reason why distance appears, is that the **Divine love**, such as it is in the Lord, cannot be received by any Angel, for it would consume them . . . Since therefore the love proceeding from the Lord as a Sun is the Lord Himself, and that love is life itself, it follows that the love itself which is life is a Man . . .

viii. The **Divine love** which is life itself, and which is

the Lord, is in the form of forms of all uses, which form is a Man . . .

xx. The reason love produces heat, is that love is life itself, and is the living force of all things in the universal world; there is no other origin of all the endeavours, forces, activities, and motions therein than the **Divine love** which is the Lord, and which appears . . . as a Sun . . .

xxi. That the **Divine love** which is life itself, by means of heat produces spiritual animal forms, with each and all things in them. Gen.art.

—². The **Divine love** which is life itself, from its Author the Lord, bears nothing in its bosom than to create and form images of itself, which are men . . . also to cover with a corresponding body affections of every kind, which are animals; all these forms, both perfect and imperfect, are forms of love . . .

D. Wis. i. In the Lord there is love and there is wisdom; love in Him is being, and wisdom in Him is manifesting; yet these two in Him are not two but one; for the wisdom is of love and the love is of wisdom; from which union, which is reciprocal, there is effected a one, and this one is the **Divine love**, which appears . . . as a Sun. The reciprocal union of the Divine Wisdom and the **Divine love** is meant by, 'Believest thou not Philip that I am in the Father and the Father in Me; believe Me that I am in the Father and the Father in Me; and by, 'I and the Father are one.' Still, these two, which in the Lord are one, proceed from Him as a Sun as two distinct things; the wisdom as light, and the love as heat; but they proceed distinct in appearance, yet in themselves are not distinct . . .

—². As wisdom and love in appearance proceed from the Lord as a Sun as two distinct things . . . they are received by the Angels as two distinct things; by some, more of the heat which is love, and by others more of the light which is wisdom; wherefore the Angels of all the Heavens are distinguished into two Kingdoms . . .

ii². All creation is from the Lord as a Sun, which is **Divine love** and Divine wisdom . . . Hence it follows, that the first forms, especially with man, are receptacles of love and wisdom.

— In the end there is, in endeavour and in idea everything that follows; in endeavour in **Divine love**, and in idea in Divine wisdom, which are the end of ends.

ix. That the **Divine love** is Divine good, and the **Divine wisdom** Divine truth, is because all that love does is good, and all that wisdom teaches is true. Hence it is evident, that from the effect which is use, **Divine love** is called Divine good; and also from the effect which is use, Divine wisdom is called Divine truth . . . but the one effect is of love, and the other of wisdom . . .

—³. As man is a recipient of **Divine love** and Divine wisdom, there are given to him a will and an understanding; a will into which he may receive the **Divine love**, and an understanding into which he may receive the **Divine wisdom**; the **Divine love** into the will by means of life, and the **Divine wisdom** into the understanding by means of doctrine.

xi. 7a. When the Lord's **Divine love** comes forth with

man in charity, which is to will and do truths, the Lord's Divine wisdom comes forth with man in faith, which is to know and think truths. Gen.art.

[D. Wis.] xii. That by His **Divine love** and Divine wisdom the Lord animates all things in Heaven and the world even to their ultimates ; some to live, and some to be and come forth. Gen.art.

4. But the life itself which is the life of all things is the **Divine love** and Divine wisdom ; **Divine love** is the being of life, and Divine wisdom is its manifesting ; the latter reciprocally united to the former is the Lord. Both Divine being and Divine manifesting are infinite and eternal, because **Divine love** is infinite and eternal, and Divine wisdom is infinite and eternal.

Ang. Idea. The Divine proceeding is **Divine love** and Divine wisdom, of which such is the appearance at a distance . . .

Can. God v. On the **Divine love** and Divine wisdom in God.

1. **Love** and wisdom are the two essentials and universals of life ; **love**, the being of life ; and wisdom, the manifesting of life from that being.

2. God is **love** itself and wisdom itself, because He is being and manifesting in itself.

3. Unless God were **love** itself and wisdom itself, there would be nothing of love or wisdom with Angels or men.

5. Two things proceed from Jehovah God through the Sun in the midst of which He is : heat and light ; and the heat thence proceeding is **love**, and the light wisdom.

8. Angels and men are alive in proportion as they are in wisdom and love from God.

10. **Love** and wisdom are inseparable and indivisible . . .

vi. On the creation of the universe by the one and infinite God, from **Divine love**, through Divine wisdom.

1. Enlightened reason may see, that the first origin of all things of the world is **love**, and that the world has been created from it through wisdom.

3. There are three things which follow in order and proceed in indivisible companionship ; to wit, **love**, wisdom, and use.

4. **Love** through wisdom comes forth and subsists in use.

5. These three are in God ; and these three proceed from God.

6. The created universe consists of infinite receptacles of these three.

7. **Love** and wisdom come forth and subsist in use ; and the created universe is a receptacle of uses, which, from their origin, are infinite.

9. That creation took place from the **Divine love** through the Divine wisdom, is meant by, 'In the beginning was the Word . . .'

5a. The **Divine love**, which is **love** itself, and God Himself, wills to be in a subject which is an image and likeness of itself . . .

Redeemer i. In Jehovah God there are two things of

the same essence : **Divine love** and Divine wisdom, or Divine good and Divine truth.

Divine Love and Wisdom. *The Work.*

L. Preface. The **Divine Love** and Wisdom referred to. 32^e. 36. 65^e. S.83. Life 36. W.338. P.3. 4. 5. etc. R.44. 48. 49. etc. M.314. L.16^e. T.20. etc. C.92. 197.

R. 875¹⁵. The Work seen in the Spiritual World.

Divine Man. *Divinus Homo.*

See DIVINE HUMAN.

A. 5110³. Therefore it pleased Jehovah to present Himself such as He is and such as He appears in Heaven ; to wit, as a **Divine Man**.

5663³. This Divine in Heaven is nothing else than the Divine itself ; but in Heaven as a **Divine Man** ; it is this **Man** which the Lord took up, and made Divine in Himself . . . 6371².

8705⁴. No one can think of the Divine itself unless he presents to himself the idea of a **Divine Man** ; still less can anyone be conjoined by love with the Divine itself except through such an idea. If anyone thinks of the Divine itself without the idea of a **Divine Man**, he thinks indeterminate—*interminate*, and an indeterminate idea is none at all.

—⁵. To the wise ancients, when the Divine itself appeared, it appeared as a **Divine Man** ; for the Divine passing through Heaven is a **Divine Man**. The reason is, that Heaven is a Grand Man.

8943². The Word is like a **Divine Man** . . .

9694. (The Spirits of the First Earth) said that they worship a certain Angel who appears to them as a **Divine Man** . . .

H. 59^e. Therefore, they call Heaven the Grand Man and the **Divine Man**.

P. 164⁵. Every man from infancy is let into this **Divine Man**, whose soul and life is the Lord.

T. 32^e. All there are so conjoined, that the universal angelic Heaven represents one **Divine Man** ; and the universal Hell, one monstrous devil.

Divine Natural. *Divinum Naturale.*

See under ESAU, and JACOB.

A. 1950. By 'Jacob' is represented the Lord's exterior man, or the **Divine Natural**. 2630. 4189. 4286⁷. 4295.

2830². 'A bullock for sin' = the Lord's **Divine Natural**. 3204. Exploration from the **Divine Natural**. Sig.

3206. Acknowledgment through the **Divine Natural**. Sig.

— . Initiation is effected through the **Divine Natural**. 3209. Perception from the **Divine Natural** how the case was. Sig.

—^e. The elder servant of Abraham's house who administered all things that belonged to him = the **Divine Natural**. Refs.

3232. The conception and birth of the **Divine Natural** ; as to good, which is 'Esau,' and as to truth, which is 'Jacob.' Tr. 3279. 3289. 3293. 3314. 3576.

3245. See DIVINE RATIONAL at these refs. 3279. 3705. 4211³. 6947.

3286. (Rebekah barren) = the **Divine Natural** not yet.

— The **Divine Natural** came forth from the **Divine good** of the **Rational** as a father, and from the **Divine truth** there as a mother: when as yet there was no **Divine Natural**, it is said that rational truth was 'barren.'

3288. The first beginning of the **Divine Natural** as from a mother. Sig.

3300². ('Judah' washed his garments in wine, and his clothes in the blood of grapes: here, 'garments,' and 'clothes'=the Lord's **Divine Natural**.)

—³. 'Who is this that cometh from Edom?' here 'Edom'=the **Divine good** of the Lord's **Divine Natural**.

— The **Nazarites** represented the Lord as to the **Divine Human**, especially as to the **Divine Natural**. 5247⁴.

3301⁵. (The priests were not to shave their heads) in order that they might represent the Lord's **Divine Natural** as to the truth which is from good.

—⁶. 'His hairs like clean wool'=the **Divine Natural** as to truth.

3302. 'Esau'=the Lord's **Divine Natural** as to **Divine good** when first conceived. . . 'Edom'=the **Divine Natural** as to good to which there are adjoined the doctrinal things of truth. 3313. 3322². —³.

3674. 'Isaac sent Jacob'=the beginning of the coming forth . . . of the Lord's **Divine Natural**.

3737. 'Jehovah shall be to me for a God'=that the **Divine Natural** was also **Jehovah**. Ex.

4189. The conjunction of the **Divine Natural** with the goods of works. Sig.

4198. The presence of the **Divine Natural** in the good which is now represented by **Laban**. Sig.

4211. The appropriation of good from the Lord's **Divine Natural**. Sig. and Ex.

4214. The enlightenment of (gentile) good by the Lord's **Divine Natural**. Sig.

4240^e. Enlightenment is from the Lord's **Divine Natural**.

4262. 'Esau'=the **Divine Natural** as to good; here, as to celestial good, because the **Natural** was not yet made **Divine**.

4564. 'Bethel'=the **Divine Natural**.

4568. 'God said to him, Thy name is Jacob'=the quality of the Lord's external **Divine Natural**. . . (For) 'Israel'=the Lord's internal **Divine Natural**. 7091.

4583. 'And Jacob called the name of that place where God spake with him, Bethel'=the **Divine Natural** and its state. . . 'Bethel'=the **Divine Natural**.

4585. 'To journey from Bethel'=what is continuous of the progression of the **Divine** from the **Divine Natural**. —⁶.

4603. 'The sons of Jacob were twelve'=the state of all things now in the **Divine Natural**.

— We have spoken of the Lord's **Natural**, how He made it **Divine** in Himself. . . But now the conjunction of the **Divine Natural** with the **Rational** is treated of, which conjunction is represented by the coming of **Jacob** to **Isaac**. 4610^e.

4614^e. The **Divine Natural** is conjoined through good to the good of the **Rational**. Sig.

4618. 'Isaac died'=resuscitation in the **Divine Natural**. Ex.

4619. 'And was gathered to his people'=that it was now among those things which are of the **Divine Natural**.

4667. That the Lord's **Divine Natural** was concordant under **Divine rational good**. Sig. and Ex.

— 'Jacob'=the Lord's **Divine Natural**. Refs.

4680. 'Their father loved him more than all his brethren'=that it was conjoined with the **Divine Natural**.

4715. 'He sent him from the valley of Hebron'=from the **Divine Natural** and **Sensuous**.

—². The lower things of the Church are said to be from the Lord's **Divine Natural** and **Sensuous**; not that these are lower in the Lord; for in Him and His **Divine Human** all is infinite.

5663. See **DIVINE HUMAN** at these refs. 7091.

6380. 'His teeth white with milk'=that the **Divine Natural** is nothing but the good of truth. 9052².

— The reason the Lord's **Divine Natural** is said to be the good of truth, is . . . that they who are of the external Church cannot raise their thought higher than the Lord's **Divine Natural**; whereas they who are of the internal Church raise it above the **Natural** to the internal. . . Hence it is that the Lord's **Divine Natural** is called the good of truth, when yet the whole of His **Human** is the **Divine good** of the **Divine love**.

6437. The **Nazarites** represented the Lord as to the **Divine Natural**, which is the external **Divine Human**.

6948. The influx of the power of the Lord's **Divine Natural** into what is **sensuous**. Sig.

7091². That [the Lord as to the **Divine Natural** is meant by 'the God of Israel.' Ill.

9811^e. See **ELEAZAR** at these refs. 9812.

S. 6. Men of the Church in the world are in the **Divine Natural**, which also proceeds from the Lord. (Compare T. 195.)

99^e. In the world He put on the **Divine Natural** also, in which He is present with men. . . The glorified **Human** of the Lord is the **Divine Natural**. T. 109.

R. 49. See **DIVINE CELESTIAL** at these refs. 959. T. 195. Coro. 51^e.

466. See **DIVINE SPIRITUAL** at this ref.

468. 'His feet as pillars of fire'=the Lord's **Divine Natural** as to **Divine love**, which supports all things. . . The reason His feet were seen as pillars of fire, is that the Lord's **Divine Natural**, which in itself is the **Divine Human** that He took up in the world, supports His **Divine** from eternity as the body supports the soul. . .

T. 109². After He came into the world, these representations vanished; the interior reason of which was, that the Lord in the world put on the **Divine Natural** also, and from this He enlightens not only the internal spiritual man, but also the external natural. . . —^e.

Q. 2. The Lord from eternity. . . had a **Divine Celestial** and a **Divine Spiritual**, but not a **Divine Natural** before He assumed the **Human**.

Divine Natural Good. *Divinum Bonum Naturale.*

A. 4350. 'Esau ran to meet him'=the influx of Divine natural good.

4370. The Divine things which are to be adjoined to Divine natural good. Sig.

4387. 'Esau returned in that day to his way to Seir'=the state of Divine natural good at that time, to which have been adjoined the goods of truth.

Divine proceeding. See under PROCEED.

Divine Providence. See under PROVIDE.

Divine Providence. *The Work.*

P. 2. (Scope of the Divine Providence.)

R. 31. The Divine Providence referred to. 59. 949°. C.197. 201. (Seen in the Spiritual World. R.875¹⁵.)

Divine Rational. *Divinum Rationale.*

See ISAAC.

A. 1950. By 'Isaac' is represented the Lord's interior man, or His Divine Rational. 2610, Tr.

2621. That the Divine Rational was and came forth from the union of the Lord's Divine Spiritual with His Divine Celestial. Sig. 2625⁴.

2623. 'A son'=the Divine Rational . . . because truth is the chief thing in the Rational; but in the Divine Rational there is chiefly good, which Isaac, who is here 'the son,' also represents.

2632². (After the expulsion of the worldly and hereditary things from the Lord's Rational,) then was born the Lord's Divine Rational, which is represented by Isaac; and this not by an external way, which is that of sensuous things, as the former Rational was; but by an internal way from the Divine itself. Sig.

2643². The quality of the Lord's Divine Rational when first born is described by these words: 'God hath made me to laugh.'

2654. 'Mocking'=not agreeing with and favouring the Divine Rational.

2658. That the merely human Rational could not have a common life with the Divine Rational either as to truth or as to good. Sig.

2720. The state in which the Lord was when He made His Rational Divine. Sig.

2772. As the Lord made His Rational Divine by His own power, it is here said, the Divine Rational begotten by Him.

2793. The Divine Rational in a state of truth girded for the most grievous and the inmost combats of temptations. Sig.

2798^e. It was the merit of righteousness which was adjoined to the Divine Rational while it was undergoing the inmost temptations from which it then fought, and against which the evil Genii fought, even until He had glorified it also. Sig.

2813. The state of the Divine Rational as to truth about to undergo the last degrees of temptation. Sig.

— The Lord's Divine Rational as to good could not suffer, nor undergo temptations . . .

2856. The former or merely human Rational was to serve the Divine Rational. Sig.

3012. The process of the conjunction of truth with good in the Lord's Divine Rational. Tr. 3048².

3017². His Divine Rational . . . was now disposed into such order, that Divine truths from the Human itself could be conjoined with it. Tr.

3024. That the Divine Rational was not to be conjoined with any affection which disagrees with truth. Sig. 3154³.

3141. The Lord's Divine Rational was born from Divine truth itself conjoined with Divine good. Sig. 3154².

— The Divine Rational of the Lord alone was thus born, and in fact from Himself, because the veriest being of the Lord was Jehovah or Divine good itself, and the veriest being of the Lord thence derived was of Jehovah, or Divine truth itself. Divine good in the Rational was thus born, which was not good separated from truth, but was Divine good with Divine truth; and both taken together are called Divine good in the Rational; to which there was to be conjoined truth from the natural man, which truth is 'Rebekah' . . . It was that Divine good through the Divine truth in the Rational which inflowed into the natural man and enlightened all things there. This very process is here described . . .

3245². The Natural could not be made Divine until the Rational was made Divine; for the former was made so through the latter. 3283.

3279. The Lord's Divine Rational from which was the Divine Natural. Sig. . . The Divine Rational was born from the Divine itself, and the Divine Natural from the Divine Rational. Sig.

3314. The Divine good of the Divine Rational loved the good of the Natural, and the Divine truth of the Divine Rational loved the truth of the Natural. Sig. and Ex.

3372. The Lord's Divine Rational is nothing but good, even the truth there is good, because Divine.

3387. 'Woman,' here Rebekah=the Lord's Divine Rational as to Divine truth.

3508. The endeavour of the affection of good to procure truth which might be conjoined with the Divine Rational. Sig.

3517. Longing and delight perceived by the Divine truth in the Divine Rational towards natural truth. Sig. — Rebekah=the Divine truth of the Divine Rational.

3589. Desirable and delightful things for the Divine Rational. Sig.

3705. In the supreme sense, 'heaven'=the Lord as to the Divine Rational; and 'earth,' as to the Divine Natural.

3973. Longing of the Natural . . . for a state of conjunction with the Divine of the Rational. Sig.

4211³. They who are in the most holy idea about the Lord, and are at the same time in the Knowledges and affections of good and truth . . . are conjoined with the Lord as to His Divine Rational; but they who are not

in such great holiness, nor in such an interior idea and affection, and yet are in the good of charity, are conjoined with the Lord as to His Divine Natural; and they who have a still grosser holiness, are conjoined with the Lord as to His Divine Sensuous.

4612. The Divine Natural conjoined with the **Divine Rational**. Sig.

4715². They who are celestial men, and thence are truly rational, perceive interior things; of them it is said that they are taught from the Lord's **Divine Rational**.

6947. The power which is here signified by 'the hand,' is the power proceeding from the Lord's **Divine Rational**; but the power which is signified by 'the rod,' is the power proceeding from the Lord's **Divine Natural**. Ex.

Q. ii. As the Rational is predicated only of the celestial and spiritual Natural, Jehovah the Lord, by the assumption of the Human, did also put on the **Divine Rational**. Before the assumption of the Human, He had a **Divine Rational**; but it then existed by influx into Heaven; and when He manifested Himself in the world, He had it by an Angel whom He filled with His Divine . . .

Divine Sensuous. *Divinum Sensuale.*

A. 4211². See **DIVINE RATIONAL** at this ref.

4715. See **DIVINE NATURAL** at these refs. —².

Divine Spiritual. *Divinum Spirituale.*

See under **DIVINE CELESTIAL**, **ISRAEL**, **JOSEPH**, and **SARAH**.

A. 1904⁴. The Lord alone . . . thought from intellectual truth, because that was His Divine conjoined with good, or the **Divine Spiritual** conjoined with the **Divine Celestial**.

2569. 'He restored to him Sarah his wife' = when the **Divine Spiritual** was adjoined to the **Divine Celestial**.

2616. 'Jehovah visited Sarah' = the presence of the **Divine Celestial** in the **Divine Spiritual**.

—⁶. 'Sarah' = the **Divine Spiritual**, that is, Divine truth. 2622.

2621. See **DIVINE RATIONAL** at this ref.

2629. Birth or manifesting is from the **Divine Spiritual**; and conception or being, from the **Divine Celestial**.

2830². 'A bullock for sin' = the Lord's **Divine Natural**; and 'a ram,' the **Divine Spiritual**.

3235. Abraham and Keturah represented the Lord as to the **Divine Spiritual**. —³.

— . See **DIVINE CELESTIAL** at these refs. 6417.

3969. 'She called his name Joseph . . .,' in the supreme sense, = the Lord as to the **Divine Spiritual**. —⁴.

—⁶. In these prophetic words (from the blessing of Joseph by Israel) there is contained in the supreme sense a description of the Lord's **Divine Spiritual**.

—¹⁵. The Lord's **Divine Spiritual** is that which is also called His Royalty; for the Lord's Royalty is **Divine** truth.

—¹⁶. As to the Lord's **Divine Spiritual** or the **Divine** truth which in the supreme sense is represented by Joseph, it is not in the Lord, but from the Lord; for

the Lord is nothing but **Divine** good; but from **Divine** good there proceeds **Divine** truth . . .

—¹⁷. The **Divine Spiritual** which proceeds from the Lord is called in the Word 'the spirit of truth,' and is the holy truth . . . of the Lord sent through a Spirit from the Lord. Sig.

4286⁷. 'Jacob' = the Lord as to the **Divine Natural**; 'Israel,' as to the **Divine Spiritual** . . .

4409⁶. Interior worship from the **Divine Spiritual**. Sig.

4402. 'He called it El Elohe Israel' = (interior worship) from the **Divine Spiritual**.

—⁴. The altar was called 'El Elohe Israel,' because in the supreme sense, 'El Elohe' is the same as the **Divine Spiritual**; and so also is 'Israel' . . .

—⁵. Hence it is that by 'El' and 'Elohim' in the supreme sense, is signified the **Divine Spiritual**, for this is the same as **Divine** truth; but with this difference, that by 'El' is signified truth in the will and in act, which is the same as the good of truth . . .

4675. 'Israel loved Joseph more than all his sons' = the conjunction of the **Divine Spiritual** of the **Rational** with the **Divine Spiritual** of the **Natural**. (For) Jacob as 'Israel' = the **Divine Spiritual** of the **Natural**, or the **Celestial** of the **Spiritual** from the **Natural**; and 'Joseph' = the **Divine Spiritual** of the **Rational**, or the **Celestial** of the **Spiritual** from the **Rational**.

4677. The light which appears there is from the **Divine** truth which is from the Lord, or is the **Divine Spiritual** from Him; or, what is the same, it is **Divine** intelligence and wisdom.

—². In the Jewish Church, 'kings' represented the Lord as to the **Divine Spiritual** or **Divine** truth.

—⁴. 'A coat of fine linen' = the **Divine Spiritual** in special.

4708. Perception from the **Divine Spiritual**. Sig.

4724. 'They conspired against him to put him to death' = that they wanted to extinguish the **Divine Spiritual** which is from the Lord's **Divine** Human.

5444. 'And one is not' = that the **Divine Spiritual** *a quo* does not appear. Joseph = the **Celestial** of the **Spiritual**; or, what is the same, the **Divine Spiritual**, or truth from the **Divine**. And as all conjunction of truth in the **Natural** proceeds from the **Divine Spiritual**, it is said the **Divine Spiritual** *a quo*.

