

from that light Angels and men derive not only all their intelligence and wisdom, but also all their happiness; and, moreover, all magnificence in the Heavens . . . is thence derived. These things, therefore, are what are properly signified by 'the glory of God.' Hence it follows, that the 'glory of the Lord'=to enlighten Angels and men, and to gift with intelligence and wisdom, and to bless with all things happy and delightful, and also to give magnificence to all things in the Heavens; and that this 'glory' is not from the love of glory, but from love towards the human race. III.

[E.678]⁴. 'Glory'=Divine truth proceeding from the Lord; and 'the glory of the Lord' with man=the reception of Divine truth.

686⁴. From natural affection, which is for the sake of glory, etc.

750⁸. 'The glory of the forest and Carmel' (Is.x.18) =the truth and good of truth belonging to the Church.

863¹⁴. 'The king's daughter is all glorious within' (Ps.xlv.13)=the spiritual affection of truth, which is called 'glorious' from the abundance of truth.

874. To 'give glory to Him' (Rev.xiv.7)=to live according to Divine truth, that is, according to His precepts in the Word. 'Glory,' when predicated of the Lord,=Divine truth proceeding from Him, thus the Word such as it is in Heaven; for this is light to the Angels, whereby the Lord manifests His glory; for by that light He gives intelligence and wisdom, and also presents . . . magnificent things, which shine . . . This, in the proximate sense, is signified by 'the glory of the Lord.' But as all these magnificent things . . . are given . . . according to the reception of Divine truth . . . they appear to the Angels according to their wisdom . . . and as their wisdom is according to the reception of Divine truth, in both doctrine and life, therefore by 'giving glory to Him,' is signified to live according to Divine truth.

906². 'Glory'=Divine truth spiritual, such as exists in the Heavens.

955. 'The glory of God'=the light of Heaven, which is Divine truth in the spiritual sense.

960⁵. 'Glory'=the Divine truth in the Word.

986. 'Not to give Him glory'=not to live according to the Lord's precepts.

1094. 'The earth was enlightened from his glory' (Rev.xviii.1)=the Church now in light from the influx and reception of Divine truth.

1218. 'To give glory' (Rev.xix.7)=to acknowledge, confess, and worship the Lord.

J. (Post.) 350. On delight from the glory of being wise.

D. Love xvii². The spiritual affection of use is for the sake of the glory of God . . .

C. 165. With military officers, there is the glory of use, and the glory of honour; with those who are charities, there is the glory of use, and not the glory of honour.

Can. God v. 6. The light thence proceeding is the

resplendence of love, which is meant by 'glory' in the Word.

Coro. liii. In this new Church there will be spiritual peace, which is glory . . .

Glottis. *Glottis.* A.6057. D.Wis.x³. 5.

Glow. See SPARKLE=*rutilare.*

Glowworm. *Noctilucus.* T.339².

Glowworm. *Vermis lucens.* D.3651.

Glue. *Gluten.* A.563. T.11³.

Glutinous. *Glutinosus.* A.10163^e.

Gnash. *Frendere.* A.820.

Gnashing. *Frendor.*

See HARSH.

D.Min. 4802. They attempted to induce a gnashing of the teeth . . .

4824. Nothing exists there but gnashing . . . of one against another.

E. 556¹⁶. 'To gnash the teeth'=to fight against truths from falsities with vehemence and anger. III.

— (They suppose) it is said that they 'gnashed their teeth' because they were angry and intended evil . . . but it is said they 'gnashed their teeth' because there is meant the endeavour and act of destroying truths by falsities. This is said, because 'the teeth'=falsities in the extremes; and 'gnashing,' the vehemence of fighting for them. This endeavour and act are from correspondence.

Gnaw. *Corrodere.* A.8481.