9548. 'The candlestick' = the **Divine Spiritual** in Heaven and the Church from the Lord. . . The **Divine Celestial** is the good of love, and the **Divine Spiritual** is the truth of faith thence; both proceeding from the Lord.

9567. That the scientifics of good, and also the powers, shall be from the **Divine Spiritual**. Sig.

9811. 'Nadab and Abihu' = as to the **Divine Spiritual** thence derived. . . The **Divine Spiritual** is **Divine** truth proceeding from the **Divine Celestial**, thus the **Divine** of the Lord received in the Second Heaven; this is represented by the two first-born sons of Aaron, because it proceeds and is as it were born from the celestial good which is in the inmost Heaven, as a son from a father.

R. 372. 'Blessing, and glory, and wisdom, and thanksgiving' = the Lord's **Divine** spiritual things.

466. 'Encompassed with a cloud, and a rainbow was

over his head' = His Divine Natural and Divine Spiritual. 'The cloud' by which he was encompassed = the Divine Natural; wherefore the Word in its natural sense, which is also from Him, thus of Him and Himself, is signified by 'a cloud.' 'A rainbow' = the Divine Spiritual; and as this is above the Natural, the rainbow was seen over his head. The Lord in His Divine Natural is with men; in His Divine Spiritual with the Angels of the Spiritual Kingdom; and in the Divine Celestial with the Angels of the Celestial Kingdom . . .

E. 700³⁴. 'The wings' of the cherubs = the Divine Spiritual, which descends from the Divine Celestial . . . into the Second Heaven, and is there received; wherefore the wings touched each other in the midst of the house, and thence were stretched out to the wall on each side.

Divine Trinity. See TRINITY.

Divine Truth. *Divinum Verum.*

Truth Divine. *Verum Divinum.*

Truth from the Divine. *Verum a Divino, Verum ex Divino.*

See under DIVINE GOOD, and DIVINE SPIRITUAL; also CHRIST, GOD, HOLY SPIRIT, REBEKAH, SARAH, SON, SON OF MAN, TRUMPET, and WORD.

A. 1936. How the Lord thought about the appearances which at first withheld the Rational with Him, that they are [not to be trusted, but Divine truths themselves, however incredible they might appear before the Rational. Sig. This is the case with all truths Divine; if the Rational is consulted about them they can never be believed, for they transcend all its apprehension. Examps.

2015¹⁰. 'Kings' represented His Divine truth; and 'priests,' His Divine good.

2053. There does not exist with man any pure intellectual truth, that is, truth Divine; but the truths of faith which are with man are appearances of truth . . .

2063. See SARAH at these refs. 2069². 2075. 2093. 2616. 2901. 2904. 2906.

2139^e. That the Lord put off human rational truth, and in its place put on truth Divine. Sig.

2531². The doctrine of faith is truth Divine from good Divine, thus is wholly Divine. What is Divine is incomprehensible . . . but still this Divine which in itself is incomprehensible, is able to inflow into man's Rational through the Lord's Divine Human . . .

—³. As the Lord is Divine good, so He is Divine truth, thus is doctrine itself . . .

2545^e. The Lord's thought was from intellectual truth, above the Rational . . . But the perception from which He thought was from Divine truth.

2553. 'The fear of God' = respect for truth Divine or spiritual.

2571². When the marriage of Divine truth and good, and of good and truth was effected in the Lord, which is signified by Abimelech's restoring to Abraham his wife Sarah . . .

2584³. The quality of the state of the doctrine of

faith when it is regarded from truths Divine, and when it is regarded from the Rational; namely, that when it is regarded from truths Divine, that is, from the Word, everything both rational and scientific confirms it . . . Sig.

2761². 'Horses' here, = Divine truths which are in the Word.

2769. '(God) said to Abraham' = the Lord's perception from Divine truth . . . That His perception was from Divine truth, may be evident from the fact that 'God' is mentioned . . .

2813². Whether you say truth Divine, or the Lord as to truth Divine, it is the same, for the Lord is the truth itself.

—³. That the Lord rose on the third day, also involves that truth Divine or the Word as to the internal sense . . . will be resuscitated in the consummation of the age; wherefore it is said that then will appear the Son of Man, that is, truth Divine.

2814. The truth Divine in the Lord's Divine Human which underwent temptations . . . is not the Divine truth itself, for this is above all temptation; but it is rational truth, such as exists with the Angels; consisting of appearances of truth; and is what is called 'the Son of Man,' but before the Glorification: whereas the Divine truth in the Lord's glorified Human is above appearances; nor can it ever come to any understanding, and still less to any apprehension of man . . . or Angel; thus never to [anything of temptation: it appears in the Heavens as light which is from the Lord. This Divine truth, or the Son of Man glorified, is spoken of in John xiii. 31, 32.

—^e. In order that there may be a distinct idea of this very deep arcanum, we may call the truth with the Lord which could be tempted . . . truth Divine in the Lord's Human Divine; but the truth which could not be tempted . . . Divine truth in the Lord's Divine Human: which rule has been observed throughout in what has gone before. 2817.

2902. It here treats of truth Divine, that it had expired.

2928⁴. 'Prince' = the truth Divine which is from the Lord.

3007. 'Christ' = the same as 'the Messiah,' 'the Anointed,' and 'the King,' (all of which) are the same as Divine truth. 3009.

3021³. 'Vesture' = Divine truth.

3024. It here treats of truth Divine, that it was to be adjoined to the Divine good of the Lord's Rational. 3072. 3086.

3038. 'To thy seed will I give this land' = the Divine truth which pertained to the Lord's Human.

3065. 'Behold, I stand above at the fountain of waters' = the state of conjunction of truth Divine in the Human.

3101. Concerning Divine truth, of what sort it was. Sig.

3102. The acknowledgment of truth Divine from enlightenment in general scientifics. Sig.

3105. 'Two bracelets' = Divine truth. Ex. 3132.

3131. 'Laban ran out to the man at the fountain' = the mind of the affection of good towards the truth

which was to be initiated to truth Divine. . . 'Fountain,' here, = truth Divine.

—³. The case is this: The first truth in the natural man was not truth Divine, but truth appearing as if it were Divine. Examp.

3137. 'At the fountain' = their enlightenment by truth Divine. . . . The Word, being truth Divine, is called 'a fountain.'

3141. See DIVINE RATIONAL at these refs. 3517.

3191. 'They went after the man' = from the guidance or auspices of Divine truth natural.

3192. The case is this: Truth from the Natural could not be elevated to good in the Rational, except by means of Divine truth and Divine good, both natural: Divine truth natural, which is called 'the man,' must show the way and lead. . . .

3194. Truth Divine was not as yet called forth out of the Natural. . . .

3195⁴. The Word was Divine truth, thus the Lord Himself as to the Divine Human.

—⁹. 'His garments as the light' = Divine truth.

3236. Abraham's woman (Keturah) = the Lord as to Divine truth adjoined to Divine good spiritual.

3237. 'Her name was Keturah' = the essence of this Divine truth.

3264. Hagar is called Sarah's 'handmaid,' because Sarah = the Lord's Divine truth, to which the affection of the knowledges and Knowledges of truth is subordinated.

3314. The Divine truth of the Divine Rational loved the doctrine of truth. Sig. and Ex.

3357. It treats (in Gen. xxvi.) of appearances of truth of three degrees, how they are adjoined to truth Divine so that truths and their doctrinal things may be received.

3362². Truths Divine themselves are of such a character that they can never be apprehended by any Angel, still less by any man. . . . In order, therefore, that they may have conjunction with the Lord, truths Divine inflow with them in appearances. . . .

3364². As what is Divine cannot be apprehended by any created thing, the doctrinal things which are from the Lord, in so far as they appear. . . . are not truths purely Divine, but are appearances of truth; but still in the appearances there are truths Divine; and as this is the case, the appearances also are called truths. 3365².

3368². Divine truth cannot flow in immediately into scientifics. . . . but through rational things. Sig.

3376. The internal sense of these two verses is, that when Divine truth flows in through rational things, it presents appearances of truth, and thus fructifies itself and multiplies as to the good and truth through which the Lord conjoins Himself with Angels and men.

3385. The investigations of men about Divine truth. Sig.

—^e. They investigate whether it is. . . . Divine truth.

3387. If truths Divine themselves were opened, they would not be received by those who are in the doctrinal things of faith, because they surpass all their Rational apprehension. . . .

3394. 'How saidst thou, She is my sister?' = that if it were Divine truth it could not be rational. —.

— . The spiritual do not know that Divine truth becomes rational truth with man when he is regenerate; they indeed say that all good and truth are from the Lord; but still, when these come forth in their Rational, they suppose that good and truth are their own. . . .

3398. That Divine truth might easily have been adulterated by some one in the Church, who would thereby have brought on himself the blame of profanation. Sig.

—². Divine truth cannot be at all profaned except by those who have first acknowledged it. . . .

3448². 'The prince of the army' = the Lord as to Divine truth.

3576^e. Jacob will then represent the Lord's Divine Rational. . . . as to Divine truth therein.

3579⁴. The 'dew' in which the manna descended, in the supreme sense, = Divine truth.

3703¹². 'The sons who are instead of the fathers' = that Divine truths shall be as Divine goods.

3704. The Lord as to Divine truth is represented by light; and in the other life also is the light of the universal Heaven. Refs.

3712². Divine doctrine is Divine truth; and Divine truth is the whole Word of the Lord. . . .

— . Everything in the Lord is Divine good, but not Divine truth. . . . But Divine truth is Divine good appearing in Heaven before the Angels, and on earth before men; and although it is appearing, still it is Divine truth, because it is from Divine good; just as light is the sun's because from the sun.

3735. 'A garment to put on' = conjunction with Divine truth.

3813². 'The blood,' and 'the wine' = His Divine truth.

3952². See HEAVENLY MARRIAGE at this ref.

4060⁶. 'Then shall appear the sign of the Son of Man in heaven' = the appearing then of truth Divine.

4111⁵. The teraphim were idols. . . . and as the answers which they got were to them truths Divine, truths are signified by them. Ill. Here, 'the ephod and the teraphim' = the truths Divine which they got by the answers. 4162².

4162. 'Teraphim' = truths from the Divine.

4180. 'The Son' = Divine truth. Refs.

4180⁶. When the Human was made Divine, not only the Celestial Heaven could be illuminated by Him, but also the Spiritual Heaven, and the human race too that have received and do receive Divine truth in good, that is, in love to Him and charity towards the neighbour. Sig.

—⁶. 'The Word' (John i.) = Divine truth. (See under Word.)

4197. The good (of the gentiles) so long as they live in the world is at one side, because they have not truths Divine.

4207. Divine truth is that which is from Divine good, and is also called 'the Son.'

4234². This conjunction itself, to wit, of truth Divine

with the good Divine of the Lord's Divine Natural, is now treated of in the supreme sense. 4239.

[A.]4334⁷. 'So shall the coming of the Son of Man be' =that they will not accept the **Divine truth**.

4353³. All **truth Divine** regards these two precepts; namely, to love God above all things, and the neighbour as one's self . . .

4402⁵. In the supreme sense, 'El' and 'Elohim' =the **Divine Spiritual**; for this is the same as **Divine truth** . . . 'Elohim' is used in the plural because by **truth Divine** are meant all truths which are from the Lord. Ill.

4552². When a man . . . is led by evil . . . evil with falsities is in the middle, truths are rejected to the circumferences, and **truths Divine** to the extreme circumferences: this order is infernal . . .

4577. 'To thy seed after thee will I give the Land' = **Divine truth** appropriated. . . 'Seed,' in the supreme sense, = **Divine truth**; thus 'to give the Land to thy seed,' in the supreme sense, = to appropriate **Divine good** to **Divine truth**. The reason it is **Divine truth** appropriated, is that before He was glorified, the Lord as to the Human was **Divine truth** . . .

4592. 'To sit at the right hand of God' . . . when predicated of the Lord, = omnipotence; and also the **Divine truth** which proceeds from the Lord's **Divine good**.

4665. It treats (in Gen. xxxvii.) of the **truths Divine** which are from the Lord's **Divine Human**, that in process of time they are rejected in the Church, and at last falsities are received in their stead.

4669. 'Joseph' = . . . the **Divine Spiritual** which proceeds from the Lord's **Divine Human**, (which) is the **Divine truth** that is from Him in Heaven and the Church: in its essence the **Spiritual** is nothing else. The **Divine Spiritual** or **Divine truth** is also that which is called the Lord's **Royalty**; and is also signified by 'Christ,' or 'Messiah.'

4673. 'With the sons of Bilhah and with the sons of Zilpah' = that the **Divine truth** which is 'Joseph' is rejected to the lower things which are relatively things of service. **Divine truth** is said to be rejected to lower things when faith is set before charity . . . For all **Divine truth** is from **Divine good**; thence it proceeds; if it does not do so with man, he is not in the Lord. This **Divine truth** is the **Holy Spirit** itself which proceeds from the Lord . . .

4675. 'Joseph brought to their father their evil report' = that from (**Divine truth**) it appeared of what quality they were.

—². They who are in the Church appear quite different in Heaven; for in Heaven there is **Divine truth** from the Lord; and **Divine truth** there is light. Des.

4675^e. The **Spiritual** is the **Divine truth** which is from the Lord, which, when it shines in the rational or internal man, is called the **Spiritual** of the **Rational**; and when it shines in the natural or external man, is called the **Spiritual** of the **Natural**.

4677⁶. That 'a coat' = **Divine truth** from the Lord. Ill. . . For by 'a coat' was signified the Lord's **Divine truth**, which, because it is the sole thing—*unicum*—and from good, was represented by His coat being without

seam and woven from above throughout. . . There was also represented that the Lord does not suffer **Divine truth** to be pulled to pieces, as was done by the Jews to the lower truths of the Church.

—⁸. As **Divine truth** is the only thing—*unicum*, to wit, that it is from **Divine good**; when sent forth to preach the gospel, the disciples . . . were forbidden to have two coats . . .

4680^e. Their father's loving Joseph more than all his brethren = that the Lord's **Divine truth** was conjoined with the **Ancient Church**.

4681. 'They hated him, and could not speak to him for peace' = contempt for the **Divine truth** which is represented by Joseph, and turning away from it.

4682. In Joseph's two dreams are contained in a summary all those things which were foreseen and provided . . . concerning the **Divine truth** in such a Church as is represented by Joseph's brethren, that is, such a one as begins from faith. Moreover, in ancient times, **Divine truths** were manifested either by speech, or by visions, or by dreams . . .

4687³. 'The Word' is **Divine truth**, which in its essence is the infinite manifesting from the infinite being; and is the Lord Himself as to His **Human**. This is the very thing—*ipsum*—from which **truth Divine** now proceeds and flows into Heaven, and through Heaven into human minds; consequently, which rules and governs the universe, as it has ruled and governed it from eternity; for it is the same and one with infinite being, seeing that it conjoined the **Human** to the **Divine** . . . Thus it is evident that the supreme of **truth Divine** is the Lord's **Divine Human**.

4723^e. As these are the two primary things of the Church, they also are represented by Joseph; for he who represents **Divine truth** in general, also represents the things of **Divine truth** in special.

4724². All **Divine truth** in the universal Heaven proceeds from no other source than the Lord's **Divine Human**; what is from the **Divine** itself can never flow in immediately with any Angel, because it is infinite. Sig.

4726. 'That lord of dreams cometh' = that (the preachings of **Divine truth**) are vain and empty.

—². For example, it is a **Divine truth** that the Word is holy . . .

4728^e. 'They let down Jeremiah by cords into a pit where there was no water' = that they rejected **Divine truths** among falsities in which there is nothing of truth.

4735. See **BLOOD** at these refs. —⁴. —⁷. —⁹. —¹⁰. 5147⁶. 6378². 7317. 9127. —. 9262⁴. 9393. 9410⁵. —^e. 9670⁶. 10026. 10028. 10033². 10047. 10060. S. 15^e. R. 19. 26. 379². 555. 730. 825. T. 702. E. 329, etc.

4747². They who are within the Church, and have confirmed themselves against **Divine truths** . . . not only in doctrine but also in life, have reduced themselves as to the interiors into such a state, that they cannot possibly be afterwards brought to receive them . . .

4752^e. They who are in simple good acknowledge **Divine truth** . . .

4760. 'They brought Joseph to Egypt' . . . When

the Divine truth is brought to scientifics, it is to consult them. . . To consult scientifics about Divine truth, is to see from them whether it is so. Examps.

—⁴. The reason the learned see Divine truths less than the simple, is that they consult scientifics . . . from the negative . . .

4763². The reason they did not rend their garments (Jer. xxxvi. 24), was that they did not mourn on account of Divine truth not being received.

—³. 'Kingdom'=Divine truth; and so do 'king,' and 'royalty.' Refs.

—⁵. See DAVID at these refs. 5313⁴. 9548⁶. 10249⁵. R. 174. 266. E. 205, etc.

—⁷. Elisha's rending his garments into two pieces, was on account of mourning that the Word, that is, Divine truth, was lost; for by Elijah is represented the Lord as to the Word, that is, Divine truth.

—⁸. As 'a garment'=the truth of the Church, and in the supreme sense, the Divine truth, it was shameful to go with their garments cut off, unless they were in such mourning.

4766. That there is no Church where there is no heavenly Joseph, that is, the Lord as to Divine truth . . .

4769. The truths of the external man from which are the delights of life, are truths Divine like those of the literal sense of the Word, whence come the genuine doctrinal things of the Church.

4788. 'The Midianites sold him into Egypt' . . . When Divine truth is said to be sold or estranged to scientifics by those who are in the truth of simple good . . . it is because they consulted scientifics . . .

—². Joseph, or the Divine truth, could not be sold by those who are in good, but by those who are in truth; for they who are in good know from good what Divine truth is; not so they who are in truth . . .

4809. 'When the Son of Man shall come in His glory' = when Divine truth will appear in its own light, which takes place with everyone when he dies . . .

—². All the influx of Divine truth is effected through Heaven; immediate influx cannot be received by anyone.

—³. It is Divine truth from which and according to which is judgment.

4884. The light of Heaven is intelligence, because it is Divine truth from Divine good.

4973². The Lord is called 'the God of gods' from the Divine truth which proceeds from Him.

—³. The Lord is called 'the King of kings' from Divine truth.

—⁴. 'The Lord's Christ'=the Divine truth of Divine good.

—⁵. When the Lord was in the world He was Divine truth; but when He was glorified . . . He became Divine good, from which there afterwards proceeds Divine truth. . . The Divine truth which the Lord was in the world, and which afterwards proceeds from Him . . . is also called 'the Angel of the covenant.'

4980². In its own essence, the Spiritual is the Divine truth which proceeds from the Lord; and the Celestial is the Divine good which is in this Divine truth. When the Divine truth in which is Divine good is received by the rational man, it is called the Spiritual in the

Rational; and when it is received by the natural man, it is called the Spiritual in the Natural.

5008⁶. All truths Divine can be confirmed from the literal sense of the Word; and also by means of rational or intellectual things with those who are enlightened . . .

— The merely natural man believes as truth Divine whatever he has confirmed . . . not knowing that falsity can be confirmed just as well as truth . . .

5044⁵. 'Asshur'=reasoning about truths Divine . . . Ill.

5044¹³. The Spiritual Kingdom is so called from the Lord's truth Divine . . .

5068. The Lord's Royalty is Divine truth, from which and according to which judgment is effected. . . The good are judged from good, thus from mercy, because they have received Divine truth; the evil are judged from truth, thus not from mercy, because they have not received Divine truth; for they have rejected it, and therefore in the other life they continually reject it. To receive Divine truth, is not only to have faith but also to act faith . . .

5113¹⁶. In the supreme sense, 'a vine'=the Lord as to Divine truth.

5247⁹. The Word has been given to man, in order that . . . the Divine truth which is in Heaven may affect him by influx.

5272. The Word, when predicated of the Lord . . . in the proximate sense=the Divine truth, from which all things, which are things, come forth . . . It is the Divine truth which proceeds from Divine good, that is, which proceeds from the Lord, from which all things have and do come forth. The Divine truth proceeding from Divine good is the veriest reality and the veriest essentiality in the universe; and this is what makes and creates . . .

5313. 'A seat' is often mentioned in the Word when Divine truth and judgment therefrom is treated of . . . When the Lord's Divine itself and Divine Human are meant by Him that sitteth on the seat, the Divine truth which proceeds from Him is meant by the seat; but when the Divine truth which proceeds from the Lord is meant by Him that sitteth upon the seat, the universal Heaven, which the Divine truth fills is meant by the seat; but when the Lord as to the Divine truth in the higher Heavens is meant by Him that sitteth upon the seat, the Divine truth which is in the lowest Heaven and also which is in the Church, is meant by the seat . . .

—³. 'The throne of glory'=the Divine truth which is from Divine good in Heaven . . . —⁵.

—⁶. The lightnings, thunders, and voices which went forth from the throne=the terrors which are from Divine truth with those who are not in good.

—⁷. The holiness of the Divine truth proceeding from the Lord, is described in what follows.

—¹⁰. When there is discourse in a higher Heaven about Divine truth, and about judgment, in the ultimate Heaven there appears a throne.

—¹². The Spiritual Kingdom is where the chief thing is Divine truth in which is good; but the Celestial Kingdom is where the chief thing is Divine good from which is Divine truth.

[A. 5313].¹⁵. The Lord's Royalty, by which is signified the **Divine truth** which proceeds from Him . . .

5316^e. The Angels are in the Lord, because in the sphere of **Divine truth** proceeding from the Lord . . .

5319. 'Garments of fine linen'=truths from the **Divine . . . and truth from the Divine** is represented by a garment of such brightness and resplendence, because the brightness and resplendence of Heaven are from the light which is from the Lord, (which) is the **Divine truth** itself. Refs. . . It was the **Divine truth** itself, which is from the Lord's **Divine Human**, that was thus represented (by the Lord's garments at His transfiguration).

5321. By Joseph is represented the Lord as to the **Divine Spiritual**, thus as to the **Divine truth** from the Lord's **Divine Human**, from which **Divine truth** is the **Celestial** of the **Spiritual**.

—². Nothing whatever of doctrine can proceed from the **Divine** itself, except through the **Divine Human**, that is, through the **Word**, which, in the supreme sense, is the **Divine truth** from the Lord's **Divine Human** . . .

5377^e. It is **Divine truth** to which the sun's light corresponds.

5400³. The light of Heaven . . . is **Divine truth** from the Lord . . .

5417. 'Joseph was ruler over the land'=that the **Celestial** of the **Spiritual**, or **truth from the Divine**, reigned in the **Natural** . . . The reason the **Celestial** of the **Spiritual** is **truth from the Divine**, is that the Lord's **internal Human** before it was fully glorified, as it was a receptacle of the **Divine** itself, was the **Celestial** of the **Spiritual** . . . This receptacle of the **Divine** is the same as **truth from the Divine**. (That Joseph is this truth, see 4723, 4727.) 5689².

5428. 'They did not recognize him'=that **truth from the Divine** did not appear in natural light not as yet illuminated by celestial light.

5459. Joseph represents the Lord as to **truth from the Divine**, which is the same as the **Celestial** of the **Spiritual** . . .

5482. **Truth from the Divine**, which is represented by Joseph, flows in through a medium into the good of faith, and, through this, into its truth . . .

5576⁴. 'Man does not live by bread alone, but by every utterance of the mouth of Jehovah'=in general, the **Divine truth** which proceeds from the Lord, thus all the truth of wisdom; in special, the **Word** . . .

5620⁰. 'The judgments of Jehovah'=**truth Divine**.

—¹. As the manna=the **truth Divine** which descends from the Lord through Heaven, it thus=the Lord Himself as to the **Divine Human** . . . For it is the Lord's **Divine Human** from which comes all **truth Divine**; yea, concerning which is all **truth Divine**.

—¹³. The delight of **truth Divine** as to the external sense is described by 'honey' . . .

—'. The roll' in Ezek., and 'the little book' in Revelation, =**truth Divine**. That in the external form this appears delightful, is signified by its taste being sweet as honey; for **truth Divine**, as the **Word**, is

delightful in the external form or in the literal sense . . . but not the internal sense . . .

5645^e. They now only ate with Joseph, and did not recognize him, by which is signified general conjunction, which is the first introduction; for at that time **truth from the Divine** flows in generally, and is not known; but when it is apperceived that **truth** flows in, there is a second conjunction, which is signified by Joseph's manifesting himself to his brethren.

5922³. See **GLORY** at this ref.

—⁴. 'The **Word**'=**Divine truth**; and as this proceeds from the Lord, it=the Lord Himself; hence 'glory' is predicated of **Divine truth**.

—⁵. The form in which the Lord was seen (at the transfiguration) presented the **Word** as it is in the internal sense, thus as the **Divine truth** is in Heaven; for the **Word** is **Divine truth** for the use of the Church . . . —⁷.

—⁸. The law, which is **Divine truth**, was promulgated from that mountain . . .

—⁹. The **Divine truth** was also represented by the resplendence as of a rainbow in the cloud round about the cherubim, and above them . . . The reason the **Divine truth** in the Heavens appears in glory . . .

—¹⁰. That the **Divine truth**, from which is all wisdom and intelligence, is 'glory.' Ill.

6032. From its first origin, spiritual light is **Divine truth** from the Lord's **Divine good** . . .

6115³. The most general universal by which all things are held together, is the Lord Himself, and that which holds them together is the **Divine truth** proceeding from Him . . .

6119². 'The rod of the mouth,' and 'the breath of the lips'=**Divine truth**, from which is judgment.

6148³. There are two things which proceed from the Lord, to wit, good and truth; **Divine good** was represented by the priests, and **Divine truth** by the kings . . .

—⁴. 'According to the manner of Melchizedek'=that He is both King and Priest, that is, in the supreme sense, that from Him there proceeds **Divine good** and **Divine truth** together. As a representative Church was instituted among the descendants of Jacob, the **Divine good** and the **Divine truth**, which proceed united from the Lord, were conjointly represented in one person . . . But on account of the idolatry which reigned among them, it was permitted that they should be separated, and the Lord as to **Divine truth** was represented by the kings, and as to **Divine good** by the priests . . . The reason these two were not to be separated, was that **Divine truth** separated from **Divine good** condemns everybody; whereas **Divine truth** united to **Divine good** saves; for, from **truth Divine** man is condemned to Hell; but from **Divine good** he is taken out thence and elevated into Heaven. Salvation is of mercy, thus from **Divine good**; but condemnation takes place when a man declines mercy, and thus rejects **Divine good** from himself, and is therefore left to judgment from **truth**.

6280³. The **Divine Human** which is in Heaven is the **Divine truth** which proceeds from Him, which is the light from Him as a Sun. As to His own essence, the

Lord is not **Divine truth**, for this is from Him as light from the Sun . . .

6373°. The **Divine truth** from Jehovah flowed in through Heaven into the human race; but as this did not suffice . . . the Lord made the Human in Himself **Divine**, in order that **Divine truth** might proceed from the Lord's **Divine Human** itself . . .

6377. 'He washes his raiment in wine'=that His Natural is **Divine truth** from His **Divine good**.

—⁹. As 'wine'=the good of love and of faith, in the supreme sense it=**the Divine truth** from the Lord's **Divine good**; for, from this, by influx, the man who receives has the good of love and of faith.

6419°. 'The wall' (of the New Jerusalem)=the **Divine truth** proceeding from the Lord.

6472. That which flows in from the Lord is the good of love and the truth of faith; for that which proceeds from the Lord is **Divine truth** in which is **Divine good**; but these are variously received with man.

6645°. The flame of that Sun is nothing but **Divine love**; and the light therefrom is the Holy of love, which is **Divine truth**.

6713. In (Ex.ii) it treats of **truth Divine** (Moses); its beginnings and successive states with the man of the Church.

6720°. The **Divine** which at that time flowed through Heaven was the **Divine truth**, or the **Divine law**, which Moses represented; and the **Divine** which flows through Heaven is **good**. Sig.

6723⁴. Hence the ark was most holy, because it represented the Lord's **Divine Human** as to the **Divine law**; for from the Lord's **Divine Human** there proceeds the **Divine law** or **Divine truth**, which is the same as 'the Word' in John . . .

6724². That around **truth Divine** there was good mixed with evils and falsities (Moses in the pitched ark). Ex. . . Unless this arcanum is known, it cannot possibly be known why around the **Divine truth** with man there are goods mixed with evils and falsities . . .

6726. They who are being initiated into **truth Divine** are first put among falsities (Moses laid in the flags).

6750°. That the Scientific was the first plane with the Lord when He made His Human **Divine truth**, or the **Divine law**, is signified by the Lord's being carried into Egypt when He was a little child.

6752. 'She called his name Moses'=the quality of the state at that time . . . The quality of the state which is signified, is the quality of the state of the law **Divine** in the beginning with the Lord, and the quality of the state of **truth Divine** in the beginning with the man who is being regenerated.

6753°. Until He became the **Divine law**, that is, the **Divine truth** itself . . .

6766°. In the supreme sense, it has treated of the beginnings of the law **Divine** in the Lord's Human; and it now treats of the progress of that law. But in the internal sense, it here treats of the progress of **Divine truth** with the man who is being regenerated . . .

6772. Here now begins the fifth state of the pro-

gression of the law **Divine** in the Lord's Human; and, in the relative sense, of the progression of **truth Divine** with the man who is being regenerated . . .

6832⁵. Thus 'a flame of fire'=the **Divine truth** which is in the Word, which is from the Lord's **Divine good**. —⁶, Ill.

—⁶. 'The voice of Jehovah'=the **Divine truth**.

— . In order to represent the **Divine truth** proceeding from the Lord's **Divine good**, it was commanded to make a candlestick of pure gold with seven lamps . . .

6880. When the Lord even as to the Human became **Divine being** . . . the **Divine truth**, which proceeds from the Lord's **Divine human** is **Divine manifesting** from **Divine being** . . . The **Divine Human** cannot communicate itself except through the **Divine truth**, which is the Holy Spirit. Sig. . . It appears to man as if the **Divine truth** were not of such a character as that anything could come forth by means of it; for it is believed that it is like a voice . . . But . . . the **Divine truth** proceeding from the Lord is the veriest reality, and is of such a character that all things have come forth from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe. Such is the **Divine truth**, which is called 'the Word, through which all things were made.'

6882. 'Moses'=the Lord as to the **Divine law**, that is, as to the **Divine truth**. The **Divine truth** is the manifesting from the **Divine Human**, because proceeding from Him.

—^e. This is the second instruction . . . which is, that the **Divine truth**, which is from Him, is to be received.

6905°. See GOD at this ref.

6945. The **Divine Human** cannot appear to anyone except through the **Divine truth** which proceeds from Him.

6948³. By the Lord's **Divine power** is here meant the **Divine truth** proceeding from the Lord; for in **Divine truth** there is power so that it is power itself. The **Divine truth** proceeding from the Lord inflows into every man, through his interiors into his exteriors even into the external Sensuous and into the Corporeal, and everywhere excites things corresponding in their order . . . But . . . the Sensuous, when in these evils only . . . when **Divine truth** flows in, cannot but turn it into falsity.

6971°. 'Voice'=**Divine truth**, thus the Word, and annunciation therefrom.

6982. The truth which proceeds immediately from the **Divine** cannot be heard by anyone, not even by an Angel. In order to be heard, the **Divine** must first become human, and it becomes human when it passes through the Heavens, and when it has passed through the Heavens it is presented in a human form, and becomes speech, which speech is uttered through Spirits, who, in that state, are called the Holy Spirit . . . In the supreme sense, this is meant by Moses, who represents the Lord as to **truth Divine**, saying that he was not a man of words . . .

6993. For from the Lord's **Divine Human** itself there

proceeds **Divine truth**, which is called 'the Holy Spirit;' and as when He was in the world, the Lord was **Divine truth**, He Himself taught the things of love and faith . . .

[A.] 6996. That the **Divine truth** proceeding from the Divine Human must be uttered mediately. Sig.

—². It is said **Divine speech**, but it is meant the **Divine truth** proceeding from the Lord's Divine Human. This being the case, it may be evident that the **Divine truth** proceeding from the Lord, in order to be heard and perceived, must pass to man through mediations; the last mediation is through a Spirit who is with the man, who flows either into his thought, or by means of a living voice.

—³. That the **Divine truth** immediately proceeding from the Lord cannot be heard or perceived (shown from correspondences) . . . And as the spiritual sense of the Word is not perceivable by man . . . what must be the case with the **Divine truth** immediately proceeding from the Divine of the Lord? which is infinitely above the angelic understanding, and is not perceivable in Heaven, except so far as it passes through Heaven, and thus puts on a form adequate to the perception of those who are there; which is effected by a wonderful influx.

6997. Moses represents the Lord when He was in the world as to **truth Divine**.

—⁷. From this it may be evident . . . what is the quality of **truth Divine** in its most general [form], to wit, that it is according to appearances . . . Hence the Word in the sense of the letter is according to things which appear; but still . . . in its inmost bosom it has stored up in it the **truth Divine** itself which proceeds immediately from the Lord . . .

6998. 'Moses' = the Lord as to the **Divine truth** which proceeds immediately from the Lord; and thence 'Aaron' = the **Divine truth** which proceeds mediately from the Lord, which truth is the doctrine of good and truth. That **truth** which Moses here represents is the **truth** which can neither be heard nor perceived by man; whereas the **truth** which Aaron represents is the **truth** which can be heard and perceived by man: hence Aaron is called 'a mouth,' and Moses 'his god.'

7000. 'He cometh forth to meet thee' = the reception . . . of **Divine truth**. . . The Angels and Spirits who receive the **Divine truth** proceeding from the Lord, and advance it further, are said 'to go forth to meet' when they are presented by the Lord prepared to receive.

7002^e. What is pleasant and delightful, and also affection . . . are in doctrine when a man applies it to himself, because in doctrine there is the **truth Divine** proceeding from the Lord; and in the **truth Divine** proceeding from the Lord there is love, thus what is pleasant and delightful.

7004². The case is this: From the Lord there proceeds **Divine truth** immediately and mediately; that which proceeds immediately is above all the understanding of the Angels; but that which proceeds mediately is adapted to the Angels and also to men; for it passes through Heaven, and thus puts on the angelic quality and the human quality. But into this **truth** the Lord also flows in immediately, and thus leads Angels and men both mediately and immediately . . . For the **Divine**

truth itself is the sole substantiality, the derivatives being nothing but the successive forms thence derived . . .

7005. 'I will be with thy mouth' = that **truth Divine** must proceed through the Divine Human from the Divine itself . . . which is the same thing as that the Holy Spirit proceeds from the Son, and the Son from the Father . . .

7010. 'Thou shalt be to him for a god' = the **Divine truth** which proceeds immediately from the Lord.

7014. When Moses was on mount Horeb with Jehovah . . . he represented the Lord as to **Divine truth**; but now, when with Jethro . . . he represents the Lord as to **truth from the Divine**. . . As the Lord put on the **Divine** successively, He first made Himself **truth from the Divine**, afterwards **Divine truth**, and at last **Divine good**. These were the steps of the Lord's glorification, which are here and elsewhere described in the internal sense.

7206. In the supreme sense, 'judgments' = **truths Divine**, which **truths** are nothing but the laws of order from the Lord's Divine Human . . . The laws of order, or the **truths** which proceed from the Lord . . . are what are called 'the Word by which all things were made' . . . for the Word is the **Divine truth** proceeding from the Divine good of the Lord's Divine Human. Hence it is that all things in the Spiritual World, and also in the natural world, relate to **truth**.

7268. 'I have made thee a god' = the **Divine truth**, or, what is the same, the **Divine law**, and also its power.

—^e. Aaron is here called 'his prophet' (or spokesman), and in a former place 'his mouth;' that is, one who utters in a way adapted to the understanding the **Divine truth** which proceeds immediately from the Lord . . .

7270. 'To speak' = the mediate influx of **Divine truth** into doctrine, that is, with one who is teaching; for the meaning is, that Moses, who is the **Divine truth**, should speak to Aaron what Jehovah commanded . . .

—². The **truth** which proceeds immediately from the Lord . . . cannot possibly be received by any finite living substance . . . Wherefore the Lord created successives, by which as media the **Divine truth** immediately proceeding could be communicated. But the first successive from this is too full of the Divine to be received by any . . . Therefore the Lord created another successive, by which the **Divine truth** immediately proceeding might be as to some part receptible: this successive is the **truth Divine** which is in Heaven. The first two are above the Heavens, and are as it were radiant belts from the flaming, and encompass the Sun . . .

—³. Influx is circumsituated according to these successions; for the **Divine truth** which proceeds immediately from the Divine good flows in successively; and on the way, or near each new successive, it becomes more general, thus more gross and dim, and it becomes slower, thus more sluggish and cold . . . But it is to be well known, that the **truth Divine** which inflows into the Third Heaven . . . inflows at the same time without successive formation down to the ultimates of order: and there, from the First, rules and provides each and all things also immediately: thus the successives are kept together in their order and connection.

7273². The order according to which (the evil) are explored, is the order of **truth Divine**, which is such that nothing at all is wanting. The order of **truth Divine** for the evil who are condemned differs from the order of **truth Divine** for the good who are saved. The difference is, that the order for the evil . . . is that of **truth Divine** separated from Divine good . . . But the order for the good . . . is that of **truth Divine** conjoined with Divine good . . .

7293⁶. The son whom the woman bore=the **Divine truth** at this day disclosed.

7337. Divine miracles proceed from **Divine truth** . . .

—². The **Divine truth** proceeding from the Lord has all power in it; hence it is that even in truths in the ultimate of order there is power . . .

7343. **Divine truth** flows in with all, but is varied with everyone according to the state and quality of his life; and hence it is that the infernals turn it into falsities.

—^e. 'The fountain'=the doctrine of **truth Divine**.

7381. 'Moses'=the internal law; and 'Aaron,' the external law; and the influx from the Divine takes place through what is internal into what is external. The internal law is the **truth Divine** itself such as it is in Heaven; and the external law is **truth Divine** such as it is on earth; thus the internal law is **truth** accommodated to the Angels; and the external law is **truth** accommodated to men . . . The **truth** accommodated to the Angels as to the greatest part is incomprehensible to men. Ex.

—⁴. The light which is from that Sun is **truth Divine**; and the heat . . . is good Divine: from these come forth the ideas of states with the Angels; a state of intelligence and faith from **truth Divine**, and a state of wisdom and love from good Divine.

7395. 'Have honour over me'=that **truth Divine** is to be trusted in.

7396⁶. The **Divine truth** which proceeds from the Lord introduces this order wherever it is received.

7436. 'Moses'=the **truth from the Divine** by means of which the Divine appears.

7463. 'Moses said [to Pharaoh], Behold, I go out from thee'=the removal of the appearance of **truth Divine** with them. . . As to the presence and the removal of **truth Divine** with the evil, it is to be known that sometimes **truth from the Divine** appears to them, and this through the presence of an Angel near them; but **truth from the Divine** does not flow in with them through the interiors, as with the good, for with them the interiors are closed; but it only affects their exteriors. When this is the case they are in fear, and thence in humiliation, for the presence of **truth from the Divine** dismays them . . . But when the **truth from the Divine** is removed, they return into their former state . . . This is meant by the appearance of **truth Divine**, and by its removal.

—². The reason the Divine law is the same as **truth Divine**, is that the law Divine signifies the Word, and thus **truth Divine**. Ill.

7498. 'Come to Pharaoh, and speak to him'=the appearance of **truth from the Divine** with those who are infesting.

7499. The Lord is called 'the Son of God' as to **Divine truth**; for **Divine truth** proceeds from Divine good as the Son from the Father, and is also said to be 'born.' (For) the Lord when in the world made His Human **Divine truth**; and He then called the Divine good which is Jehovah, His Father, because the **Divine truth** proceeds and is born from the Divine good. But after the Lord had fully glorified Himself . . . He made His Human Divine good . . . and from it the **Divine truth** itself proceeded from His Divine Human. This **Divine truth** is what is called 'the Holy Spirit,' and it is the Holy which proceeds from the Divine Human. 8127^e.

7519². The ashes being sprinkled toward heaven=the influx of Heaven . . . The reason Moses was to do this, and not Aaron, is that the **truth** proceeding immediately from the **Divine** presents this effect with the evil. . . The filthy things of cupidities with blasphemies . . . are excited when the **Divine truth** flows in, and Heaven approaches nearer.

7573. Thus **truth Divine** in Heaven is mild and gentle, but is terrible in Hell.

—². That 'the voices' which are thunders=truths **Divine**, which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell. Ill.

7678. 'Moses stretched out his rod over the land of Egypt'=the dominion of the power of **truth Divine** over the whole Natural of the infesters.

— Such power is there in the **Divine truth** which proceeds from the Divine good, that all things in the universe were created by it . . . Hence it is that miracles were performed by Moses, for Moses represents **Divine truth**. Most people believe that the Word or **Divine truth** is only speech from Jehovah, and a command that it is so to be done, and nothing further; but it is the essential itself from which and through which are all things. The being which proceeds from Him, and thence the manifesting of all things, is that which is meant by the **Divine truth**. From the Angels there proceeds a sphere of charity and faith which is sensibly perceived, and which also produces wonderful effects. From this, some idea may be formed about the **Divine truth** which proceeds from the Lord's Divine good. 8200^e.

7738^e. As (the infernals) are in a state of falsity from evil . . . they remove from themselves the **truth Divine** which is represented by Moses; therefore Pharaoh now says to Moses that he should go away from him, and that he should see his face no more . . .

7772. 'The man Moses was very great in the land of Egypt'=respect now for **truth Divine** . . . in the mind of the infesters.

7790. 'After it is so I will go forth'=that **truth Divine** will depart. . . (For) when they who have infested the upright are being damned, all **truth Divine** departs from them; for they are then in the state of their evil, and evil rejects and extinguishes all **truth Divine** . . .

7791. 'And he went out from Pharaoh in wrath of anger'=the divulsion of the presence of **truth Divine** from those who are to be damned. . . For when they

begin to feel aversion for truth Divine, to fear it, and at last to feel horror at its presence, they tear themselves away from it.

[A.] 7796. 'Moses and Aaron did all these prodigies before Pharaoh'=that these vastations, and thus the confirmations that they are in evil, were performed by truth from the Divine. . . (For) the prodigies were performed by the Divine by means of the truth proceeding from it, for all things performed by the Divine itself are performed by the truth proceeding from it: the Divine itself is the being of all things, and the truth proceeding from it is thence the manifesting of all things; and good itself, which is Divine being, produces all things by means of its truth.

— It is said that vastations are performed by means of truth from the Divine; but it is to be understood that Divine truth is not the cause; for what is Divine vastates no one, but an evil person vastates himself by setting himself against truth Divine, by extinguishing, rejecting, or perverting it. . .

7912. 'Moses called all the elders of Israel'=the enlightenment of the understanding of those who are of the Spiritual Church through the influx and presence of truth Divine.

7944. That those who are of the Spiritual Church will obey truth Divine. Sig.

7955. 'He called Moses and Aaron by night'=the afflux of truth from the Divine in that state. . . It is said truth from the Divine, and not truth Divine, because it is predicated of those who are in damnation.

8041^e. Information from the Divine through Divine truth. Sig.

8048. 'Moses said to the people'=instruction through truth Divine.

8068. 'That the law of Jehovah may be in thy mouth'=that Divine truth may be in everything which thence proceeds.

8127. 'Jehovah spake unto Moses, saying'=instruction by the Divine through Divine truth. . . The reason it is said through Divine truth, is that Moses, by whom Divine truth is represented, spoke to the people: the Divine itself does not immediately instruct men, but mediately through Divine truth. This is meant by . . . 'No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath displayed Him.' 'The only-begotten Son' means the Lord as to Divine truth.

8128. 'Speak to the Sons of Israel'=the influx of truth Divine with those who are of the Spiritual Church. . . (For) Moses=Divine truth; and Divine truth comes into perception and thought by influx.

8170. 'Moses said to the people'=elevation from a state of despair through truth Divine. . . It is said through truth Divine, because all elevation in a state of temptations is effected through truth Divine.

8182. 'Take thou thy rod'=the power of Divine truth.

8192. 'The Angel of God journeyed'=ordination by Divine truth.

—². The Lord Himself is called 'an Angel;'; hence

'Angels'=Divine truth; for the Divine truth proceeding from the Lord makes Heaven; consequently the Angels who constitute Heaven; for in proportion as they receive the Divine truth which is from the Lord they are Angels. . .

8197². The truth Divine proceeding from the Lord appears before the eyes of the Angels as light; but to those who are in falsities from evil it cannot appear as light, but as thick darkness. . .

8200. 'Moses stretched out his hand over the sea'=the dominion of the power of truth Divine over Hell. . . It is said the dominion of the power of truth Divine, because all Divine power exists through the truth which proceeds from the Lord. . . By means of Divine truth are ordained all things in Heaven and in Hell; thence is all order on earth also; all miracles are effected by means of it; in short, Divine truth has all power in it, so that it is power itself. . .

8241. Divine good is in the Lord; and Divine truth is from the Lord. Divine good stands to Divine truth as the fire of the sun to the light thence derived; light is not in the sun, but from the sun.

8267. 'My song is Jah'=that everything of faith and thence of glory is from the Divine truth which is from Him.

—². The reason 'Jah'=the Divine truth proceeding from the Lord's Divine Human, is that 'Jah' is from 'Jehovah;'; and it is called 'Jah' because it is not being, but manifesting from being; for the Divine truth is manifesting, but the Divine good being. Ill.