Gnaw. *Mandere.*

R. 696. 'They gnawed their tongues for trouble' (Rev.xvi.10)=that they could not endure truths. . . By 'to gnaw their tongues' is signified not to want to hear truths . . . By 'to gnaw the tongue' is signified to withhold the thought from hearing truths. That this is signified by 'to gnaw the tongue' cannot be confirmed from the Word, because it is not read of there; but it has been given to know it from experience in the Spiritual World. When anyone there is speaking truths of faith, the Spirits who cannot endure to hear truths hold back their tongues by their teeth, and also bite their lips, and also induce others to touch their tongues and lips with their teeth, and this even to trouble. E.990.

Gnuggismus. D.4236. 4321².

Go. *Ire.*

Going, A. *Itio.*

A. 857. 'The waters were in going and failing' (Gen.viii.5)=that falsities began to disappear.

1427. 'Abraham went' (Gen.xii.4)=progression to Divine things. 1457.

1437. 'They went forth to go into the Land of Canaan' (ver.5)=that He thus advanced to the celestial things of love.

2333. 'Ye shall arise in the morning and go on your way' (Gen.xix.2)=confirmation in good and truth.

2684. 'She went and sat by herself overagainst' (Gen.xxi.16)=a state of thought. . . 'To go,' here to go away from the boy,=removal from spiritual truth . . .

2858. 'They went together to Beersheba' (Gen.xxii.19)=progression in the doctrine of charity and faith . . .

3030. 'To go after me' (Gen.xxiv.5)= . . . to be separated from the Natural, and conjoined with the Rational. 3042.

3048. 'He went' (ver.10)=initiation thereby.

3176. 'To go' (ver.55)=to depart.

3191. 'They went after the man' (ver.61)=under the auspices of Divine truth natural . . . 'To go after,' or follow, =under guidance, or auspices.

3335. 'And went' (Gen.xxv.34)=life. (For) 'to go' =to progress into those things which are of good, that is, which are of life . . . almost the same as 'to journey,' 'to sojourn,' and 'to progress.'

3407. 'To increase,' 'to go in going,' and 'to become exceeding great' (Gen.xxvi.13)=increasings of good in their order, namely, from truth to good, and from good to truth.

3685. 'They went to Padan Aram' (Gen.xxviii.7)=to imbue the Knowledges of that good and truth; (for) 'to go' and 'to journey'=the order and purpose of life . . .

3787. 'To go' (Gen.xxix.7)=life. Refs.

3976. 'I will go' (Gen.xxx.26)=conjunction with the Divine Rational; (for) 'to go,' namely, to his place, and to his land,=a longing for conjunction with the Divine of the Rational.

4144. 'Now in going thou hast gone' (Gen.xxxi.30)=that, from proprium, he had separated himself; (for) 'to go in going'=to be separated.

4234. 'Jacob went to his way' (Gen.xxxii.1)=what is successive of truth . . .

4375. 'Let us journey and go' (Gen.xxxiii.12)=what is successive, namely, of the conjunction of good with truth; (for) 'to journey,' and 'to go' . . . involve progression to further things . . .

4376. 'To go near thee' (id.)=adjunction; here, that they were to be conjoined; namely, good with truths.

4882. 'He went' (Gen.xxxviii.19)=life. Ex. . . It appears to Spirits and Angels that they also progress and move from place to place . . . but it is changes of the state of life which produce that appearance.

5367. 'Go ye unto Joseph' (Gen.xli.55)=that it is from the Celestial of the Spiritual. . . 'To go to him'=that it is from him . . .

5493. 'They went thence' (Gen.xlii.26)=life thence; (for) 'to go'=to live. 5522.

5605. 'To go' (Gen.xliii.8)=to live; and because there follows 'and we will live,' 'to go'=the first spiritual life.

5962. 'To go,' or to go away, (Gen.xlv.24)=to live, also to live further off, thus also to leave; thus it=to be concealed.

5975. 'I will go and see him before I die' (ver.28)=a longing for conjunction previous to a new state; (for) 'to go and see'=to be conjoined . . .