8281³. By 'the Lord,' in David, is meant the Lord as to Divine truth. . . for Divine truth has omnipotence from Divine good.

8302. By the Holy is meant the Divine truth proceeding from the Lord. (See HOLY.)

8309. Holiness is predicated of the Divine truth which proceeds from the Lord; and this Divine truth makes Heaven.

—^e. 'The sanctuary'=where there is Divine truth in which is Divine good.

8328^o. 'A place for Thee to dwell'=Heaven, where is the Divine truth proceeding from the Lord, for this makes Heaven.

— How the case is with the Divine truth which proceeds from the Lord, that in Heaven it is good (is thus): in the sun there is fire; but from the sun there proceeds light; this light has heat in it. . . In the spiritual sense, this light is the Divine truth: the heat is the good in the truth from Divine good.

8345. 'Moses made Israel journey from the Red Sea'=what is successive according to the order of truth Divine.

8404. '(They murmured) against Moses and against Aaron'=(grieving and complaint) against truth Divine.

8425. 'Moses and Aaron said. . .'=information from truth Divine.

8427. 'Glory,' in the supreme sense,=the Divine truth which proceeds from the Lord; and the Divine truth appears before the eyes of the Angels as the light and respicence from the Sun which is the Lord. . . Ill.

8437. 'Moses said to Aaron' = the influx of the truth Divine proceeding immediately from the Lord through the truth Divine proceeding mediately.

8443. 'The glory of Jehovah was seen in the cloud' = the Divine truth which is not so accommodated to perception, because it is above the appearances and fallacies of the senses . . .

—². See DEGREE at these refs. S641. S712. E.627⁵.

— . The appearing of the Lord is through Divine truth; and also is Divine truth.

8444. 'Jehovah spake to Moses, saying' = the truth which proceeds from the Divine of the Lord, in which is the presence of the Lord. . . The presence of the Lord in truth from the Divine is signified by Jehovah speaking with Moses out of the cloud wherein the glory of Jehovah was seen . . .

8463. 'Moses said to them' = information through truth from the Divine.

8483. 'Moses was inflamed with anger upon them' = that they turned truth Divine away from themselves.

8535. As the Word is truth Divine, thus the Lord . . .

— . That 'the testimony' = the Lord as to Divine truth . . .

8563. 'The people did chide with Moses' = grievous complaint against truth Divine.

8568¹. 'Streams of living water' = the Divine truth which is from the Lord alone.

8573. 'Moses cried to Jehovah' = intercession by Divine truth.

—³. The Divine truth which proceeds from the Lord intercedes in such a way continually, because it proceeds from Divine love; for when the Lord was in the world He was Divine truth . . .

8575. 'Yet a little and they will stone me' = that they are not far from offering violence to truth from the Divine.

8595. 'Moses said to Joshua' = Divine influx into truth fighting . . . 'Moses' = Divine truth, that is, the truth which proceeds immediately from the Lord; this truth, being purely Divine, inflows into truths of faith of every kind, and causes them to be truths. . . Against this (falsity), must fight the truth which is made fighting through the influx of Divine truth. The truth Divine itself which proceeds immediately from the Lord is not fighting, but is peaceful, for it is peace itself, seeing that it proceeds from the Divine good of the Lord's Divine love. But in order that it may be made fighting, it flows into such Angels as are in ardent zeal for truth and good . . . 8598².

—^e. 'A drawn sword in his hand' = truth Divine fighting in its power.

8598. 'Tomorrow I will stand upon the head of the hill' = the conjunction of truth Divine with the good of charity, and influx thence.

8603. 'Moses, Aaron, and Hur' = Divine truths in successive order. (For) 'Moses' = the Divine truth proceeding immediately from the Lord; 'Aaron,' the Divine truth proceeding mediately from the Lord; and 'Hur,' the Divine truth proceeding mediately through this again. Ex.

8604³. The Lord flows in with every man through the truth which is from Him; through this He gives life to man; for the light which is from the Lord is Divine truth. This Divine truth which is from the Lord inflows into the good with man, and through this draws the man to Himself . . .

8609. 'They took a stone' = truth Divine in the ultimate of order.

8625. The Lord is called 'King' from Divine truth. This, to wit, Divine truth, is involved in the name 'Christ.'

8645^e. Thus 'Moses' represents the Lord as to Divine truth, for from this is the Spiritual Kingdom.

8662. 'Moses went forth to meet his father-in-law' = the application of truth Divine to Divine good.

8685. 'Moses sat to judge the people' = the disposition (effected by) truth Divine with those who are of the Spiritual Church in the state before it is from good. . . The reason 'to judge' here = disposition, is that truth Divine does not judge anyone, but flows in and disposes so that it may be received.

8686. 'The people stood over Moses' = obedience then from truth Divine. . . The truth by which man is then led is the Word, for this is truth Divine.

8593. The people came to him alone, by which is signified that truth Divine was consulted in every thing.

8700². The Divine truth which proceeds from the Lord is that which makes order, and is order itself; hence everything which is according to Divine truth is possible, because it is according to order; and everything which is against Divine truth is impossible, because it is against order. Examps.

8701. The influx of truth Divine is immediate in the first state of a man while being regenerated, but both immediate and mediate in the second state, to wit, when he is regenerate. Ex. 8726².

8705. Mediation and intercession are of Divine truth, because this is the nearest to the Divine good which is the Lord Himself; (for) it proceeds immediately from Him.

—³. By 'the Son' is meant Divine truth . . . and mediation is effected through Divine truth; for through it there is given access to Divine good; for the Divine good cannot be approached, because it is like the fire of the sun, but the Divine truth can, because it is like the light thence derived . . .

8707^e. This light (of the internal eye) is from the Divine truth which proceeds immediately from the Lord.

8712. 'The princes of thousands' = the primary things which are in the first degree under the truth immediately from the Divine . . . because they were under Moses, by whom is represented truth Divine proceeding from Divine good, that is, from the Lord.

8717. 'Every great word they shall bring to thee' = that everything is from the truth immediately from the Divine . . . In the sense of the letter, it appears as if everything were to be brought to Divine truth; but as everything comes from the Lord through the truth

proceeding from Him . . . it does not signify to it, but from it.

[A. 8717]². The fact really is, that by the truth proceeding from Him the Lord rules all things down to the smallest particulars ; not as a king in the world, but as God in Heaven and in the universe . . . His disposition is immediate through the truth Divine from Himself, and is also mediate through Heaven . . .

8726. That the truth immediately from the Divine, through these (truths), might lead the man of the Church through good. Sig.

8731. 'Moses sent his father-in-law away' = the state of truth Divine accommodated. (For) when mediate truths are subordinated to the truth immediately from the Divine, there is an end of that state.

8748. It treats in what now follows (Ex.xix.etc.) of the revelation of truth Divine by the Lord out of Heaven ; and, in this chapter, of the preparation to receive it. 8786^e.

8760. 'Moses went up unto God' = the truth from the Divine which is below Heaven conjoining itself with the Divine truth which is in Heaven. 8828.

8761. 'And Jehovah called to him from the mount' = the union of the Divine good in Heaven with the Divine truth there.

8764³. When 'wings' are attributed to the Divine, by them is signified Divine truth to which belongs omnipotence. Ill.

—⁴. 'The sound of the wings as the sound of great waters' = the quality of Divine truth in Heaven ; in like manner 'its voice as the voice of wheels,' and 'as the voice of Shaddai ;' for 'sound' and 'voice' are attributed to Divine truth.

8768. 'Ye shall be unto Me a peculiar treasure . . . ' = that then Divine truth will be with them more than others. Ex.

8778. 'Moses' = truth from the Divine conjoined with truth Divine in Heaven, which is mediant . . .

8780. 'Jehovah said to Moses' = the influx of the Divine through truth from the Divine concerning revelation.

8781. 'Moses' = the truth from the Divine which is of the Spiritual Church.

8783. Truth Divine is not received by anyone unless it is accommodated to the apprehension, thus unless it appears in a natural form . . .

8787. 'Go unto the people' = conjunction ; as is evident from the representation of Moses now, which is the truth from the Divine that is below Heaven ; (and also because) the truth from the Divine . . . is the mediant of the Divine with those who are of the Church . . . Therefore by Moses is also represented the truth from the Divine below Heaven conjoined with the truth Divine in Heaven. 8805⁴.

8805. 'Moses went down from the mount to the people' = application and preparation through truth from the Divine to receive truths in good.

8813. 'Voices' which are the sound of thunder =

truths Divine ; and 'lightnings' = the flashing and resplendence of these truths, for truths Divine are resplendent and flash from the flaming of the light which is from the Sun of Heaven. Ill.

8814. 'The cloud' here, = truth Divine accommodated to the people from Jacob . . .

8815. The truth Divine itself in Heaven is signified by 'the voices and lightnings ;' but the heavenly or angelic truth which is adjoined to the Divine, and which is below or around, is signified by 'the voice of a trumpet.'

—². The Divine truth which passes through Heaven is also meant by the trumpets which the Angels sounded (Rev.viii.) Ill.

—^e. The truth Divine through the Heavens is such that it perfects the good, and destroys the evil. Sig. and Ex.

8816. 'The people in the camp' = those who were about to receive Divine truth.

8817. 'Moses made the people go forth to meet God' = the power of truth from the Divine to prepare them to receive the Divine.

8823. Truth Divine is revelation, and that which is manifested by the mediumship of Heaven is general relatively to the truth Divine itself in Heaven ; for it is outside or around.

8824. 'Moses spake, and God answered him in a voice' = through the influx of truth from the Divine in which was the Divine itself.

8834. 'Moses said unto Jehovah' = the thought of truth from the Divine. Ex.

8840. 'Away, get thee down' = the influx . . . of the Divine through truth from the Divine.

8841. 'And come up, thou and Aaron' = conjunction with truth from the Divine, internal and external.

8859. It treats in (Ex.xx.) of the truths Divine which are to be implanted in the good with those who are of the Lord's Spiritual Church. The ten commandments of the decalogue are these truths.

8861. 'God spake all these words, saying' = truths Divine for those in the Heavens and for those on earth . . . (8862,Ex.) For God speaks nothing but truths : hence truth Divine is called 'the Word ;' and 'the Word' is the Lord in John . . . because the Lord was the Divine truth itself while He was in the world, and afterwards when glorified He became Divine good, and then all Divine truth proceeds from Him. This Divine truth is light to the Angels, which light also it is that illumines our internal sight . . . From this it can be seen in what order truths follow, and that each and all things derive their origin from truths Divine, which are the internal beginnings of all things : the forms too in which they are derive their origin thence . . . For truth Divine is the veriest essentiality, and the sole substantiality through which all things exist.

8899. The commandments of the decalogue are also for those who are in Heaven . . . for the Divine truth which proceeds from the Lord flows through Heaven, and reaches down to men.

8914. The perception of truths Divine from good. Sig. and Ex. 8915.

8916. 'The mount' (Sinai)=Divine good united to Divine truth in Heaven; and 'smoking'=in the external form; (for) Divine truth or the Word in the internal form is like light and flame, but in the external form it is like a cloud and smoke, because truth Divine or the Word in the internal form is such as it is in Heaven . . . but in the external form is such as it is in the world . . . truth Divine or the Word in the internal form is its internal sense, and in the external form is its external or literal sense.

8917. 'The people saw, and were moved'=a tremor when Divine truths are being received.

8920². As to the truth in an accommodated form (here represented by Moses), it is to be known that when truth Divine descends through the Heavens to men, as the Word has descended, on the way it is accommodated to all both in the Heavens and on earth; but truth Divine is in a completely different form in the Heavens from what it is in the world; in the Heavens it is such as is the internal sense of the Word; in the world it is such as is its sense in the letter; nay, in the Heavens themselves it exists in diverse forms; in one form in the Third Heaven, in another in the Second, and in another in the First: the form of truth Divine, that is, its perception, thought, and utterance, in the Third Heaven, so far transcends that in the Second Heaven, that in the latter it cannot be apprehended, so Divine and super-eminent is it; for it contains innumerable things which cannot be uttered in the Second Heaven, consisting of mere changes of state as to the affections which are of love: and the form of truth Divine in the second Heaven, in like manner transcends that in the First Heaven; and still more the form of truth Divine in the world. . . From this it is evident, that unless truth Divine or the Word were to appear in an accommodated form, it could not be apprehended. . . Hence it is that truth Divine has been given to man such as is the Word in the letter. . .

8921. 'And let not God speak with us'=truth in a form not accommodated. . . For by Moses is signified the truth Divine below Heaven conjoined with the truth Divine in Heaven, thus mediant between the Lord and the people; and therefore truth Divine in an accommodated form. . . For by 'God' is here meant the Lord as to the Divine truth in Heaven, thus Divine truth itself.

8922. 'Lest we die'=that thus the life of Heaven would perish with them. . . That truth Divine in a form not accommodated has this effect, is evident from what is shown above; for truth in a form not accommodated such as it is in Heaven, transcends the apprehension, and that which transcends the apprehension is not received, and that which is not received does not flow into any faith, thus neither into the life of faith, which is the life of Heaven; and man is regenerated. . . through the truth Divine which is of faith. Refs.

8928. 'Moses drew near to the thick darkness where God was'=still the conjunction of the truth of spiritual good with truth Divine. (For) 'Moses'=the truth Divine below Heaven conjoined with the truth Divine in Heaven, and therefore mediant; thus the truth of spiritual good, for this is the truth Divine below

Heaven, in which is the Spiritual Church which is represented by the Sons of Israel: Moses represented this truth as the head of that Church. . . The 'thick darkness'=truth Divine relatively to those who are of the Spiritual Church; also relatively to that people of whom Moses was the leader. The reason truth Divine is thick darkness to both the latter and the former, is that they are not in any light as to truths Divine. . . The reason they of the Spiritual Church. . . are in obscurity, yea, in thick darkness as to truth Divine, is that they do not know from any internal perception. . . and he who is not in internal perception concerning truth Divine, is in thick darkness, or, what is the same, Divine truth is thick darkness to him. Examps.

8932. Divine truth and good itself is in internals, and it is also in externals; but in the latter Divine truth and good is in representative types.

8941². When truths are hatched from man's own intelligence, they are dominant over truths from the Divine, for the latter are applied to confirm the former; when yet the contrary ought to be the case, to wit, that truths from the Divine are to be dominant, and those from man's own intelligence subservient.

—⁶. The temple also was to be built of whole stones. . . for by the temple of the Lord was represented the Lord as to Divine truth. . . because Divine truth was taught there; wherefore, also, it was built of stones, (which)=Divine truth. (Therefore the meaning is) that religion is to be formed by truths from the Lord, thus from the Word, and not from man's own intelligence.

8988³. It is the Divine truth proceeding from the Lord which makes order in Heaven, so much so that it is order itself; wherefore, when a man or angel receives Divine truth from the Lord in good, there exists with him the order which is in the Heavens; and therefore he is a Heaven or Kingdom of the Lord in particular. . . And, what is an arcanum, the Angels appear in a human form entirely according to the truths which are with them in good. . . and the men of the Church the same as to their soul in Heaven: the very Divine truth proceeding from the Lord induces this. Sig.

—^e. By the internal sense, as by a key, are opened truths Divine such as are in Heaven. . .

9093⁵. The arcanum was, that Divine truths had been dissipated by the Jews; for the Lord was the Divine truth. . . His 'garments' represented truths in the external form; and His 'coat' in the internal. . .

9127⁶. The 'water' (out of the Lord's side)=external truth Divine, such as is the Word in the letter.

—^e. The truth Divine proceeding from the Lord in Heaven has innocence inmost in it, for it affects no others than those who are in innocence. Refs.

9144¹⁰. 'The King of the Jews'=truth Divine.

—¹¹. The reason the Lord, with the crown of thorns on His head, said, 'Behold the Man,' was that it=Behold Divine truth, such as it is at this day in the Church; for the Divine truth proceeding from the Lord in Heaven is man. . .

9160. Every Angel receives truths Divine in his own way. Sig and Refs.

9163. In the Spiritual World, each and all things are conjoined according to the reception of truth Divine

from the Lord, thus according to the reception of order . . .

[A.9163]⁴. 'To break the bones' = to destroy the truths from the Divine which are the last in order . . . 'A bone of Him was not broken' . . . because He was the Divine truth itself in both the first and the last of order.

9166³. These words (about swearing) involve that truths Divine are to be confirmed by the Lord, and not by man . . . 'To swear by Heaven' = by Divine truth, thus by the Lord there; for Heaven is not Heaven from the Angels regarded in themselves, but from the Divine truth proceeding from the Lord, thus from the Lord, in them. . . Hence it is that the Angels are truths Divine, because they are recipients of truth Divine from the Lord. Refs. . . 'God's throne' (also) = the Divine truth which proceeds from the Lord. And 'to swear by the earth' is by the Church, thus by the Divine truth there; for as Heaven is the Lord from the Divine truth which proceeds from Him, so also is the Church. . . 'A footstool' (also) = the truth Divine below Heaven, such as is the Word in the literal sense; for upon this rests the truth Divine in Heaven, such as is the Word in the internal sense. . . And 'to swear by Jerusalem' = by the doctrine . . . of truth Divine from the Word.

9167². 'God,' 'King,' and 'Master' = the Lord as to Divine truth.

— Here, He is called 'Lord' from Divine good; and 'Angel,' from Divine truth. Refs.

9198. The Lord is called 'the Bridegroom' and 'Husband' from Divine good; and His Kingdom and Church is called 'the wife' and 'bride' from the reception of the Divine truth which proceeds from Him.

—². 'No prophet is accepted in his own country' = that the Lord and the Divine truth which is from Him are less received and loved at heart within the Church than without it.

—³. 'Many widows were in Israel in the days of Elias' = the state at that time of the acknowledgment in the Church of truth Divine from the Word.

9199³. By 'the Comforter' is meant the Divine truth which the Lord was while in the world, and which proceeds from the Lord after He glorified His Human and went out of the world; therefore He said that He would send the Comforter, and that He would come Himself.

—⁴. That by 'the Comforter' is meant the Divine truth, Ill.

—⁵. That the Lord was Divine truth while He was in the world. Ill.

—⁶. And that the Divine truth proceeds from the Lord after He glorified His Human and went out of the world. Ill.

9212¹. That His garments became as the light = the Divine truth proceeding from Him; this also appears in Heaven as light. Refs.

9221. See BLASPHEME at these refs. 9222.

9267. The reason 'words' = truths, is that in the Original Language, 'word' means that which is something, and which really comes forth . . . From this too it is, that Divine truth is called 'the Word.'

9315⁴. That the Divine truth could not be revealed to men, except by Jehovah in a human form. Ill.

9327². All power in the Spiritual World is from truths from good, thus from the truths which proceed from the Lord; (for) the Lord disposes all things in Heaven, in Hell, and in the world, through the truths which are from Him; for the Divine truth proceeding from the Lord is that very reality — *ipsum* — through which all things have come forth, and through which they all subsist . . . From this it is evident, that the Angels have their power from the truth Divine which is from the Lord . . .

9336⁴. The Divine truth which proceeds from the Lord's Divine good disposes all things in Heaven into order; wherefore, this Divine truth in which there is good from the Lord, is order itself. (Refs.) . . . In order, therefore, for Heaven to come forth in a man, it is necessary that he should receive Divine truth in good from the Lord . . .

9338⁶. For Heaven is nothing but the Divine truth proceeding from the Lord's Divine good.

9358. In every other Earth, truth Divine is manifested orally through Spirits and Angels . . . but this is done within families . . . Wherefore the Divine truth thus revealed through Spirits and Angels is not carried far beyond the families; and unless a new revelation constantly follows, it is either perverted or perishes. It is different on our Earth, where truth Divine, which is the Word, remains perpetually in its integrity.

9372². In the Word there are a number who represent the Lord as to truth Divine, chief among whom are Moses, Elijah, Elisha, and John the Baptist . . .

—³. By the clothing or garment, when predicated of the Word, is signified the truth Divine therein in the ultimate form.

9382. 'Moses came and related to the people' = enlightenment and information by the Lord through the Divine truth which is from Him. (For) 'Moses' = the Lord as to the Word, thus as to Divine truth.

9389. 'Twelve pillars for the twelve tribes of Israel' = a representative of the Lord's Divine Human as to the truth Divine which is from Him in the whole complex.

9393. So long as truth Divine has not entered more interiorly (than the memory), it is indeed with man, but still is not implanted in the life and will . . . Hence it is evident what is meant by Divine truth being made of the life.

9395. The reason why by this half of the blood, which was sprinkled upon the altar, is signified the Divine truth proceeding from the Lord's Divine Human; and by the other half of the blood, which was sprinkled upon the people, is signified that Divine truth received by the man of the Church, is that a covenant was entered into, and by a covenant is signified conjunction, and the conjunction of the Lord with the man of the Church is effected when the Divine truth which proceeds from the Lord is received by man.

9396³. The reason Divine truth or the Word is a covenant or conjunction, is that it is the Divine from the

Lord, thus the Lord Himself; wherefore, when the Word is received by man, the Lord Himself is received.

—¹². 'To cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war'=the vastation of truth Divine in the Church as to all the understanding of it; and 'by the blood of the covenant to send forth the bound in the pit in which there was no water'=restoration through the Divine truth proceeding from the Lord's Divine Human.

9398². Divine truth does not proceed from the Divine itself, but from the Divine Human. Sig.

9399. To 'sprinkle the blood upon the people'=adaptation for reception by man. . . For the Divine truth which is from the Lord continually flows in with man, and makes his Intellectual; and (in fact), without the continual influx of the truth Divine proceeding from the Lord, man cannot perceive and understand anything whatever; for the Divine truth proceeding from the Lord is the light which illumines the mind of man, and makes the internal sight, which is the understanding; and as this light continually flows in, it adapts everyone to receive; but they who receive are they who are in the good of life; and they who do not receive are they who are in evil of life; nevertheless, the latter, like the former, are in the capacity of receiving and understanding; and also in the capacity of receiving in proportion as they desist from evils. These things are signified by the half of the blood which Moses sprinkled upon the people. (From experience.)

9400. The reason 'the blood of the covenant'=conjunction with Heaven and with earth, is that the Divine truth which proceeds from the Lord's Divine Human passes through the Heavens down to man, and on the way is accommodated to every Heaven, and at last to man himself: Divine truth in our Earth is the Word. . .

—². Hence it may be concluded for certain, that without the Word on this Earth. . . the human race would utterly perish; for that which makes the interior life of man is the influx of truth Divine from the Lord; for this is the light itself which illumines the sight of the internal man. . . and it is the heavenly heat which is in that light. . .

9405. The Word is the Divine truth proceeding from the Lord, and what proceeds from the Lord is the Lord Himself; wherefore, they who read the Word, and at the same time look to the Lord. . . are enlightened. . . This enlightenment is from the light of Heaven, which light is the Divine truth itself proceeding from the Lord. Refs. 9905²; Refs.

9406³. 'Footstool'=the Divine truth in ultimates. —⁴.

—⁵. Still, in this sense (of the letter), there is Divine truth such as it is in the Heavens. Sig.

—⁶. 'The man clothed in linen,' in the supreme sense,=the Lord; (and therefore he=) the Divine truth which is from Him; for the Divine truth which is from the Lord is the Lord Himself in Heaven and the Church. Truth Divine, or the Lord in ultimates, is meant by 'his arms and feet as the brightness of burnished brass'; also, by 'the voice of his words as the voice of a multitude.'

—⁷. The successive states of the Church on this Earth as to the reception of the truth Divine proceeding from the Lord, are also meant by the statue seen by Nebuchadnezzar.

9407. 'The work of a sapphire'=the quality of the literal sense of the Word, when the internal sense. . . thus when the Divine truth proceeding from the Lord, such as it is in Heaven, shines through: for the Word is the Divine truth proceeding from the Lord, which, in its own origin, is Divine; and in its progress through the Heavens, in the inmost Heaven is celestial, in the middle one is spiritual, in the ultimate one is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter.

—⁹. The Nazarites=the Lord as to the Divine Natural, thence also the Divine truth proceeding from Him in ultimates, which is the Word in the sense of the letter; for the hair. . . =truth in ultimates.

—¹⁰. 'The throne upon which was the appearance of a man'=the Divine truth from the Lord's Divine good.

—¹¹. The reason all things of the Word are translucent from the Lord, is that the Divine truth which is from the Lord is the sole thing—*unicum*—from which are all things; for that which is the first is the sole thing in the derivatives, since they are and come forth from it; and the Divine truth is the Lord. . . That the Divine truth is the Lord Himself, is evident from this, that whatever proceeds from anyone is himself. . .

—¹³. (Such) may believe that the Divine truth proceeding from the Lord is as the speech which proceeds from a man; but it is not speech, but the Divine filling the Heavens, as the light and heat from the sun fill the world. . . This may be illustrated by the spheres which proceed from the Angels. . . But the Divine sphere, which proceeds from the Lord, which is called Divine truth, is universal. . .

—¹⁴. This light, which is the Divine truth proceeding from the Lord, was described by the ancients by means of radiant circles of a golden colour around the head and body of God.

9408. The angelic Heaven is said to shine through, when truth Divine shines through; for the universal Heaven is nothing but a receptacle of truth Divine; for each Angel is the reception of it in particular. . . From this, Heaven is called 'the habitation of God,' and also 'the throne of God;' because by 'a habitation' is signified truth Divine proceeding from the Lord received in the inmost Heaven, which relatively is good; and by 'a throne' is signified truth Divine from the Lord received in the middle Heaven. . .

9410⁵. The omnipotence of the Divine truth which is from the Lord, is described in many places in the Word; and also in. . . 'they overcame him by the blood of the Lamb, and by the Word of their testimony: 'the blood of the Lamb'=the Divine truth proceeding from the Lord's Divine Human; and 'the Word of their testimony' =truth Divine received. 9503².

9419⁶. Such is the influx of Divine truth, that it does not fall into a human idea, unless it is enlightened by the Lord. . .

9420. 'Mount Sinai,' which is here called 'the mount

of God'=the law or **Divine truth** which is from the Lord . . . and 'the mount of God'=the **Divine truth** from the **Divine good** of the Lord's **Divine love**. Ill.

[A.]9429⁴. Here 'the glory of the Lord,' and 'the glory of God'=**Divine truth**; and 'the glory of men'=falsity.

— The **Divine truth** proceeding from His **Divine Human** is described in this whole chapter (Is.lx.); and is called 'light,' 'honour,' and 'glory.'

—⁵. 'The light of the gentiles'=the **Divine truth** which is from Him.

9430². All who are in Heaven are instructed by the Lord from the **truth Divine** which is with man, thus from the Word. Ex. . . The Word in the letter is **Divine truth** in the ultimate of order; in like manner the man of the Church, with whom is **Divine truth**, as to his Natural and Sensuous . . . They are as a house and its foundation; the house itself is Heaven, and the **Divine truth** there is such as is the Word as to its internal sense; and the foundation is the world, and the **Divine truth** there such as is the Word in the external sense. As a house rests on its foundation, so does Heaven upon the Church, and therefore the **Divine truth** in Heaven upon the **Divine truth** on earth. . . This is why it is always provided by the Lord that there should be a Church on earth, where **Divine truth** is in its ultimate.

9433. The **Divine truth** which is from the Lord can never appear to anyone in the very beam in which it is . . . for his Intellectual would be quite blinded by the light of the truth, and his Voluntary would be quite extinguished by the fire of the good, thus the whole of his life would be annihilated; hence it is that **Divine truth** is accommodated to the apprehension of everyone, and is as it were veiled over by a cloud, even with the Angels. Ill.

—⁶. 'A bound that they may not pass over'=the ultimate of **truth Divine** in which interior things cease, and upon which they subsist and rest as a foundation.

9434. 'The aspect of the glory of Jehovah was as a devouring fire on the head of the mount to the eyes of the sons of Israel'=**Divine truth** in Heaven itself resplendent from the good of love, but hurting and devastating with those who are in its external separated from the internal.

9468³. The Word is the **Divine truth** proceeding from the Lord's **Divine good**; and it appears as a flaming light in the inmost Heaven, and as a bright white light in the middle one.

9493. 'Thou shall cast for it four rings of gold'= **Divine truth** conjoined with **Divine good**, which is everywhere round about.

9498. 'Thou shalt bring the staves into the rings'=the power of the **Divine sphere**; (for) the rings=**Divine truth** conjoined with **Divine good** which is everywhere round about, thus the **Divine sphere**. . . For the **Divine truth** proceeding from the Lord's **Divine good** is not to be conceived of as speech and its influx into the ear, but as a sphere from the Sun, which, by degrees, as it recedes from the Sun, decreases in ardour and resplendence, and at last is so tempered that it is accommodated to the reception of the Angels. Within this sphere,

but far from the Sun . . . is the angelic Heaven. This sphere also extends itself . . . down into Hell; but they . . . turn it into what is contrary.

9503. 'Thou shalt give to the ark the testimony'=the **Divine truth**, which is the Lord in Heaven. . . The reason **Divine truth** is the Lord in Heaven, is that the Lord is good itself and truth itself, for both proceed from Him, and what proceeds from Him is Himself. Hence it is that the Lord is Heaven; for the **Divine truth** which is from Him, and is received by the Angels, makes Heaven. Hence it is that the more perfectly the Angels receive the **Divine truth** which is from the Lord, thus the Lord, the more perfect human forms they are . . . The reason the Angels are human forms, is that the **Divine** in Heaven is the Lord, and they who receive **Divine truth** in good from Him are His images.

9534. 'Thou shalt make for it a closure of a span round about'=conjunction there with **truth from the Divine**. Ex.

9548. See CANDLESTICK at these refs. 9549, 9684. —². —³.

—⁵. 'A lamp'=the **Divine truth** which is from the Lord.

9569. 'The seven lamps'=the holy spiritual things thence. . . For the **Divine truth** which is from the Lord, through which come faith, intelligence, and wisdom, is the Spiritual . . . The reason the lamps were seven in number, was that the **Divine truth** . . . is what is called 'holy,' because it proceeds from the **Divine good** of the Lord's **Divine love**, which is what sanctifies.

9684². The light in the Heavens is the **Divine truth** proceeding from the Lord's **Divine Human**, which when received by the Angels of the Spiritual Kingdom, is called the truth of faith from the good of charity. . . **Divine good** becomes spiritual good through the reception of **Divine truth** as of the light from the moon.

—⁴. That the light from the Lord as a Sun and Moon is the **Divine truth** proceeding from His **Divine Human**. Refs.

—⁵. The difference between the Celestial and the Spiritual Kingdom as to the reception of **Divine truth** . . . is as that between the light from the sun and from the moon . . .

9714². 'The temple' was a representative of the Lord as to His **Divine truth**, thus as to Heaven, for the **Divine truth** proceeding from the Lord makes Heaven . . .

9804. Aaron's garments=**the Divine Spiritual**, which is the **Divine truth** proceeding (from **Divine good**). Tr.

9806. 'Cause Aaron thy brother to approach unto thee'=the conjunction of **Divine truth** with **Divine good** in the Lord's **Divine Human**. (For) Moses=**the Lord** as to **Divine truth** . . . For the Lord had first made His **Human Divine truth**, and afterwards **Divine good**. Aaron was chosen to fill the priestly office because he was the brother of Moses; for thus there was simultaneously represented the brotherhood of **Divine truth** and of **Divine good** in Heaven.

9807. 'And his sons'=**Divine truth** proceeding from **Divine good**.

9809⁴. **Divine truths** fighting at that time. Sig.

—⁵. 'The Lord at thy right hand' = the **Divine truth** at that time from Him, by which is omnipotence.

9810. The **Divine Celestial** is the **Divine** of the Lord in the inmost Heaven; the Angels there are called **Celestial Angels**, and are receptions of the **Divine truth** in their Voluntary part; the **Divine truth** proceeding from the Lord when received in that part is called **celestial good**, but when received in the intellectual part it is called **spiritual good**.

9811. 'Nadab and Abihu' = the **Divine Spiritual** thence; (for) the sons of Aaron = the **Divine truth** proceeding from the **Divine good**. The **Divine Spiritual** is the **Divine truth** proceeding from the **Divine Celestial**, thus the **Divine good** received in the **Second Heaven**. This is represented by the two firstborn sons of Aaron, because this proceeds and is as it were born from the **celestial good** which is in the inmost Heaven, as a son from a father.

9814. 'The raiment' (of the Lord when transfigured) = the **Divine Spiritual**, or the **Divine truth** which is from Him.

9815. 'For glory and for beauty—*decus*' = to present the **Divine truth** such as it is in the **Spiritual Kingdom** adjoined to the **Celestial Kingdom** in its internal and external form. 9950.

9818. 'Whom I have filled with the spirit of wisdom' = those on whom **Divine truth** is inscribed. Ex.

—³. 'Spirit,' when said of the Lord, = the **Divine truth** proceeding from His **Divine good**. Ill.

—¹⁴. 'The streams of living water which shall flow forth from his belly' = **truths Divine**.

— The reason it is said that 'the Holy Spirit was not yet, because Jesus was not yet glorified,' is that when the Lord was in the world, He Himself taught **Divine truth**, but when He was glorified, which was after His resurrection, He taught it through Angels and Spirits.

—¹⁵. Breathing = the life of faith; therefore the Lord's 'breathing on' (His disciples) = the capacity bestowed of perceiving **Divine truths**, and thus of receiving that life.

—¹⁹. 'The spirit of Jehovah' = the **Divine truth**, and thus heavenly life for the man who receives it. Ill.

—²¹. 'The spirit of judgment' = **Divine truth**; for judgment is predicated of truth.

—²². 'The spirit of holiness,' here, = the Lord as to **Divine truth**, thus the **Divine truth** which is from the Lord.

— 'The testimony of Jesus' = the **Divine truth** which is from Him and about Him.

—²³. 'To make His Angels Spirits' = receptions of **Divine truth**.

—²⁴. 'Lamps' = **Divine truths**.

9820. 'To sanctify him' = thus a representative of the **Divine truth** in that Kingdom. (For) 'to be sanctified' = to be imbued with **Divine truth** by the Lord; for the **Divine truth** proceeding from the Lord is what is called in the Word 'holy.' Ill.

9822. 'These are the garments which they shall make' = **Divine truths** in the **Spiritual Kingdom** in their order.

. . . This Kingdom is called the **Spiritual Kingdom** from the **Divine truths** there . . . And as the garments of Aaron represented this Kingdom, and these garments were the ephod, the robe, and the coat, the **Divine truths** there in their order are signified by them.

9823. 'The breastplate' = **Divine truth** shining forth from **Divine good** . . . here, in the ultimates progressively from the inmosts in the Heavens. Ex. . . The twelve precious stones correspond to **Divine truths** thence derived. . . 'Judgment' also = the **Divine truth** proceeding from the Lord's **Divine good**. 9857. 9863². 9905.

9824. 'And the ephod' = the **Divine truth** there in the external form in which the interior things cease. Ex.

9835. 'And the robe' = the **Divine truth** there in the internal form. Ex. 9911.

9826. 'The chequered coat' = the **Divine truth** there inmostly proceeding immediately from the **Divine Celestial**. 9942.

9905³. 'Urim' means 'fire shining;' and 'thummim,' 'the shining forth thence;' 'fire shining' = the **Divine truth** from the **Divine good** of the Lord's **Divine love**; and 'the shining forth' = this **truth** in ultimates, thus in effect . . .

—⁴. 'Judgment' = **Divine truth** in doctrine and life.

— With those who are in truths from good . . . there is such a shining forth, by means of which **Divine truth** from Heaven is revealed in the natural man with those who are being enlightened from the Word . . .

9912^e. 'The robe' = **Divine truth** in the internal form in the **Spiritual Kingdom**, which is the same as the good of charity.

9917². 'The fringes' = **Divine truths** in ultimates, such as are the truths of the Word in the sense of the letter; and they are said 'to fill the temple' when they fill the Church. (The same is also signified by 'the smoke filling the tabernacle, and the temple'.)

9926. 'The voice,' when said of Aaron, by whom is represented the Lord, = **Divine truth**; for 'the voice' = the announcement of it; and as it = the announcement, it is with those who are in the Heavens and on earth; for **Divine truth** fills all things of Heaven, and makes all things of the Church. Such an announcement was represented by 'the voice' of the golden bells when Aaron went in to the Holy before Jehovah, and when he went out.

—². That 'voice' = the **Divine truth** which is heard and perceived in the Heavens and on earth. Ill.

9930. Enlightenment in the Heavens is wisdom and intelligence from the **Divine truth** proceeding from the Lord as a Sun, for this enlightens their interiors.

—⁴. 'A lamp' = **Divine truth** from which is intelligence.

—⁸. 'Beauty—*decus*' = the **Divine truth** of the Church.

—⁹. 'Glory' = the intelligence which is of **Divine truth**.

9942³. When the **Celestial Church** fell, which took place through reasonings from scientifics about truths **Divine**, which is signified by the serpent that persuaded . . .

[A. 9942]¹³. His coat not being divided = that **Divine truth** spiritual proximately proceeding from **Divine truth** celestial could not be dissipated, because this **truth** is the internal truth of the Word, such as is with the Angels in Heaven.

9946. 'For the sons of Aaron' = the **Divine truths** proceeding from the Lord's Divine good in the Heavens. . . . The reason it = in the Heavens is that the Divine of the Lord in the Heavens is what is represented by the priesthood of Aaron and his sons; the Divine good in the Heavens, by the priesthood of Aaron, and the **Divine truth** from the Divine good there, by the priesthood of his sons.

9954². When stones were anointed with oil, they represented truths from good, and, in the supreme sense, the **Divine truth** proceeding from the Lord's Divine good, thus the Lord Himself, who is therefore 'the stone of Israel.'

—⁹. The reason they anointed the prophets, was that the prophets represented the Lord as to the doctrine of **Divine truth**, thus as to the Word, for this is the doctrine of **Divine truth**.

—¹⁰. The reason they anointed the kings, was that they might represent the Lord as to judgment from **Divine truth**; wherefore, by 'kings' in the Word are signified truths Divine.

—¹⁷. An assault upon **Divine truth** by falsities and evils. Sig.

9960⁶. 'Sons of deliciousnesses' = truths Divine.

—⁷. 'The Angel of the Church' = truth Divine there.

9964. The worship representative of the Lord as to Divine good [was] at the altar; and the worship representative of the Lord as to **Divine truth** [was] in the Tent of the assembly. . . . Heaven and the Church are receptacles of the **Divine truth** proceeding from the Lord. The **Divine truth** proceeding from the Lord is the **truth** proceeding from the good of His love, and is implanted where this good also is received.

9987. In an eminent sense, 'the Word' = **Divine truth**, because everything that really comes forth, or that is anything, is from **Divine truth**. Ill.

9995. All the truths and goods which are in the Heavens are from the **Divine truth** proceeding from the Lord's Divine good. This **Divine truth** received by the Angels in the Celestial Kingdom is called celestial good, but as received by the Angels in the Spiritual Kingdom it is called spiritual good; for however the **Divine truth** proceeding from the Lord's Divine good is called **truth**, still it is good. The reason it is called **truth**, is that it appears in the Heavens . . . as light . . . But the heat in that light . . . causes it to be good.

10001. 'The Tent of the assembly' represented the Lord as to **Divine truth**.

10013. 'The coats for the sons of Aaron' = the **Divine truth** proceeding from the Divine Spiritual.

10019. 'The filling of their hands' = inauguration to represent the Divine power of the Lord through **Divine truth** from Divine good. 10076. 10101. 10106⁶.

—⁶. 'The light of faces' = **Divine truth** from Divine good.

10026. 'Blood' in the Word = the **Divine truth** pro-

ceeding from the Lord's Divine good; and through this **truth** all purification is effected; for **truth** teaches man what is good . . .

10027^e. The reason the blood was first to be put upon the horns of the altar, was that there might be represented the very power of **Divine truth** from Divine good; for all things are effected through the power of **Divine truth** from Divine good.

10061. ('The blood on the ear') = the whole perceptivity of the **Divine truth** proceeding from the Lord's Divine good in the Heavens.

10067⁵. The blood from the second ram being sprinkled upon the altar round about, and the taking of that blood and of the oil of anointing, and sprinkling it upon Aaron and his garments = the union of the **Divine truth** with the Divine good, and of the Divine good with the **Divine truth** in the Lord's Divine Human. . . . But the areanum hidden here is, that there was a reciprocal union of the Divine good and the **Divine truth**; thus of the Divine itself which is called 'the Father,' and of the **Divine truth** which is 'the Son.'

10076⁵. He first made His Human **Divine truth**, and, by degrees, the Divine good of love; and afterwards, from the Divine good of the Divine love, He acts in Heaven and the world, and gives life to them, which is effected through the **Divine truth** which proceeds from the Divine good of the Divine love of His Divine Human; for from it the Heavens have come forth, and from it they perpetually come forth . . .

10090. Communication with those who are in **truths Divine**. Sig.

—². **Divine truth** is received by those who are in the Spiritual Kingdom; and Divine good by those who are in the Celestial Kingdom. Sig.

10093. **Divine truth** is acknowledged in the Spiritual Kingdom, but in the Celestial Kingdom it is perceived. The reason is, that **Divine truth** in the Spiritual Kingdom is received in the intellectual part, but in the Celestial Kingdom in the voluntary part.

—³. As the Levites represented the **Divine truths** in Heaven and the Church which are of service to Divine good, they were given to Aaron in place of all the firstborn . . .

10099⁵. This opening and consequent elevation (of the interiors) is effected through **truths Divine**, which are the vessels recipient of the good of love from the Divine. . . . And there is no opening with the man who does not receive **truths Divine**, which takes place if he is in evil.

10149. 'He shall be sanctified in My glory' = what is receptive of **Divine truth** from the Lord.

10182². In the Heavens all power is from the **Divine truth** proceeding from the Lord's Divine good; hence the Angels have power, for they are receptions of **Divine truth** from the Lord.

—³. The power of **Divine truth** is also meant by 'the voice of Jehovah.' Ill.

—⁴. The power of **Divine truth** is also meant by 'the Word.' . . . Therefore, the Lord, when in the world, first made Himself **Divine truth** . . . The reason the Lord then made Himself **Divine truth**, was that He might fight against all the Hells . . . Refs.

10196. 'The testimony'=the Lord as to the Word, thus as to the Divine truth.

10240². 'The spirit' (as distinguished from 'water')=the Divine truth which flows in from the Lord through the internal of man into his external or Natural, whence the man who is being regenerated has the life of faith.

10243². 'The linen cloth' with which the Lord was girded, and with which He wiped=the Divine truth proceeding from Him. —³.

10258³. 'Thy God hath anointed thee . . . with myrrh, aloes, and cassia, all thy garments'=the Divine truths from Divine good which the Lord put on as to His Human. The anointing was a representative of the Divine good in the Lord's Divine Human; hence 'myrrh, aloes, and cassia'=the Divine truths in their order proceeding from the Divine good which was in Him; hence 'the garments'=His Divine Human; for whether you say the Lord's Divine Human, or the Divine truth, it is the same, since the Lord when in the world was the Divine truth itself, and when He went out of the world, He made Himself Divine good, from which is Divine truth. 10730.

10287. (To put the ointment on a stranger)=the conjunction of Divine truth with those who do not acknowledge the Lord. This conjunction is profanation; for profanation is the conjunction of Divine truth with falsities from evil . . .

10330. 'I have filled him with the spirit of God'=influx and enlightenment from the Divine truth which is from the Lord's Divine good. Ex.

10336³. 'To write the law upon the heart'=to impart Divine truth to the will; and when this takes place, Divine truth is no longer taken out of the memory, but is perceived from the good of love itself . . .

10355⁶. The Lord is the Word itself, since the Word is Divine truth, and Divine truth is the Lord in Heaven, because from the Lord; wherefore they who love Divine truth for the sake of Divine truth, love the Lord; and with those who love the Lord, Heaven flows in and enlightens; whereas they who love Divine truth for the sake of honours and gain as ends, turn themselves from the Lord to themselves and the world, wherefore with them influx and enlightenment are impossible. 10552². —³.

10376. 'Tables of stone written with the finger of God'=the Divine truth there from the Lord Himself. . . 'Stone'=Divine truth in ultimates . . . and Divine truth in ultimates is the sense of the letter of the Word in which is the internal sense.

10400. 'As for this man Moses . . . we know not what is become of him'=that it is utterly unknown what other Divine truth there is in the Word . . . except what stands forth in the sense of the letter.

10422. 'They have suddenly departed from the way which I commanded them'=that they have removed themselves from Divine truth.

10452². The Heavens subsist by means of the Divine truth, and without it they would not be . . . In order, therefore, that the Heavens may subsist, and, from conjunction with them, the human race, the Word has

been provided by the Lord, in which there is Divine truth for Angels and for men.

10493. 'Fill ye your hand to-day to Jehovah'=what is communicative and receptive of Divine truth in the Heavens.

10495. 'To give a blessing upon you to-day'=the reception of Divine truth from the Word, and through it conjunction with the Lord.

10508. 'Mine Angel shall go before thee'=that still the Divine truth will lead.

10557. 'His minister Joshua the son of Nun, a boy, removed not himself from the midst of the tent'=Divine truth ministering meanwhile in the holy things of the Church and of worship in the place of Moses. 'Joshua the minister of Moses'=Divine truth ministering in the place of Moses. . . For Moses now begins to represent the head of the Israelitish nation; wherefore, lest the series in the internal sense should be broken, Joshua remained in the tent when Moses was absent; for by 'Joshua' is represented Divine truth as to another function: as Divine truth fighting; Divine truth surveying and apperceiving; and here, Divine truth ministering, in the absence of Moses.