6867. 'To go to Pharaoh' (Ex.iii.11)=to go to infesting falsities. The reason it also=to remove, is . . .

6904. 'To go'=life. 6915. 7014. 7061. 8417. 8707^e.

7016. 'To go and return'=what is successive of life.

7105. 'To go'=to live. 10567. 10627. E.652¹⁰. 768.

7724. 'To go with you' (Ex.x.24)=that they are to be left, in order that they may worship the Lord . . .

7944. 'To go and do' (Ex.xii.28)=to obey.

7962. 'Go ye' (Ex.xii.32)=that they should altogether depart.

8105. 'Jehovah went before them' (Ex.xiii.20)=the continual presence of the Lord.

8109. 'To go by day and night' (ver.21)=life in both states.

8194. 'And went after them' (Ex.xiv.19)=protection lest the falsity of evil should flow into the will.

8234. Occurs. 8732.

8840. 'To go and descend'=influx.

9272⁷. 'This is the way, go ye in it' (Is.xxx.21)=the truth of doctrine and the good of life.

9315. 'When My Angel shall go before thee' (Ex.xxiii.23)=life according to the Lord's precepts; (for) 'to go before thee,' when said of the Lord, who is here 'the Angel of Jehovah,'=to teach the precepts of faith and life, thus also a life according to these precepts. That 'to go,' and 'to journey'=to live. Refs.

10399. 'Arise, make us gods who may go before us' (Ex.xxxii.1)=falsities of doctrine and of worship. . . 'To go before us'=the things which they may follow, thus according to which they may institute worship.

10508. 'My Angel shall go before thee' (ver.34)=that still Divine truth will lead.

10569. 'To go with us' . . . =the Divine leading . . .

H. 590^e. 'To go,' 'to walk,' etc.=the progressions of life.

—^e. (I have seen) the goings and walkings of Spirits (in the ways there), according to their affections and derivative thoughts.

E. 696¹¹. 'To go in the ways of Jehovah' (Deut.viii.6)=to live according to the truths of doctrine.

734². 'Go ye and we will go in the light of Jehovah' (Is.ii.5)= . . . to live according to Divine truth, thus in the life of wisdom.

787². 'To go,' and 'to walk, after God,' etc.=to follow and acknowledge at heart; also to be and to live with them; and to be consociated. Ill. —. 864.

Go. *Vadere.*

A. 2221. 'To go with the three men' (Gen.xviii.16)=to be still in perception.

3326. 'To go to die' (Gen.xxv.32)=to rise again afterwards.

3415. 'To go from being with us' (Gen.xxvi.16)=not to endure the presence.

[A.] 3533. 'To go and to take for me' (Gen.xxvii.13)=to do. 3535.

4712. 'Go, see the peace of thy brethren' (Gen. xxxvii.14)=every advent of the Lord . . .

6992. 'To go,' or 'to go-*ire*,'=life.

7018. 'Go in peace.' Ex.

7306. 'To go,' or enter, 'to Pharaoh'=communication.

8580. 'To go'=to perfect a command.

8823. 'To go and strengthen itself' (Ex.xix.19)=its increase.

J. 32. He then goes hither and thither.

48². When they go from place to place . . .

E. 864. 'To follow Him whithersoever He goeth' (Rev.xiv.4)=to acknowledge His Divine and to do His precepts.

Go away. *Abire.*

A. 1697. 'They departed.'

2235⁶. 'I go away to the Father.' Ex. 3736².

8201. 'To make to go away' (Ex.xiv.21)=to dissipate.

8787. 'Go away to the people' (Ex.xix.10)=conjunction. Ex.

10240³. 'To come' and 'to go away,' or to enter 'and to go out'=the state of a thing from beginning to end. Ref.

304. That when the Lord went away out of the world, He made His Human Divine good. Refs.

R. 782. By 'to depart, and not to find them any more' (Rev.xviii.14) is signified that they will flee away and appear no more . . .