10565⁶. 'Way'=truth; here, Divine truth leading.

10574. 'Make me see Thy glory'=the apperception of internal Divine truth in what is external.

—². To receive the internal of the Church, is to receive Divine truth from Heaven, and through it heavenly love.

—⁵. That 'glory,' and 'light'=the Divine truth proceeding from the Lord. Ill.

—¹². 'Cloud,' here, =Divine truth as it is in the light of the world, thus such as it is with men; and 'glory,' Divine truth such as it is in the light of Heaven, thus such as it is with the Angels.

—¹⁴. 'Cloud'=the Divine presence; and where there is the Divine presence there is the Divine truth, for the Divine does not appear without it, since He is in it, and is it.

10577. That the Divine truth and good will be revealed to those who receive. Sig.

10579⁷. The Lord is above the Heavens, for He is the Sun of Heaven; but still He is present in the Heavens, being the Divine truth there, and the Divine truth proceeding from the Lord as a Sun is the Lord in Heaven, on which account the Divine truth there is His 'face.'

10605. 'Be ready for the morning, and thou shalt come up to mount Sinai'=a new rising of the revelation of Divine truth. . . 'Mount Sinai'=Heaven where is the Divine truth, thus whence there is revelation.

10607. 'There shall not anyone come up with thee'=that the Israelitish nation could not be in Divine truth. . . (For) 'mount Sinai'=Heaven whence is the revelation of Divine truth . . . and 'Moses'=the external of the Church, of worship, and of the Word, which receives Divine truth, and through which internal Divine truth shines. —³. Ex.

10608. 'There shall not anyone be seen in the whole mountain'=that they are altogether removed from it . . . (For) 'the mountain,' here mount Horeb=Heaven in

the whole complex, thus also the **Divine truth**; for whether you say Heaven, or the **Divine truth**, it is the same; for the Angels of whom Heaven consists are receptions of the **Divine truth**. The whole extent of that mountain was called Horeb, and the higher mountain in the middle of it was called mount Sinai; hence by 'Horeb' is signified Heaven, or, what is the same, the **Divine truth** in the whole complex; its internal by 'mount Sinai,' and its external, by the mountainous part around.

[A.] 10656. 'Seven days thou shalt eat unleavened things' = a holy state then and the appropriation of **Divine truth** purified from evil and from the falsities of evil.

10688. 'The ten words' = all **truths Divine** therein.

H. 1 (m). That 'a trumpet' = the **Divine truth** in Heaven, and revealed from Heaven. Refs.

13. The **Divine** proceeding from the Lord is called in Heaven the **Divine truth**. This **Divine truth** inflows into Heaven from the Lord, from His **Divine love**. The **Divine love** and the **Divine truth** thence derived are like the fire of the sun and the light thence . . . Hence it is evident, that the **Divine truth** proceeding from the Lord's **Divine love** is in its essence **Divine good** conjoined with **Divine truth** . . .

19. That love to the Lord and love towards the neighbour comprehend all **truths Divine** in them. Sig.

25. See **CELESTIAL KINGDOM** at this ref.

33. The interiors are opened by the reception of **Divine good** and **Divine truth**. They who are affected with **Divine truths**, and admit them immediately into the life, thus into the will and thence into act, are in the Third Heaven . . . But they who do not admit them immediately into the will, but into the memory and thence into the understanding, and from that will and do them, are in the Second Heaven.

127. That which proceeds from the Lord as a Sun, in the Heavens is called the **Divine truth**; yet in its essence it is **Divine good** united to **Divine truth**. From this the Angels have light and heat; from **Divine truth** they have light, and from **Divine good** they have heat.

128. The reason the **Divine truth** is light to the Angels, is that the Angels are spiritual . . . and it is the **Divine truth** from which the Angels have understanding; and understanding is their internal sight, which inflows into their external sight and produces it. . . (Therefore) the light in Heaven is varied according to the reception of the **Divine truth** from the Lord . . .

129. As the Lord in the Heavens is the **Divine truth**, and the **Divine truth** there is light, the Lord is called 'the light.' Ill.

137. That all things have been made and created through the **Divine truth**, will now be explained. In Heaven, **Divine truth** has all power, and without it there is none at all. All the Angels are called 'powers' from **Divine truth**, and they are powers in proportion as they are receptions or receptacles of it. . . A thousand enemies there cannot endure a single ray of the light of Heaven, which is **Divine truth**. As the Angels are Angels from the reception of the **Divine truth**, it follows that the whole of Heaven is from no other source . . .

That there is such great power in the **Divine truth** cannot be believed by those who have no other idea about **truth** than as of thought or discourse . . . But in the **Divine truth** there is power in itself, and such power, that by it Heaven has been created, and the world has been created, together with everything that is in them. That there is such power in the **Divine truth**, may be illustrated by two comparisons, namely, by the power of truth and good in man, and by the power of the light and heat from the sun. Ex. . . From these things it is evident how it is to be understood that all things have been made 'by the Word.' 231. ~~231.~~

140. As the Lord as a Sun is **Divine love**, and **Divine love** is **Divine good** itself, the **Divine** which proceeds from Him, which is His **Divine** in Heaven, for the sake of distinction is called the **Divine truth**, although it is **Divine good** united to **Divine truth**. It is this **Divine truth** which is called the Holy proceeding from Him.

250². From this it is evident, that to speak with the Angels of Heaven is granted only to those whose interiors have been opened through **Divine truths** even to the Lord; for into these the Lord inflows with a man. . . The reason **Divine truths** open the interiors of a man, is that man is so created, that as to the internal man he is an image of Heaven, and as to the external an image of the world; and the internal man is not opened except through the **Divine truth** proceeding from the Lord, because it is the light of Heaven and the life of Heaven.

270². As the interiors of the Angels of the Third Heaven are open to the third degree, **Divine truths** are as it were inscribed on them; for the interiors of the third degree are more in the form of Heaven than those of the second and first degree, and the form of Heaven is from the **Divine truth**, thus according to the **Divine wisdom**. Hence it is that **Divine truths** appear to be as it were inscribed on these Angels, or as it were implanted and innate. As soon, therefore, as they hear genuine **Divine truths**, they acknowledge and perceive them, and afterwards as it were see them inwardly within themselves. (They therefore) never reason about **Divine truths** . . .

—³. But the Angels of the First Heaven have not **Divine truths** so inscribed on their interiors, because with them only the first degree of life is open; they, therefore, reason about them . . .

271. The Angels of the inmost Heaven do not lay up **Divine truths** in the memory, thus neither do they make knowledge of them; but as soon as they hear them they perceive them and commit them to life; hence it is that **Divine truths** are permanent with them as it were inscribed . . . But the Angels of the ultimate Heaven first lay up **Divine truths** in the memory, and store them up for knowledge, and take them out thence, and perfect their understanding by means of them, and, without any interior perception as to whether they are **truths**, will them, and commit them to life. Thus they are in comparative obscurity.

—^e. Love to the Lord in the Third Heaven is to will and do **Divine truth**; for **Divine truth** is the Lord in Heaven.

280². (They who are in the Third Heaven) are the

very innocences of Heaven; for more than all others they love to be led by the Lord, as little children by their father; wherefore also the **Divine truth** which they hear either immediately from the Lord or mediately through the Word and preachings, they receive at once into the will, and do it.

347. They who are affected and delighted with the truth itself, are affected and delighted with the light of Heaven; and they who are affected and delighted with the light of Heaven, are also affected and delighted with **Divine truth**, yea, with the Lord Himself; for the light of Heaven is **Divine truth**, and **Divine truth** is the Lord in Heaven.

—². He who loves **Divine truths** for the sake of his own glory, regards himself in **Divine truth**, and not the Lord . . .

459. The human form of every man after death is beautiful in proportion as he has loved **Divine truths** and lived according to them . . . But they who have loved **Divine truths** more exteriorly, and have thus lived more exteriorly according to them, are less beautiful.

488⁴. They who have applied truths **Divine** to their own loves, and have thus falsified them, love unrighteous things . . .

489². They who from interior affection have loved **Divine truths** and the Word . . . in the other life dwell in the light, in lofty places . . .

522. **Divine** means are what are called **Divine truths** . . . 523.

532². Hence they who love themselves and the world above all things, at heart deny **Divine truths**, because with them the higher things of the mind are closed; and if they speak about them from the memory they do not understand them.

N. 25. That the light of Heaven, which is **Divine truth** united to **Divine good** . . . Refs.

— That **Divine truth** there is light, and **Divine good** heat. Refs.

— That the **Divine truth** proceeding from the Lord's **Divine good** forms and orders the angelic Heaven. Refs.

— That the **Divine good** united to the **Divine truth** which is in the Heavens, is called **Divine truth**. Ref.

—². That the **Divine truth** proceeding from the Lord is the only real thing. Refs.

— That by means of the **Divine truth** all things have been made and created. Refs.

—³. That of itself the Rational of man cannot perceive **Divine truth**. Refs.

303. That the Lord's Human was **Divine truth** while He was in the world. Gen.art.

— That the Lord made His Human **Divine truth** from the **Divine good** which was in Him, while He was in the world. Refs.

— That the Lord then disposed with Himself all things into the heavenly form, which is according to **Divine truth**. Refs.

J. 28 (i). That the Lord is the Word, because He is the **Divine truth** in Heaven. Refs.

38. I have been told from Heaven that there is still

good with some, but that it cannot be called spiritual good, but natural good, because **Divine truths** are in obscurity, and **Divine truths** introduce to charity; for they teach it, and regard it as the end in view . . . The **Divine truths** from which come the doctrines of the Churches, regard faith alone . . . and these cannot make a man spiritual . . .

—². In proportion as a man . . . becomes external, spiritual light is darkened with him, even until he does not see **Divine truth** from the truth itself, that is, from the light of Heaven; for the light of Heaven is **Divine truth**; but only from natural light . . . which sees **Divine truth** as it were in the night . . .

W. H. 1². 'His eyes as a flame of fire' = the **Divine truth** from the **Divine good** of His **Divine love**.

L. 51. That by 'spirit,' where said of the Lord, is meant in special the life of His wisdom, which is the **Divine Truth**. Gen.art.

—³. After the Glorification . . . the Lord was the **Divine wisdom** itself and the **Divine Truth** itself, thus the Holy Spirit.

51a^o. 'A dove' is the representative of purification and regeneration through **Divine truth**.

S. 1. That the Holy Scripture or the Word is the **Divine truth** itself. Gen.art.

37. That **Divine truth** in the sense of the letter of the Word is in its fulness, in its holiness, and in its power. Gen.art.

41. Such being the Word in the sense of the letter, it follows that those who are in **Divine truths** . . . while in enlightenment from the Lord they read the Word, see **Divine truths** in natural light; for the light of Heaven . . . inflows into natural light . . . and causes them to see and acknowledge **Divine truths**, where they stand forth, and where they lie concealed. These flow in with some along with the light of Heaven; sometimes when they are not aware of it.

44. 'The garments' of the priesthood or of holiness represented the **Divine truth** from the **Divine good**; and 'the ephod' represented **Divine truth** in its ultimate, thus the Word in the sense of the letter . . . Thence the twelve precious stones . . . represented **Divine truths** from **Divine good** in the whole complex.

57. The reason enlightenment exists with those who love truths because they are truths, and make them of use for life, is that they are in the Lord and the Lord in them; for the Lord is His own **Divine truth**; and when this is loved because it is **Divine truth**, and it is loved when it is made of use, the Lord is in it with the man. Sig.

98. That the Lord came into the world in order to fulfil all things of the Word, and thereby become the **Divine truth** or the Word in ultimates also. Gen.art.

99. All the Churches which existed before His Advent were representative Churches, which were not able to see **Divine truth** except as in shade; but after the Advent of the Lord into the world, a Church was instituted by Him which sees **Divine truth** in the light . . .

W. 57. The Angels are Angels . . . from conjunction with God Man; (which) is according to the reception of **Divine good** and **Divine truth**, which are God, and

appear to proceed from Him, although they are in Him ; and the reception is according to the laws of order, which are **Divine Truths** . . . By this they have a reception of **Divine good** and **Divine truth** as from themselves.

[W.] 221². As, through the assumption of the natural Human, the Lord made Himself the **Divine truth** in ultimates, He is called 'the Word' . . . and the **Divine truth** in ultimates is the Word as to the sense of the letter ; this He made Himself by the fulfilment of all things of the Word about Himself in Moses and the Prophets.

427². They who are in celestial love have wisdom inscribed on their life . . . which is the reason why they do not speak about **Divine truths**, but do them. Whereas they who are in spiritual love have wisdom inscribed on their memory, wherefore they speak about **Divine truths**, and do them from beginnings or principles in the memory.

P. 231². The second kind of profanation is committed by those who understand and acknowledge **Divine truths**, and yet live contrary to them. Ex.

—³. He who confirms evil loves, does violence to **Divine goods** ; he who confirms false principles, does violence to **Divine truths**.

R. 6. See WORD at this ref.

14. 'And from the seven Spirits who are in sight of the throne'=from the universal Heaven, where the Lord is in His **Divine truth**, and where His **Divine truth** is received.

16. 'He is the faithful Witness'=that He is the **Divine truth** itself. E.27,Ex.

25. 'Every eye shall see Him'=that all will acknowledge Him who from affection are in the understanding of **Divine truth**.

26. 'To pierce Jesus Christ'=to destroy His **Divine truth** in the Word. This also is meant by one of the soldiers piercing His side . . . 'The blood and water'= **Divine truth** spiritual and natural, thus the Word in its spiritual and its natural sense . . .

37. 'I heard behind me a great voice as of a trumpet'=manifest perception of **Divine truth** revealed from Heaven. E.55.

45. 'Clothed with a robe-talaris'=the **Divine** proceeding which is **Divine truth**. E.64.

50. 'His voice as the voice of many waters'=**Divine truth** natural. (= **Divine truth** in ultimates. E.71.)

157. Spiritual life is not of worship alone . . . within there must be **Divine truths** from the Word ; and when the man lives them, there is life in the worship. The reason is, that the external derives its quality from the internals . . .

—². They were rejected, and when they asked why, they were answered, that they were utterly indifferent to **Divine truths** ; and yet life not according to **Divine truths** is not a life such as that of those in Heaven : and they who are not in the life of Heaven cannot endure the light of Heaven, which is the **Divine truth** proceeding from the Lord as a Sun . . .

173. 'These things saith He that is Holy, He that is True'=the Lord as to the **Divine truth**.

174. 'He that hath the key of David' . . . By 'David' is meant the Lord as to the **Divine truth**. E.205.

193. 'I will write upon him the name of My God'=that the **Divine truth** will be written in their hearts.

195. 'Which cometh down out of Heaven from My God'=which will be from the Lord's **Divine truth**, such as it is in Heaven.

223³. The conjunction of the Lord with man is through His **Divine truth** ; and this in man is of the Lord, thus is the Lord, and not at all of man . . . The man indeed feels it as his ; yet it is not his ; for it is not united to Him, but adjoined.

237. 'There were seven lamps of fire before the throne, which are the seven Spirits of God'=a New Church thence in Heaven and on earth from the Lord through the **Divine truth** proceeding from Him.

241. 'The first animal was like a lion'=the **Divine truth** of the Word as to power. Ex. and Ill. E.278.

242. 'The second animal was like a calf'=the **Divine truth** of the Word as to affection.

243. 'The third animal had a face like a man'=the **Divine truth** of the Word as to wisdom.

244. 'And the fourth animal was like a flying eagle'=the **Divine truth** of the Word as to Knowledges and thence understanding.

258. 'I saw a mighty Angel proclaiming with a great voice'=the **Divine truth** from the Lord flowing in deeply into the thought of Angels and men, and investigation.

272. 'The seven Spirits of God sent forth into all the earth'=that from (the **Divine wisdom**) is the **Divine truth** in the universal world where there is any religion.

296. 'I heard one of the animals saying, as with a voice of thunder'=[exploration] according to the **Divine truth** of the Word.

367. 'Palms in their hands'=confession from **Divine truths**. (For 'palms'= **Divine truths** ; (for) palmtrees = **Divine truth** in ultimates, which is the **Divine truth** of the sense of the letter of the Word. Ill.

414. 'Light,' in general, = the **Divine truth**, which is the truth from the Word ; 'the light of the sun'= **Divine truth** spiritual ; and 'the light of the moon and stars'= **Divine truth** natural ; both from the Word. The **Divine truth** in the spiritual sense is like the light of the sun in the day time ; and the **Divine truth** in the natural sense is like the light of the moon and stars in the night time.

511. 'Great fear fell upon them that saw them'= commotion of mind and consternation on account of **Divine truths** . . . For **Divine truths** have this effect with the evil . . .

614. 'I heard a voice from Heaven as the voice of many waters'=the Lord speaking through the New Heaven from **Divine truths**.

643. 'Having upon his head a golden crown, and in his hand a sharp sickle'=the **Divine wisdom** from His **Divine love**, and the **Divine truth** of the Word. 647.

649. 'And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and

gather the clusters of the vine of the earth' = the Lord's operation from the good of His love through the **Divine truth** of His Word into the works of charity and faith among the men of the Christian Church.

920. 'The nations which are being saved shall walk in the light of it' = that all who are in the good of life and believe in the Lord, will there live according to **Divine truths**, and will see them inwardly within themselves, as the eye sees objects.

—². All they who are in celestial good . . . have **Divine truths** inscribed on their life; wherefore they live righteously according to them, and also see them inwardly within themselves, as the eye sees objects . . .

B. 117. Jehovah God Himself . . . as to the **Divine truth**, which is the Word, and which was God with God, descended and assumed the Human . . . And afterwards in His Human He united the **Divine truth** to the **Divine good** . . . T. 3. Can. Redeemer ii.

— . It is the same at this day; wherefore, unless the Lord comes again into the world in the **Divine truth**, which is the Word, no one can be saved. T. 3.

T. 85. That Jehovah God descended as the **Divine truth**, which is the Word, and yet did not separate the **Divine good**. Gen. art.

— . 'The reason why by 'the Word,' here, is meant the **Divine truth**, is that the Word which is in the Church is the **Divine truth** itself; for it is dictated by Jehovah Himself, and that which is dictated by Jehovah is purely **Divine truth** . . . But as it passed through the Heavens down to the world, it became accommodated to the Angels in Heaven and also to men in the world. From this there is in the Word a spiritual sense in which **Divine truth** is in the light, and a natural sense in which **Divine truth** is in the shade.

—². Nor is anything but the **Divine truth** meant by 'the Messiah,' or 'Christ,' 'the Son of Man,' or 'the Comforter the Holy Spirit.'

—³. That the Lord in the world was the **Divine truth**. III.

86. The reason why Jehovah God descended into the world as the **Divine truth**, was that He might perform the work of redemption . . . To subjugate the Hells, etc., **Divine good** does not avail, but **Divine truth** from **Divine good**. Regarded in itself, **Divine good** is like the round hilt of a sword . . . but **Divine truth** from **Divine good** is like a sharp sword. . . Moreover, all the strength, all the virtue, and all the power of God, are of the **Divine truth** from the **Divine good** . . . 224³.

87². An Angel who is in **Divine truths** from the Lord, although as to the body weak as an infant, can put to flight, pursue to Hell, and thrust into the caverns there, a troop of infernal Spirits who appear . . . like giants. . . They who are in **Divine truths** from the Lord in that world are like lions, although as to their bodies they have no more strength than sheep. It is the same with men who are in **Divine truths** from the Lord, when acting against evils and falsities . . . The reason there is such strength in **Divine truth**, is that God is good itself and truth itself, and He created the universe through the **Divine truth** . . .

124². The combat of the Lord with the Hells . . . was

a spiritual combat, which is of **Divine truth** from **Divine good**, which was the very vital principle of the Lord; no one in Hell can resist the influx of this through the medium of sight. There is such power in it, that the infernal Genii flee away at the mere perception of it . . . Sig. 224³.

—^e. All (the great convulsions at the Last Judgment of 1757) were effected by the Lord alone through the power of **Divine truth** from **Divine good**.

139². That the Lord is the **Divine truth** itself, or the **Divine Truth** . . .

142. These are the virtues . . . which the Lord operates with those who believe in Him and accommodate themselves . . . and this is done through the **Divine truth**, and with Christians through the Word . . . For the Lord is the **Divine truth** itself, and whatever proceeds from Him is the **Divine truth**; but the **Divine truth** from good is to be understood . . . Through **Divine truth** from good, that is, through faith from charity, man is reformed and regenerated . . .

144^e. To regenerate through the **Divine truth** which is of faith. Sig.

224. The reason man was made through the **Divine truth**, is that all things of man relate to understanding and will, the understanding is a receptacle of **Divine truth**, and the will of **Divine good**; thus the human mind . . . is nothing else than a form of **Divine truth** and **Divine good** spiritually and naturally organized; the the human brain is this form . . .

—⁴. Hence it is evident that the power of the **Divine truth** is inexpressible; and as the Word . . . is the containant of **Divine truth** in three degrees, it is evident that it is this which is meant in John i. 3, 10.

—^e. (Therefore,) the Church which is in **Divine truths** from the Lord prevails over the Hells. (Sig. by the keys given to Peter.) For 'a Rock' everywhere in the Word = the Lord as to the **Divine truth**.

D. 2604. That **Divine Truths** are to be confirmed by philosophy, not the reverse. Examp.

477². The **Divine truth** proceeding from the Lord induces the human form, not only on the universal Heaven, but also on every Angel there; for the **Divine truth** in its own form is man: hence the correspondence of all things of the Heavens with man.

5363. All places, wherever situated (there), are appearances of **Divine truth** in ultimates. **Divine truth** in ultimates appears in such forms as those of nature; and all places receive **Divine truth** variously . . . Wherefore, if the evil who have been cast into Hell . . . put out their heads or arms, they fall into the **Divine truth** from the **Divine good** there, which they cannot at all endure.

5630^e. They wanted to betake themselves to their arts and wiles; but I said that this avails nothing, because we were speaking from truth **Divine**; and they are aware that he who attacks truth **Divine** attacks the **Divine** itself, and that in the other life no one dares anything against truth **Divine**.

5908. That **Divine truths** are of such a character that they are not perceived except by one who is enlightened. Shown by experience.

E. 36. See CLOUD at this ref.

55. The reason "a trumpet" = Divine truth to be revealed from Heaven, is that Divine truth is sometimes so heard when it flows down through the Heavens with a man . . . But it is thus heard only at first with those through whom Divine truth in the ultimate sense is to be revealed . . . Afterwards it is heard as a human voice.

63³. Divine truth is the all of faith and love to the Lord.

118. As they know . . . that all their intelligence . . . is from the Lord, and love it to be so, Divine truth continually flows in from the Lord, from which is all intelligence and wisdom, which they receive in proportion as they are affected with it.

—⁴. 'Abraham's bosom' = the Divine truth which is in Heaven ; for they who are in it are in the Lord.

151⁴. As all Divine truth proceeds from the Lord's Divine Human, and is His Divine in the Heavens, by 'the Word' is signified the Divine truth . . .