E. 768. 'To go away' (Rev.xii.17)=an ardent endeavour from the life of evil.

Go away. *Facessere.* A.1773^e. M.252.

Go back. See under RECEDE.

Go down. See under DESCEND.

Go in. *Ingrēdi.*

Entrance. *Ingressus.*

A. 1900. 'Go in to my handmaid' (Gen.xvi.2)=conjunction with what is exterior. 1902². 1909.

4493. 'To go in'=accession to doctrine, and recession from external things; but here the contrary.

8129. This is signified by their entrance into Canaan.

P. 33². 'I will go in to him, and will sup with him.'

T. 380. 'He who entereth not by the door.'

D. 815. On the first entrance of souls into the other life. 1742.

E. 536^e. 'Ye entered not in yourselves, and them that were entering in ye hindered' (Luke xi.52). Ex.

580². By 'the things which enter into the mouth' (Matt.xv.17), in the literal sense, is meant food of every kind . . . But in the spiritual sense there are meant all things which enter-*intrant*-into the thought from the memory and also from the world . . . And those things

which enter into the thought, and not at the same time into the will, do not render the man unclean . . . —².

956. 'No one could enter into the temple' (Rev.xv.8). Ex.

Go out. *Egredi.*

Egression. *Egressio.*

A. 1198. 'They went out' (Gen.x.14)=that the Knowledges with these persons are scientifics. . . It is not said that they were 'begotten,' but that 'they went out,' because . . .

1803. 'To go out from the bowels' (Gen.xv.4)=those . . . who are born of the Lord . . .

2441. 'The sun went out upon the earth' (Gen.xix.23)=the last time, which is called the Last Judgment.

3021². (Hence) it is said that 'they went out of his thigh.' Ill.

4240². 'To go out from the field of Edom. Ex. E.594¹².

4492. 'To go out' (Gen.xxxiv.24)=to recede. 4493.

4598. Egression from interior things.

6100. 'He went out from before Pharaoh' (Gen.xlvii.10)=separation as to time. 'To go out'=to be separated.

6641. 'To go out of the thigh' (Ex.i.5)=truth and good from the heavenly marriage.

7307. 'He goeth out to the waters' (Ex.vii.15)=that those who were infesting would be in falsities from fallacies. ('To go out'=thought from evils to falsities; for they who are in evils, when they think from them to falsities, are said to 'go out': for evil, being of the will, is inmost, and falsity is outside of it, because it is of the understanding, and therefore of the thought. This is signified by 'to go out,' and also evil action from an evil will; as in Mark vii.21-23. 7437.)

7463. 'Moses said, 'I go out from thee' (Ex.viii.29)=the removal with them of the appearance of truth Divine. . . 'To go out'=removal. Ref.

7608. 'Moses went out from with Pharaoh' (Ex.ix.33)=separation from them. Ref.

R. 192. 'He shall no more go out' (Rev.iii.12)=that they will remain there to eternity.

E. 580². 'That which goeth out from the mouth' (Matt.xv.18)=thought from the will . . . Hence those things which go out into the mouth and out of the mouth, render the man unclean . . .

642. 'Fire went out from their mouth' (Rev.xi.5). Ex.

1074^e. 'Every word that goeth out from the mouth of God.'

Go out. *Exire.*

Outlet, End. *Exitus.*

A. 398. 'To go out from the faces of Jehovah' (Gen. iv.16)=to be separated from the good of the faith of love.

865. 'It went out in going out and returning' (Gen. viii.7) (=their state which is such. 867.)

951. Their end is . . .

1851. 'They shall go out with great substance' (Gen. xv.14)=deliverance . . . 'To go out'=to be delivered.

2353⁶. When the sons of Israel **went out** from Egypt, there was represented . . . 2438².

2356. 'Lot **went out** to them to the door' (Gen.xix.6) = that he prudently applied himself.