179⁷. 'The waters going forth from under the threshold of the house towards the east' = the Divine truth proceeding from Him, and flowing in with those who . . . are in the good of love to Him. . . That 'everything lived whither the river came' = that they have life from the Divine truth. 518¹¹. 629⁸.

183. By 'the spirit' is meant the Divine which proceeds from Him, which in a general term is called the Divine truth.

196. He who deduces life from any other source than the Divine which proceeds from the Lord, which in Heaven is called the Divine truth, and appears there as light, is much mistaken.

198. All intelligence and wisdom are from Divine truths, according to the perception and reception of them in the life . . .

—². The light of Heaven, which is Divine truth, can enter into man through no other way than the way of his spirit . . . and a man's spirit is such as is his life.

205⁴. David is called 'My servant,' because . . . the Divine truth proceeding is of service and ministers to the Divine good from which it proceeds.

219. 'Him that overcometh will I make a pillar in the temple of My God' = that those who persevere shall be in Divine truth in Heaven. . . 'A pillar' = Divine truth supporting ; (for) 'the temple' = Heaven, and Heaven is Heaven from the Divine truth which proceeds from the Lord ; (for) the Angels are Angels in proportion as they receive the Divine truth which proceeds from the Lord, wherefore 'Angels' = Divine truths. The Divine truths which support are in general lower truths, because these support the higher ones ; for there are Divine truths lower and higher, as there are Heavens lower and higher ; there are degrees of them.

228. 'Witness,' when said of the Lord, = the Divine truth which is from Him . . . The Divine truth proceeding from the Lord is called 'a witness,' because it is His Divine in Heaven and the Church, in which He is, and which is Himself there ; for it proceeds from His Divine

Human, and fills the whole Heaven, and forms and makes it : hence it is that Heaven in the whole complex relates to one man. As this is the source and character of the Divine truth, it is called 'a witness ;' for it witnesses concerning the Lord's Divine Human, and manifests it with all who receive the Divine truth from Him . . .

—². That the Divine truth is from the Lord, is meant by 'he shall not speak from himself, but shall receive of Mine and announce it unto you.'

—⁴. That the Lord was the Divine truth itself while He was in the world, He Himself teaches in John : 'I am the Way, the Truth, and the Life ;' 'for them I sanctify Myself, that they also may be sanctified in the truth.' 'Holy' is said of the Divine truth ; and 'to be sanctified,' of those who receive it.

269. 'There was a rainbow round about the throne in sight like unto an emerald' = the appearance of the Divine truth in the Heavens around the Lord ; (for) 'a rainbow like unto an emerald' = the appearance of the Divine truth in its circumference ; for 'a rainbow round about the throne' = the Divine truth round about.

273. 'Out of the throne proceeded lightnings, and thunderings, and voices' = the enlightenment, understanding, and perception of the Divine truth in the Heavens from the Lord. III.

274. 'There were seven lamps of fire burning before the throne, which are the seven spirits of God' = the Divine truth itself united to the Divine good proceeding from the Lord's Divine love . . . (for) 'lamps' = truths, and 'seven lamps,' all truth in the complex, which is the Divine truth.

283⁶. 'To cover under the wing' = to guard through the Divine truth, which is the Divine Spiritual.

—⁸. 'The light' with which Jehovah 'covers' Himself = the Divine truth in the Heavens, which is called 'His garment,' because it proceeds from Him as a Sun, and thus is outside of or around Him.

—'. 'He stretcheth out the heavens as a curtain' = to fill with the Divine truth, and, through it, to fill with intelligence Heaven and those who are there.

—¹³. 'The wings of the cherubs' = the Divine Spiritual, which is the Divine truth instructing, regenerating, and protecting.

—¹⁴. As by the wings of the cherubs and their determinations is signified the Divine truth heard and received from the Lord . . .

285². 'The fringes which filled the temple' = the Divine truth proceeding from the Lord in the ultimates of Heaven and in the Church . . . That it is the Divine truth which fills all things, is signified by, 'The whole earth is full of His glory.'

286. The infinite is predicated of His being, which is the Divine good of His Divine love ; and the eternal of His manifesting from that being, which is the Divine truth of His Divine Wisdom : these two are Divine in themselves. From these two the universe is created, wherefore all things in it relate to good and truth. . . Hence it is that it is here said 'Lord God ;' for 'Lord' = the Divine good of the Divine love ; and 'God,' the Divine truth of the Divine wisdom. Refs.

288⁹. 'Gird Thy sword upon Thy thigh' = the **Divine truth** fighting from the **Divine good**.

294¹⁵. 'The spirit of God' = the **Divine truth** proceeding from the **Lord**; 'moving over the faces of the waters' = enlightenment; 'there was light' = the reception of the **Divine truth**.

—¹⁶. That 'creation' = reformation and the establishment of the **Church**, which is effected through the **Divine truth** that proceeds from the **Lord**, is evident (from **John i.**) By 'the **Word**,' there, is meant the **Lord** as to the **Divine truth**; that all things were created through the **Divine truth**, is meant by 'all things were made by him, and without him was not anything made that was made,' and 'the world was made by him.' And as by 'the **Word**' is meant the **Lord** as to the **Divine truth**, it is said that 'in him was life, and the life was the light of men; that was the true light:' 'the light' = the **Divine truth**; and 'the life,' all intelligence and wisdom from the **Divine truth** . . . The presence of the **Lord** with everyone with His **Divine truth**, from which there are life and light, is meant by, 'the light shineth in the darkness,' and 'lighteth every man that cometh into the world.'

297⁹. They who receive the **Divine truth** in good are saved; but they who receive the **Divine truth**, which is 'the **Word**,' not in good, are not saved, since all **Divine truth** is in good, and not elsewhere; wherefore, they who do not receive it in good reject it and deny it, if not openly, still tacitly, and if not with the lips, still with the heart; for their heart is evil, and evil rejects. To receive the **Divine truth** in good, is to receive it in the good of charity; for they who are in this, receive.

329⁷. As the **Divine truth**, through which there is conjunction, proceeds from the **Lord**, the **Lord** was seen by them having under His feet as it were the work of a sapphire stone, (which) = that the **Divine truth** is such in ultimates; the **Divine truth** in ultimates is the **Divine truth** in the sense of the letter. 'The work of a sapphire stone' = its translucence from the **Divine truth** in the internal sense.

333. 'We shall reign upon the earth' = the power which belongs to the **Lord** alone through the **Divine truth** united to the **Divine good**, and the power and wisdom thence derived to those who are of the **Lord's** Spiritual and Celestial Kingdom.

395. 'White robes were given to every one of them' = the **Divine truth** from the **Lord** with them, and protection.

—². (For) 'the white robes' which were given them = the presence of the **Lord** with the **Divine truth** around them, and the **Lord** through the **Divine truth** protects His own; for He encompasses them with a sphere of light, which is the source of these white robes; and when they are thus encompassed, they can no longer be infested by evil Spirits. . . This also takes place with those who are elevated into Heaven by the **Lord**; for they are then clothed with white garments, which is a sign that they are then in the **Divine truth**, and thus in safety. **Ill.**

409¹⁰. That to receive the **Divine truth** in doctrine and in life is to be free. **Sig.**

411². The light of Heaven, which is the **Divine truth** united to the **Divine good**, and from the influx and presence of which the evil are tortured who cast themselves down. **Sig.** . . (For) as the interiors of their minds . . . are turned into a quarter opposite to that of goods and truths **Divine**, therefore, when the **Divine truth** flows in, and endeavours to retroact the interiors of their minds, and thus lead them into Heaven—for the **Divine truth** proceeding from the **Lord** does this wherever it flows in—and they do not want to recede from the delights of their own loves, they thus suffer torture, which ceases when they come into the Hells where the like loves reign.

—⁴. 'It became a great rock, and filled the whole earth' = that through the **Divine truth** the **Lord** will have dominion over Heaven and the **Church**. . . Whether you say the **Lord**, or the **Divine truth**, it is the same, since all the **Divine truth** is from Him, and therefore He Himself is in it.

—⁵. That 'a rock' = the **Lord** as to the **Divine truth**. **Ill.**

—¹¹. 'The house founded upon a rock' = the **Church** and the man of the **Church** who has founded his doctrine and life upon the **Divine truth** which is from the **Lord**, thus upon those things which are in the **Word**. Therefore (these words =) those who are in truths from good from the **Lord**. It is said those who are in truths from good, since the **Divine truth** is not received by anyone except the man who is in good. . .

419³. 'The wind' or 'breath' of **Jehovah** = the **Divine truth**; and 'the four winds,' the **Divine truth** united to **Divine good**. **Ill.**

—⁵. 'The Holy Spirit' = the **Divine truth** proceeding from the **Lord**, from which comes spiritual life. That they were to teach this from the **Lord**, is signified by, 'As the **Father** hath sent Me, so send I you;' for the **Lord** was the **Divine truth** itself while He was in the world, which He taught from His **Divine good** that was in Him from conception. . .

—⁶. As man is regenerated through a life according to the **Divine truth**; and as all the **Divine truth** through which man is regenerated proceeds from the **Lord**, and flows in with him while he is not aware, it is said, 'The wind bloweth whither it listeth, and thou hearest its voice, but knowest not whence it cometh and whither it goeth.'

422³. Spiritual light, or the **Divine truth**, also (that is, as well as the heat) flows in directly from the east into the west, and likewise flows in on both sides; but with this difference: that the **Divine truth** which flows in from the east into the west is in its essence the good of love, whereas that which flows in on both sides is in its essence the truth from that good; hence they who dwell in the south and in the north, which quarters are both at the side, are in the light of truth. . .

448³. The **Divine** proceeding from the **Lord** is **Divine good** united to **Divine truth**. All in Heaven who receive **Divine good** more than **Divine truth** constitute the **Celestial Kingdom**; but all who receive **Divine truth** more than **Divine good** constitute the **Spiritual Kingdom**. (Yet) the **Divine good**, which, from reception, is called the **Divine Celestial**, and the **Divine truth**, which, from

reception, is called the Divine Spiritual, proceed so united that they are not two but one.

[E.] 464. 'Saying, Amen' = the Lord as to the Divine truth from the Divine good.

465. 'Blessing, glory, and wisdom' = that these are from the Divine truth which proceeds from the Lord in the three Heavens. . . The reception of the Divine truth in the first Heaven is called 'blessing'; the reception of the Divine truth in the Second Heaven is called 'glory'; and the reception of the Divine truth in the Third Heaven is called 'wisdom.'

469. 'Amen' = the Divine truth from the Lord; but here, confirmation from the Divine. . . Confirmation from the Divine, is that this is the Divine truth, and thus that it is so; for when anyone speaks Divine truth from the heart the Lord confirms it.

483. 'And shall lead them to living fountains of waters' = in Divine truths. Ill.

502³. 'The law' promulgated from Sinai = the Divine truth; 'the voice of a trumpet' = the deflux of it from Heaven and manifestation; 'the voice of a trumpet strengthening itself mightily' = the increasing of it towards the lower things. . . 'The people trembled,' and were warned 'not to approach nearer the mount lest they should perish' = the effect of the Divine truth flowing down with such as were the sons of Jacob, (who) were utterly evil inwardly.

—⁴. The reason they sounded (the silver trumpets) for the convocations and journeyings, was that the Divine truth calls together, gathers together, teaches the way, and leads. The reason they sounded them on days of gladness, feasts, at the beginnings of the months, and over the sacrifices, was that the Divine truth descending from Heaven gladdens, and makes the Holy of worship. The reason they sounded them also for war and battle, was that the Divine truth flowing down from Heaven with the evil. . . strikes terror of death, puts to flight, and disperses. —⁷.

518². The reason 'to fall,' when said of the stars. . . = to perish, is that when, in the Spiritual World, the Divine truth falls out of Heaven into the earth where the evil are, it is turned into falsity; and when Divine truth becomes falsity, it perishes. (From experience.)

—¹³. As all things (of the natural man, and of the rational man) live from the influx of Divine truth from the Lord, they are said to be 'planted by the rivers, and by the waters;' by which is signified the Divine truth flowing in, whence is intelligence.

—¹⁴. Where the wisdom (of the most ancients) is described, there is also described the influx of the Divine truth and thence of intelligence, by 'a river went out of Eden to water the garden' . . .

—¹⁹. The Divine truth from Him, through which is power, and through which is salvation, is signified by 'the voices of many mighty waters' . . .

—²¹. The Divine truth from the Lord, from the reception of which comes intelligence, is signified by the waters out of the rock in Horeb.

—²². 'Living water' = the Divine truth which is from the Lord alone. . . And as 'rivers of living water' = intelligence through the Divine truth from the Lord, it is added, 'this He said of the spirit which they that

believe in Him should receive: the spirit which they would receive from the Lord, is the Divine truth and thence intelligence; wherefore the Lord calls the spirit which they would receive 'the spirit of Truth.'

543⁴. The spiritual man is opened and formed only through Divine truths received in the understanding and the will.

593². When the Divine itself which is in the Word descends to the Third Heaven, it becomes the Divine Celestial; when it descends thence to the Second Heaven, it becomes the Divine Spiritual; and when it descends from this Heaven to the First, it becomes the Divine celestial or spiritual Natural; and when it descends thence into the world, it becomes a Divine natural Word, such as is with us in the letter. These successive derivations of the Divine truth proceeding from the Lord Himself, come forth from the correspondences established from the very creation between higher and lower things.

594. The universal angelic Heaven consists solely of the Divine truth which proceeds from the Lord; the reception of it makes the Angels. In the highest Heaven it appears as the pure aura which is called the ether; in the lower Heaven as a less pure one, almost like the atmosphere which is called the air; in the lowest Heaven it appears as a thin watery [medium], upon which there is vapour like clouds. Such is the appearance of the Divine truth according to the degrees in its descent. There is a like appearance (to this last) when the Angels of the higher Heavens are speaking about Divine truths. . . Hence it is evident why 'a cloud' = Divine truth in ultimates. Ill. (See CLOUD at this ref.)

596. 'His face as the sun' = the Lord's Divine love from which is all the Divine truth, which in Heaven and the Church is the Word.

597. 'And his feet as pillars of fire' = the Divine truth or the Word in ultimates. . . also full of the good of love. . . Divine truth natural, which is the Word in the world, supports Divine truth spiritual and celestial, which is the Divine truth in Heaven, as pillars do a house.

601. 'He cried with a great voice as a lion roareth' = a testification of bitter grief on account of the desolation of Divine truth in the Church. . . For 'a lion' = the Divine truth in its power.

—⁶. The vehement power of the Divine truth, and the consequent terror, is described by, 'the heavens and the earth shall tremble.'

611. 'In the days of the voice of the seventh Angel when he shall begin to sound' = the last state of the Church, and a revelation then of the Divine truth.

617¹⁰. 'Buy wine and milk without silver and without price' = that Divine truth spiritual and Divine truth natural are procured without man's own intelligence; 'wine' = Divine truth spiritual; and 'milk,' Divine truth spiritual natural.

627⁵. (See a very important passage under DEGREE at this ref.)

644²⁴. 'Rain,' in the Word, = the influx of the Divine truth from the Lord, whence comes spiritual life.

— The rock' on which that house 'was founded' = the Lord as to the **Divine truth**, or the **Divine truth** received . . . in faith and love . . . But 'the sand' = the **Divine truth** received only in the memory, and thence a little in the thought, and therefore scattered and disconnected, because intermixed with falsities, and falsified by means of ideas.

654⁴⁸. 'Jehovah rideth upon a light cloud, and cometh into Egypt' = the visitation of the natural man from **Divine truth** spiritual natural; for visitation is inquiry into man's quality, and inquiry is effected through the **Divine truth**; 'a light cloud' = **Divine truth** spiritual natural, from which it appears what is the quality of man as to his Natural.

665. 'The spirit of life from God entered into them' = enlightenment and the reception of the **Divine truth** from the Lord with some, to commence a New Church.

675⁹. Evils are not removed, except through **Divine truths** from the Word, to wit, through their application to uses, and thus through their reception in the life.

681. 'And the seventh Angel sounded' = the influx of the **Divine truth** through the Heavens from the Lord, and thence the last changes.

684⁸. Thus from the **Divine good** of the **Divine love**, which was in Him from conception, the Lord was as to His Human the **Divine truth**, so long as He was in the world.

685. 'He shall reign for ages of ages' = His dominion by means of the **Divine truth** to eternity. Ex.

700. 'The ark of His covenant was seen in His temple' = the **Divine truth**, through which there is conjunction with the Lord. (For) 'the ark of the covenant' = the **Divine truth** proceeding from the Lord. Ill.

—². That the ark containing the testimony = the Lord as to the **Divine Celestial**, which is the **Divine truth** in the Third Heaven. Ill. . . The reason the place within the veil . . . represented the Third Heaven, was that the law was there, by which is meant the Lord as to the **Divine truth**, or as to the Word . . . and the **Divine truth** proceeding from the Lord forms the Heavens: this is received very purely by the Angels of the Third Heaven . . . for all the Angels in that Heaven are in love to the Lord, wherefore they see the **Divine truth** as it were implanted in themselves, although it continually flows in from the Lord. —³¹.

—⁷. The words addressed to the ark when it went forward: 'Arise, O Jehovah, and let Thine enemies be scattered . . . , and when it rested: 'Return O Jehovah to the ten thousands of the ten thousands of Israel' = that the Lord, through His **Divine truth**, leads men, and protects them against the falsities and evils which are from Hell, especially in temptations . . . That He leads them continually through His **Divine truth**, is signified by the ark advancing before them a journey of three days to search out a rest for them; by the ark of Jehovah is meant the Lord as to the **Divine truth** . . .

—¹⁶. 'The priests sounding the trumpets' (at the taking of Jericho) = the preaching of the **Divine truth** from the **Divine good**. —

—²¹. The reason (the Philistines were plagued) on account of the ark, was that the ark signified the

Divine truth which proceeds from the Lord, and this does not exist genuine, except with those who are in the good of love and thence in the good of life; and when the **Divine truth** flows in with those who are not in good, it produces effects which correspond to their falsities of doctrine and evils of life; in like manner as takes place in the Spiritual World, when the **Divine truth** flows in with such . . .

—²². The like (to that which happened to Dagon) also takes place in the Spiritual World, when the **Divine truth** flows in from Heaven with such; for they then appear as though they were without heads and without the palms of their hands, because they have no intelligence or power.

—²⁴. The ark was deposited on a great stone . . . because a stone = the **Divine truth** in the ultimate of order.

701. The ark was called 'the ark of the covenant,' because the law was in it, and by 'the law,' which in a wide sense means the Word, is signified the Lord as to the **Divine truth**, which is the Word, thus the **Divine truth** or Word which is from the Lord, and in which the Lord is, because all the **Divine truth** proceeds from Him. When this is received by man, conjunction with the Lord is effected, and it is this conjunction which is signified by 'a covenant.'

—⁸. 'The God of Israel' and 'the Rock of Israel' = the Lord as to the **Divine truth**; and 'He is as the light of the morning, the sun ariseth, of a morning without clouds, from the resplendence after rain grass out of the earth' describes the **Divine truth** proceeding from the Lord, from which is all germination of truth and fructification of good. 'Is not my house firm with God?' = the Church conjoined with the Lord through the **Divine truth**.

—¹¹. That the **Divine** proceeding, which is the **Divine truth**, thus the Word, is a covenant. Ill.

—¹⁵. As the Lord called His blood, by which is meant the **Divine truth** proceeding from Him, 'the blood of the new covenant,' it shall be told what is meant by the old covenant and the new covenant. By the old covenant is meant conjunction through **Divine truth** such as was given to the Sons of Israel, which was external, and thence representative of internal **Divine truth**; they had no other **Divine truth** because they could receive no other . . . Wherefore the old covenant was a conjunction through such **Divine truth** as is contained in the books of Moses, and was called 'precepts,' 'judgments,' and 'statutes,' in which however lay hidden the **Divine truth** such as it is in Heaven, which is internal and spiritual. This **Divine truth** was opened by the Lord when He was in the world, and by this alone is there conjunction of the Lord with men; therefore it is meant by 'the new covenant,' and also by 'His blood.' —¹⁶.

—¹⁹. The Lord is called 'a Shepherd' because He pastures them with the **Divine truth**, and through it leads to the good of love, and thus to Himself.

717. 'Upon the heads (of the dragon) seven diadems' = **Divine truths** in the ultimate of order, which are the truths of the sense of the letter; here, adulterated and profaned.

726. 'Who shall rule all nations with a rod of iron'

... 'A rod'=power, and is predicated of spiritual Divine truth; and 'iron'=truth in the natural man. . . All the power which belongs to the truths in the natural man is from the influx of truth and good from the spiritual man, that is, it is from the influx of the Divine truth from the Lord through the spiritual man into the natural; for power belongs to the Lord alone, and He exercises it through the Divine truth which proceeds from Him. 727, III.

[E. 726]². That the Lord has infinite power from Himself through His Divine truth, is because the Divine truth is the Divine proceeding. . . Regarded in itself, the Divine truth is the Divine wisdom, which extends itself on all sides, as the light and heat of our world do from the sun; for the Lord appears as a Sun from the Divine love, and all that which proceeds from that Sun is called the Divine truth; and that which proceeds is that which produces; and that which proceeds is Himself, because from Himself; wherefore the Lord in the Heavens is the Divine truth. In order that it may be known that the Lord has infinite power through the Divine truth, something shall be said about its essence and manifestation—*existentia*. . . From the sun of the world, as from their fountain, went forth the auras and atmospheres which are called the ethers and the airs. . . Nearest him is the pure ether, and further from him there are ethers less pure, and at last airs; these, and also the less pure ethers, are around the planets. When these ethers and airs are acted on in the volume they give heat, but when modified molecularly they give light. Through these the sun exercises the whole of its power, and produces the whole of its effect outside of itself, thus through the ethers and through the airs by means of heat and by means of light. From this some idea may be formed about the infinite power of the Lord through the Divine truth. From Himself as a Sun have in like manner emanated auras and atmospheres, but spiritual ones. . . Hence it is that there are three Heavens. . . These auras, or atmospheres. . . when acted upon generally, present heat, and when modified molecularly, present light; and this heat, which in its essence is love, and this light, which in its essence is wisdom, specifically, are called the Divine truth; but taken together with the auras, which also are spiritual, they are called the Divine proceeding. From these therefore the Heavens have been created, and also the worlds. . . Thus, as it were in a natural mirror, may be regarded the creation of Heaven and earth by means of the Divine truth proceeding from the Lord as a Sun. . . and also in some measure it may be comprehended that the Lord has infinite power through the Divine proceeding, which in general is called the Divine truth. This, also, is meant by these words: 'In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by him, and without him was not anything made that was made; and 'the world was made by him.' And in David: 'By the word of Jehovah were the Heavens made.' 'The Word' = the Divine truth.

—⁶. The Heavens subsist upon. . . Divine truths in ultimates, which are Divine truths such as are in the sense of the letter. . . The Divine power itself resides in these ultimates. . . This was the reason of the Lord's

Advent; for at the time just before His Advent, there was not any Divine truth in ultimates with men in the world. . . except what was falsified and perverted; therefore there was not any basis for the Heavens. . . But now the Lord is in His fulness. . . thus He can save all who are in truths Divine from the Word, and in a life according to them; for with these He can be present and dwell in the ultimate truths from the Word. . .

—⁸. That Angels and men are powers in proportion as they are receptions of the Divine truth from the Lord. Gen.art. . . For Angels are nothing but forms recipient of the Divine truth, in like manner men. . .

—⁹. The Lord with the Divine truth does not flow into the natural man, except through the spiritual; and in proportion as the natural man receives influx thence, there is power therein.

727². 'Thy rod and Thy staff shall comfort me'=that Divine truth spiritual together with Divine truth natural will protect, because they have power; 'a rod'=Divine truth spiritual; 'a staff,' Divine truth natural, both together as to the power of protecting; for 'to be comforted'=to be protected. . . Therefore it goes on to say, 'Thou dispoest a table before me, Thou makest my head fat with oil, and my cup will run over,' by which is signified spiritual nourishment by means of the Divine truth. . .

—³. 'Rods of strength'=the Divine truth as to power; and 'sceptres,' the Divine truth as to dominion.

746¹¹. In ancient times, kings represented the Lord as to the Divine truth, and the Divine truth received by the Angels in the Spiritual Kingdom is the same as Divine good spiritual, and spiritual good is the good of charity. . .

748. All the Divine truth which fills the Heavens, and makes the wisdom of the Angels, proceeds from the Lord's Divine Human; for the Lord's Divine Human is united to the Divine itself that was in Him from conception, so that they are one. . . and as there is such a union, after the glorification of His Human the Divine truth proceeds from His Divine Human; (and) is what is called 'the Holy Spirit'. . . 768⁵.

768¹⁷. 'The seed of Jacob'=those who are in Divine truth natural; 'the seed of David,' those who are in Divine truth spiritual; and 'the seed of Israel,' those who are in Divine truth spiritual natural, which is the medium between Divine truth natural and spiritual; for there are degrees of Divine truth, as there are degrees of the reception of it by the Angels in the three Heavens, and in the Church.

781¹². See DAVID, at this ref.

797. '(The beast) opened his mouth in blasphemy against God'=the falsification of the Divine truth, thus of the Word, which is from the Lord, and which is the Lord. . . (For) the Word is the Divine truth, and the Divine truth proceeds from the Lord as a Sun; and that which proceeds is His from whom it proceeds, yea is Himself; wherefore the Divine truth, from which both Angels and men have all intelligence and wisdom, is the Lord in Heaven: the reason it is also the Word, such as is with us in the world, is that it is the Divine truth in

the ultimate of order, containing a spiritual sense, which is **Divine truth** such as it is in Heaven.

798°. (Such) falsify all things of the Word . . . even to the destruction of the **Divine truth** in the Heavens . . . Thus destroying the **Divine truth** by arguments . . .

799°. 'The tent of Jehovah' = the **Divine truth**; and 'the tabernacle,' **Divine good**. . . Thus 'He shall hide me in His tent' = to hold in the **Divine truth** and to protect from falsities; and 'in the covert of His tabernacle shall He conceal me' = to hold in the **Divine good**, and to protect from evils.

821°. When the Lord was transfigured, He represented the **Divine truth**, which is the Word; wherefore Moses and Elias were seen speaking with Him.

832°. There are three degrees of life with man . . . These degrees are opened with man according to the reception of the **Divine truth** in his life; and the **Divine truth** is received in the life from the willing and doing of the truth according to the knowing and understanding of it.

850°. As Judgment is effected by means of the **Divine truth** . . . the Lord assumed the Human, and made it the **Divine truth** so long as He was in the world, for this reason, that He might perform a Judgment. Sig. —¹⁰.

—¹⁵. The Lord is where He reigns through His **Divine truth**. Sig.

—^e. The spiritual affection of **Divine truth** is the love of truth for the sake of truth, and a yearning towards it for the sake of the uses of eternal life.

864°. All the Angels live according to the laws of order, which are His precepts, that is, they live in the **Divine** which proceeds from the Lord, which is called the **Divine truth**; and because they so live, they live in a heavenly aura . . .

874. 'Fear God, and give glory to Him' = that they should worship the Lord from His **Divine truth** by a life according to it.

— All these magnificent and precious things, which flash as with gold and precious stones in marvellous forms . . . are given by the Lord according to the reception of the **Divine truth** proceeding from Him.

—². They who know **Divine truths**, and from knowledge speak them, but do not live according to them . . . have no wisdom . . . But as soon as they are in their own spirit . . . they sometimes rave like fools, thinking against the **Divine truths** which they had spoken; (whereas) they who live according to **Divine truths** think wisely with themselves. (From experience.)

905. 'Behold a white cloud' = the **Divine truth** in ultimates, such as is the Word in the sense of the letter, which contains the spiritual sense.

907°. That the **Divine good** does not judge anyone, but the **Divine truth**, is meant by, 'the Father does not judge anyone, but hath given judgment to the Son' . . . Still, it is to be understood that the Lord does not judge anyone by means of the **Divine truth**; but the **Divine truth** regarded in itself judges the man who does not receive it, but rejects it; as is very evident from . . . 'he that rejecteth Me, and receiveth not My words, hath

one that judgeth him; the Word that I have spoken, the same shall judge him in the last day.' . . The **Divine good** does not judge anyone, but saves; and so also does the **Divine truth**, which proceeds from the Lord united with the **Divine good** . . .

—⁴. How the **Divine truth**, regarded in itself, judges man, shall also be told. The man who is in falsities from evil from contempt for and rejection of the **Divine truth**, is in hatred against it, and burns to destroy it with everyone who is in it from the Lord; and when he endeavours to do so he is like one who throws himself into the fire, or dashes his face against a rock, the cause of which is not in the fire or in the rock, but in the man himself; for the fact really is, that the **Divine truth** never fights against the falsity from evil, but the latter fights against the former.

908. 'In his hand a sharp sickle' = the **Divine truth** exquisitely exploring and separating. Ex.

914. 'Another Angel went forth from the temple which is in Heaven, he also having a sharp sickle' = manifestation by the Lord concerning the devastation of the Church as to the **Divine truth** such as it is in Heaven, after exploration.

—². It is said the **Divine truth** such as it is in Heaven, because this is falsified, and not so the **Divine truth** such as it is on the earth, or in the Church there. The **Divine truth** in Heaven is such as is the Word in the spiritual sense, but the **Divine truth** on earth is such as is the Word in the sense of the letter; this **Divine truth** is for men, and makes the Church with them; but the former **Divine truth** is for the Angels, and makes Heaven with them.

—³. The devastation of the Church as to the **Divine truth** is effected through the falsification of the Word . . . and when the Word is explained even to the destruction of the **Divine truth** in Heaven; for thus Heaven is closed, and when Heaven is closed there is not any Church with man . . . The understanding of the sense of the letter in simplicity does not do injury to any spiritual truth which is in Heaven, but explaining that sense according to falsities of doctrine, and according to the evils of the loves; for the sense of the letter is **Divine truth natural** . . . and when **Divine truth natural** is explained even to the destruction of **Divine truth spiritual**, it can no longer make one with it by correspondence, but the falsity according to which the **Divine truth natural** is explained destroys the **Divine truth spiritual**; and this is the falsification of the Word and the devastation of the Church through falsifications.

918°. That the Lord from ultimate **Divine truth** . . . entered into interior **Divine truth** . . . even to the supreme of it. Sig. For the Lord, while in the world, was . . . the **Divine truth**, and was more interiorly so by degrees as He grew up, even to the supreme of it, which is purely **Divine**, and entirely above the perceptions of the Angels.

941. 'King of saints' = because the **Divine truth** is Himself; for 'King,' when predicated of the Lord, = the **Divine truth**; and 'saints' = those who are in **Divine truths** from the Lord. . . From the Angels there proceeds a spiritual sphere . . . But from the Lord as a Sun there proceeds the **Divine** which fills the universal Heaven, and which makes Heaven, and this **Divine** is called the

Divine truth. Hence it is evident that the **Divine truth** is Himself.

[E.] 948³. Inmost **Divine truths** were revealed to those who were of the Most Ancient Church; **Divine truths** more exterior to those who were of the Ancient Church; and outermost or ultimate **Divine truths** to the Hebrew Church, and at last to the Israelitish one, with which Church finally all **Divine truth** perished; for finally there was nothing in the Word that was not adulterated. But after its end, **Divine truths** more interior were revealed by the Lord for the Christian Church; and now **truths** still more interior for the Church which is to come: these more interior **truths** are those in the internal sense of the Word. Thus it is evident, that there has been a progression of **Divine truth** from inmosts to ultimates . . . and that now there is being effected a progression of it from ultimates to interiors.

950. 'The Angels going forth from the temple, clothed in linen clean and shining'=that the evils and falsities which have devastated the Church are manifested by means of the **Divine truth** or the Word from its spiritual sense. —². See **SPIRITUAL SENSE** at this ref.

951². The reason they put on linen garments when they ministered holy things, was that all holy administration is effected by means of the **Divine truth**; for the priesthood . . . represented the Lord as to the **Divine good**, and this ministers all things through the **Divine truth**.

—³. The washing of the disciples' feet=purification from evils and falsities by the Lord through the **Divine truth**; for all purification from evils and falsities is effected by the Lord through the **Divine truth**: this latter is signified by 'the linen cloth' with which the Lord girded Himself, and with which He wiped the feet of the disciples.

998². It is here described how the doctrine of faith alone has extinguished the capacity of understanding **Divine truth**, which, however, is given to every man by the Lord, in so far as falsities from evil have not blocked up the influx and the approach, so that nothing from Heaven is perceived. Ex.

1067³. In the Word there is a spiritual sense, and in this a **Divine celestial sense**, which, regarded in itself, is the **Divine truth** itself which is in the Heavens, and gives wisdom to the Angels, and enlightens men: the **Divine truth** that is in the Heavens is the light proceeding from the Lord as a Sun . . . and as the **Divine truth** proceeding from the Lord is the light of Heaven, it is also **Divine wisdom**.

1071³. As it may be said of a regenerate man that he is his own truth and his own good, so it can be said of the Lord as a Man that He is truth itself or the **Divine truth**, and good itself or the **Divine good**. . . From this the Truth is evident, that the Lord as to His Human in the world was the **Divine truth**, that is, the Word, and that then everything which He spoke was the **Divine truth**, which is the Word; and that afterwards, when He went away to the Father . . . the **Divine truth** proceeding from Him is the spirit of Truth . . . 1069². 1070³. Ath. 79. 156.

1076². The **Divine truth**, which is the same as the **Divine wisdom**, proceeds from the Lord as light and heat

from the Sun. . . The heat thence is the **Divine good**, and the light thence is the **Divine truth**. The reason the heat is the **Divine good**, is that all the heat of life proceeding from love is felt as what is good, for it is spiritual heat; and the reason the light is the **Divine truth**, is that all the light proceeding from love is felt as what is true, for it is spiritual light.

1088². The **Divine truth** is what is called Holy, but it is not holy until it is in its ultimate, which is the Word in the sense of the letter; wherefore the **Divine truth** there is holy, and may be called the sanctuary . . . It appears as though the **Divine truths** in the Heavens, which are called spiritual and celestial, were more holy than the **Divine truths** in the sense of the letter, which are natural; but the **Divine truths** in the Heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which would not make the breast unless they were encompassed by the ribs . . .

1094. 'The earth was enlightened by his glory'=the Church now in light from the influx and reception of the **Divine truth**. . . (For) when the Judgment had been performed upon them, the **Divine truth** proceeding from the Lord came into its power and into its light . . .

Ath. 145. The extension of the **Divine** into the universe is what may be predicated of the **Divine** proceeding, which is the **Divine truth**, and is called the Word . . . 191.

178. As affection and love put on that human form in every Heaven and in every degree, it follows that the Human which is put on is the **Divine truth** . . .

De Verbo 13². Leave is not given to any Spirit or to any Angel to teach any man in this Earth in **Divine truths**, but the Lord Himself teaches everyone through the Word; and He teaches them in proportion as a man, from the Lord, receives good in the will; and he receives it in proportion as he shuns evils as sins.

20². All the power of **Divine truth** consists in the sense of the letter of the Word . . .

D. Wis. i. 3. Wisdom in its own essence is the **Divine truth** . . .

ix. That the **Divine wisdom** is the **Divine truth**. Gen. art. . . The **Divine wisdom**, from the effect, which is use, is called **Divine truth** . . .

—². **Divine truths** are what are called the laws of the **Divine Providence** . . . and also the laws of **Divine order**.

Can. Redeemer vi. 4. When the Lord was in the **Divine truth** apart, He was in a state of exinanition.

Holy Spirit 8. In proportion as anyone Knows and acknowledges the **Divine truth** which proceeds from the Lord, he Knows and acknowledges God; and in proportion as anyone does this **Divine truth**, he is in the Lord and the Lord in him. vii.

Trinity iv. 4. It follows that the **Divine truth**, which is the Word, and in which is the **Divine good**, was the seed from the Father from which the Human was conceived; from the seed is the soul, and through the soul is the body.

Inv. 22. Man cannot find the one only **Divine truth**, unless he approaches the Lord immediately. Ex.

Divine Wisdom. *Divina Sapientia.*

See under DIVINE LOVE.

A. 3485. The light of life is the Divine wisdom which is from the Lord alone.

3993⁶. The Divine intelligence and wisdom from the Lord is there presented as light. Refs.

4007². 'His eyes redder than wine'=the Divine wisdom.

4677. See DIVINE TRUTH at these refs. E.726³.

8427⁶. 'Glory'=the Divine wisdom and intelligence which is of the Divine truth from the Lord.

L. 1. The Lord is called 'the Word,' because 'the Word'=the Divine truth, or the Divine wisdom, and the Lord is the Divine truth itself, or the Divine wisdom itself. . . As the Divine wisdom and the Divine love make one, and in the Lord have been one from eternity, it is said, 'in him was life, and the life was the light of men : ' 'the life'=the Divine love ; and 'the light'=the Divine wisdom.

—⁶. As the Word is the Divine wisdom of the Divine love, it follows that it is Jehovah Himself, thus the Lord, by whom all things have been made that are made ; for all things have been created from the Divine love through the Divine wisdom.

51³. After His Glorification . . . the Lord was the Divine wisdom itself and the Divine Truth, thus the Holy Spirit.

518⁶. 'The Holy Spirit,' in special,=the Lord as to the Divine wisdom, and thence as to the Divine Truth.

S. 6. That is called the Spiritual which proceeds from His Divine wisdom, and it is the Divine truth.

73. The light of Heaven is the Divine wisdom, which before their eyes is light.

P. 330³. That any predestination except to Heaven is contrary to the Divine wisdom, which is infinite.

R. 48. 'His eyes were as a flame of fire'=the Divine wisdom of the Divine love.

240. 'Full of eyes before and behind'=the Divine wisdom therein.

246. 'And they were full of eyes within'=the Divine wisdom in the Word in the natural sense from its spiritual and celestial sense.

271. 'Seven eyes'=His omniscience, and Divine wisdom.

E. 152. 'Having His eyes as a flame of fire'= . . . the Divine wisdom and intelligence communicated to those who are in love and thence in faith in Him.

1135⁵. As the Divine wisdom in itself is nothing but an end . . .

D. Wis. i. That the Divine wisdom in the Heavens appears before the eyes of the Angels as light. Gen.art.

—³. The Divine wisdom which appears in the Heavens as light, in its own essence is not light, but clothes itself with light, in order that it may appear before the sight also of the Angels ; wisdom in its own essence is the Divine truth ; and the light is its appearance and correspondence.

ix. That the Divine wisdom is the Divine truth. Gen. art.

—². The Divine wisdom is that which is called the Divine Providence, and also that which is called Divine order.

Can. Redeemer ii. Jehovah God descended as to the Divine wisdom, or the Divine truth . . .

Divine Wisdom. (*The Work.*)

D. Wis. vii. 1⁶. Date of this Work.

Divinely. *Divinitus.*

A. 1886. Divinely inspired. —. 1887⁶. S.18.

D. 623. It is Divinely guarded (against). See A.8542.

Diving-bell. *Campana urinaria.* T.125⁶.**Divinity.** *Divinitas.*

A. 10738. Three Persons in the Divinity.

10821. They who, in respect to the Divinity, have an idea of three Persons . . . But they who, in respect to the Divinity, have an idea of one Person . . .

L. 22. When it treats of His Divinity . . .

55². They distinguished the Divinity into three Persons.

S. 4. Concerning the Divinity and holiness of the Word . . .

W. 13⁶. The denial of the Divinity of the Lord . . .

R. 565². Their figments concerning the influx and operation of the Divinity into the Humanity . . .

T. 9³. They endowed them with Divinity . . . Because in each of them there was Divinity.

11. In Him dwelleth all the fulness of the Godhead bodily. 101².

23. This is wholly to abolish the idea of the unity of God, and with this all notion of Divinity.

31². By the immensity of God, they perceive the Divinity as to being ; and by His eternity, the Divinity as to manifesting : also, by His immensity, they perceive His Divinity as to love ; and by His eternity, His Divinity as to wisdom : the reason is, that the Angels abstract spaces and times from the Divinity.

94. Concerning the Lord the idea of Divinity is lost . . .

—². In order to vindicate the Divinity of the Lord . . .

110⁵. He thus made Himself a receptacle of the Divinity in all its fulness ; wherefore Paul says, that in Jesus Christ dwelleth all the fulness of the Godhead bodily.

146³. Thou who deniest . . . the Divinity of the Lord . . .

299. Blasphemy against the Divinity of the Lord's Human. Sig.

339. They who deny the Divinity of the Lord's Human . . . 380². —³.

451. A faith in three Persons of the same Divinity in successive order . . .

457. They who, from confirmation, deny the Divinity of the Lord . . .

[T.] 636. As, if the Divinity of the Lord is denied, the Christian Church dies out.

D. 6093. On the three Persons of the Godhead.

Ath. 167. On this account, the Mohammedans have denied the Divinity of the Lord . . .

Can. Trinity ii. 10. From this it follows, that the Divinity and the soul of the Son of God, our Saviour, are not distinctly two, but one and the same.

v. A trinity of Persons in the Godhead is from the Nicene Council . . .

Coro. 38. The phantasy that God has transfused His Divinity into men . . .

Divorce. *Divortium.*

A. 10603^d. Hence the laws relating to such marriages and divorces, which otherwise would not have entered the external of the Word.

M. 234. On the causes of divorces, etc. Gen.art.

— Divorces are from adulteries, because these are completely opposite to marriages . . .

255. That adultery is the cause of divorce. . . (For) marriages are holy, and adulteries are profane; and therefore marriages and adulteries are diametrically opposite to each other; and when opposite acts upon opposite, the one destroys the other even to the last spark of its life. This is the case with marriage love, when, from what is confirmed, and thus from set purpose, a married man commits adultery. . . Marriages are in and from Heaven, and adulteries are in and from Hell; and these two cannot be conjoined . . . Hence it is, that adultery is the cause of divorce; wherefore the Lord says, that 'whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery.' He says (this), because the putting away for this cause is a plenary separation of minds, which is called divorce; whereas puttings away for all other causes are separations: after these, if another wife is married, adultery is committed; but not after divorce.

468. The lawful causes of this concubinage are the lawful causes of divorce, the wife being nevertheless retained at home. By divorce is meant the abolition of the marriage covenant, and thence a plenary separation, and after this the full liberty to marry another wife. The sole cause of this total separation is whoredom, according to the Lord's precept in Matt.xix.9. To the same cause belong manifest obscenities, which banish decency, and fill and infest the house with flagitious allurements, from which comes a scortatory immodesty, in which the whole mind is dissolved. To these is to be added malicious desertion, which involves whoredom, and causes a wife to commit adultery, and thus to be put away, Matt.v.32. These three causes, being the lawful causes of divorce—the first and third before a public judge, and the middle one before the man as judge—are also the lawful causes of concubinage; but when the adulterous wife is retained at home. The reason why whoredom is the sole cause of divorce, is that it is diametrically opposite to the life of marriage love, and destroys it even to extermination.

469^e. As these are the lawful causes of divorce, they are also lawful causes of concubinage; for the causes of retention at home do not take away the cause of divorce, when she has committed whoredom. Who but a vile person can fulfil the duties of the marriage bed and keep company there with a harlot? If it takes place here and there, it proves nothing.

D. 1794^e. Among such there are strifes and divorces.

Divorced woman. *Repudiata.*

E. 768¹⁹. 'A divorced woman' (Lev.xxi.14)=good rejected by truth, thus discordant.

Divulge. See PUBLISH.

Do, Make. *Facere.*

Deed. *Factum.*

Doer, Maker. *Factor.*

See Do EVIL, Do GOOD; and under ACT and WORK.

A. 292. That God instructed them, is expressed by 'To make' and 'to clothe' (Gen.iii.21).

472. 'The day in which God created man'=when he became spiritual; and in the likeness of God He made him (Gen.v.1)=when he became celestial. . . The term 'to create' properly regards man when he is . . . being regenerated; and 'to make,' when he is being perfected; wherefore in the Word there is an accurate distinction drawn between 'to create,' 'to form,' and 'to make,' as in chapter ii., where it treats of the spiritual man being made celestial: 'God rested from all His work, which God created in making;' where 'to create' regards the spiritual man; and 'to make,' that is, to perfect, regards the celestial man. 593.

682. 'Noah did according to everything that God commanded him, so did he' (Gen.vi.22)=that it was so done. Its being twice said 'he did,' involves both (good and truth). 683. 732.

823. Whatever a man does in the life of the body, successively returns in the other life . . . D.4109.

1080. See BIND at this ref.

1317. 'This they begin to do' (Gen.xi.6)=that now they begin to become different. . . 'To begin to do,' here, =thought or intention, thus the end. 1318.

1414. Made Divine. 1428. 1475. 1568. 1573. 1661. 1707. 1708. 1893. 1894. 1921. 2093. 2102. 2107. 2159. 2218. 2625. 2720. 4025. 4027.

1921. 'Do to her that which is good in thine eyes' (Gen.xvi.6)=command.

2169. 'So do, as thou hast said' (Gen.xviii.5)=that so it would come to pass.

2181. 'He gave to a boy, and he hastened to make it' (ver.7)=the conjunction of this (natural) good with rational good. . . 'To make'=what is ministered, or what comes to pass.

2256^e. Whatever man has thought and done, from infancy to the last of his life, remains . . . so that not the least of it entirely perishes; they are inscribed in his book of life, that is, on both his memories, and on his nature . . . From them he has formed a life for himself, and, so to speak, a soul, which is such after death; but