2397³. It is said of the Holy Spirit that it is 'sent,' that is, that it **goes out** from the Divine of the Lord; as in . . . 'The Spirit of Truth which **goeth out** from the Father . . .' Hence the prophets were called 'the sent,' because the words which they spoke **went out** from the Holy of the Spirit of the Lord. And as all Divine truth **goes out** from Divine good, the term 'sent' is properly predicated of Divine truth. Hence it is evident what 'to **go out**' is; namely, that he who **goes out**, or that which **goes out**, is his from whom it **goes out**.

2401. 'Arise, **go out** from this place' (Gen.xix.14) = that they should not remain in a state of evil. . . 'To **go out**' = to recede, or not to remain.

3294. When birth from the mother is treated of, it is said 'to **go out** from the womb,' but when from the father, to be 'separated from the bowels.'

3300. 'The first **went out** red' (Gen.xxv.25) . . . 'To **go out**' = to be born.

3587. 'In **going out** Jacob had scarcely **gone out** from the faces . . .' (Gen.xxvii.30) = progression and change of state; (for) '**going out** to **go out** from the faces' = when those things ceased which were represented by Jacob, thus when the state was changed.

3690. 'Jacob **went out** from Beersheba' (Gen.xxviii.10) = life more remote from Divine doctrinal things. 'To **go**' = to live.

3736. 'He **went out** from the Father' = that the Divine Itself assumed the Human. —.

4093. 'Go **out** from this land' (Gen.xxxi.13) = separation from this good.

4240³. 'To **go out** from Seir.' Ex.

4442. 'Hamor **went out** . . . to Jacob.'

4923. 'To **go out** first' (Gen.xxxviii.28) = priority and superiority.

5333. 'Joseph **went out** upon the land of Egypt' (Gen.xli.45) = when both Naturals were His. 'To **go out**,' here = to flow in.

5337. 'Joseph **went out** from before Pharaoh' (ver.46) = when the Natural in general was his. 'To **go out**' = to be his . . . For to **go out**, or proceed, in the spiritual sense, is to present one's self before another in a form accommodated to him, thus as the same in another form. III.

—². It is said of truth that it **goes out** or proceeds from good, when truth is the form of good . . . It may also be said of the understanding that it **goes out** or proceeds from the will, when it is the will formed . . . In like manner it may be said of thought . . . to **go out** or proceed, when it becomes speech, and of will when it becomes action . . . Still, it is the thought which so **goes out** or proceeds . . . It may also be said of the external man that it **goes out** or proceeds from the internal man, yea, substantially, because the external man is nothing but the internal so formed as to act suitably in the world . . .

—^e. From these examples it may be evident that . . . when 'to **go out**,' or 'to proceed,' is predicated of the Lord, it = the Divine formed as a Man, thus accommodated to the perception of believers; still, both are one.

5501. 'Their heart **went out**' (Gen.xlii.28) = fear . . . because the heart, in fear, palpitates.

5696. '(Joseph) **went out**' (Gen.xliii.31) = by removal. Ex.

5827. 'One **went out** from me' (Gen.xliv.28) = the apparent departure of internal good.

6762^e. They can no more **go out** (from Hell).

7000. 'He **goeth out** to meet thee' (Ex.iv.14) = reception; (for) 'to **go out** to meet,' here, = to be presented ready for receiving . . .

7124. 'To **go out**' (Ex.v.10) = a sending forth.

7159. 'To **go out** from Pharaoh' (Ex.v.20) = when falsities did not so much infest.

7404. 'Moses and Aaron **went out** from before Pharaoh' (Ex.viii.12) = separation from those who reasoned from mere falsities. 'To **go out**' = to be separated. 7650.

7777. 'I will **go out** into the midst of Egypt' (Ex.xi.4) = the presence then of the Divine everywhere.

7789. 'Go **out** thou and all the people who are in thy feet' (ver.8) = supplication that they may depart from those who are in truth . . .

7790. 'And after I will so **go out**' (id.) = that truth Divine will depart.

7791. 'He **went out** from with Pharaoh in wrath of anger' (id.) = the tearing away of the presence of truth Divine from those who are to be damned. Ex.

7862. By the **departure** from Egypt is signified separation from those who infested.

7923. 'Not to **go out**' (Ex.xii.22) = to remain permanently.

7988. 'To **go out** from the land of Egypt' (Ex.xii.41) = to be taken out and delivered from infestations.

8049. 'To **go out**' = to be delivered; for by the **going out** of the sons of Israel is signified the deliverance of those who are of the Spiritual Church. 8065. 8153. 8401. 9292. 10659.

8346. 'They **went out** to the wilderness of Shur' (Ex.xv.22) = the state of temptation into which they were afterwards brought. 'To **go out**' = to be brought.

8662. 'To **go out** to meet' (Ex.xviii.7) = application. Ex.

8817. 'To make the people **go out** to meet God' (Ex.xix.17) = the power to prepare them to receive the Divine.

8978. 'To **go out**' (Ex.xxi.3) = the state after combat. 8980. 8984. 8987. 8994.

9005. 'To **go out**' (ver.11) = estrangement.

9043. 'To **go out**' (ver.22), when predicated of the formation of good from truths, = from the internal man into the external.

9296. 'The end of the year' (Ex.xxiii.16) = the end-*fnis*-of the works.

[A.] 9325⁹. 'The outlet of the waters' (2 Kings ii. 21) = the Natural of man which receives the Knowledges of truth and good.

9927. See ENTER.

—³. 'To Know the **going out** and the coming in' = to know all the thoughts and acts of the life.

— . 'To keep the **going out** and the coming in' (Ps. exxi. 8) = the whole of the life according to the state of good and truth.

—⁴. 'To go in and **go out**' (John x. 9) = to be led by the Lord as to every state of life, thus to think and will good from freedom . . . (Further ill.)

10300^e. The truths of the Word in the sense of the letter are in like manner signified by 'the **outlet** of the waters.'

10704. 'To **go out** and speak' (Ex. xxxiv. 34) = communication.

10707. 'To enter' and 'to **go out**' = communication. Refs.

L. 46⁴. 'To **go out**,' and 'to proceed' = nothing but to enlighten and teach by presence, which is according to the reception of the Lord.

P. 112. Before this there is no **outlet** for concupiscences, and if there is no **outlet** they remain within . . . 113⁹. See 281³.

R. 52. 'To **go out** from the mouth' of the Lord (Rev. i. 16) = from the Word.

T. 3². This is meant by . . . 'I went out from the Father . . .'

D. 2772. Their end is . . . 3652. 3681. 3720. 3785. 3806. 3811. 4464. 4503.

4393. The egress out of a forest.

E. 336⁹. 'To **go out**' is predicated of truth.

386²¹. 'The **outlet** of the waters' (Ps. evii. 35) = abundance; the natural man is 'the outlet.'

405²³. 'To **go out** and fight' = to execute judgment. —⁴⁴.

445⁵. 'Be glad, Zebulon, in thy **going out**' (Deut. xxxiii. 18) = that they have delight in all genuine truths and goods: 'the **going out**,' or '**outlet**' = all things, because it = the ultimate, the effect, and the conclusion.

659¹³. 'They shall hear the voice of the Son of Man, and shall **go out**.' Ex.

695¹³. 'To **go out**' and 'to enter' = the states of life from beginning to end.

721¹². 'To **go out**' = to recede, namely, from that doctrine; and thus to be delivered from spiritual captivity.

730⁷. 'The **outlet**' = their ultimates, such as are the truths of the sense of the letter.

1107. 'Go out from her, My people' (Rev. xviii. 4) = that they should leave them, and not communicate with them.

Can. God viii. 1. In all things which have **gone out** and which **go out** from Him . . .

Go up. See under ASCEND.

Goal. *Meta.* T. 631. 721⁹. 5M⁴.

Goat. *Capella.*

10042⁸. The sacrifices and burnt-offerings . . . from the **she-goat** of the she-goats—*capella caprarum*—represented the purification or regeneration of the inmost or celestial man.

Goat. *Caper.*

Goats, Of. *Caprinus.*

A. 4005. 'He removed . . . the **he-goats** variegated and spotted' (Gen. xxx. 35) = that those truths of good were separated which were bespattered and mixed with the evils and falsities which were proper to the good signified by Laban. . . '**He-goats**' = truths of good.

— . '**He-goats**' are here mentioned, and afterwards '*she-goats—caprae*,' because '**he-goats**' = truths of good, and '*she-goats*' goods of truth . . . An accurate distinction is made in the Word between males and females, as is evident from the sacrifices . . . in which it was specifically commanded what should be offered, whether . . . a **he-goat** or a she-goat . . . from which it is evident that the male = one thing, and the female another. By the male, in general, is signified truth, and by the female, good. Here, therefore, by '**he-goats**' are signified truths of good; and by '*she-goats*' . . . the goods which are adjoined thereto; and as there is such a difference, it is also said, that he removed the variegated **he-goats**, but not the speckled ones, as is said of the she-goats. Ex.

T. 72². Your reasoning is about **goat's** wool.

Goat. *Capra.*

A. 1782. 'A **she-goat**' is representative of the celestial things of the Church.

1823. 'Take a . . . **she-goat** of three years old,' etc. (Gen. xv. 9) = the things which are representative of the celestial things of the Church.

1824. 'A **she-goat**' = those things which are representative of interior celestial things.

2781. The beasts by which voluntary things, which are of good, are signified, are **she-goats**, etc.

3519³. Kids and **she-goats** (in the sacrifices) signified the innocence of the external or natural man, thus the truth and good thereof. Ill.

3995. 'And the spotted and speckled in the **she-goats**' (Gen. xxx. 32) = that afterwards every good of truth shall be his in which falsity and evil are mixed. . . '**She-goats**' = the good of truth, or the charity of faith.

—³. Only lambs and **she-goats** are mentioned, because 'lambs' = innocence; and '**she-goats**' the charity of faith.

4005. See GOAT—*caper*.

4006. 'And all the **she-goats** speckled and spotted' (ver. 35) = the goods thereof, in which evils and falsities were mixed. '**She-goats**' = the goods of truth; here, the goods adjoined to the truths treated of just above.

4169. 'Thy sheep and thy **she-goats** did not abort' (Gen. xxxi. 38) = his state as to good and the good of truth. . . By the good of truth is meant the good of the understanding . . .

4263. 'Two hundred **she-goats** and twenty **he-goats**—

capros . . . (Gen. xxxii. 14) = Divine goods and truth thence derived. 'She-goats' = goods; and 'he-goats,' truths; here, Divine ones.

4769. See GOAT-*hircus*.

7832. See CATTLE-*pecus, pecudis*.

—, 'A she-goat' = the innocence of the exterior man. Ref.

7840. 'From the lambs and from the she-goats ye shall take it' (Ex. xii. 5) = the good of innocence exterior and interior. . . 'A she-goat,' or kid, = the good of truth in which there is innocence. Refs. That . . . 'a kid,' or 'she-goat' = the exterior good of innocence. Ref.

9470. 'Wool of she-goats' (Ex. xxv. 4) = good from the good of mutual love. . . (For) 'a she-goat' = the good of innocence in the external or natural man. . . As it is not truth but good which is signified (by 'wool'), in the Original Language, it is said 'of she-goat,' and not 'wool of she-goats.' Ill.

9615. 'Thou shalt make curtains with she-goats for a tent over the dwelling' (Ex. xxvi. 7) = the external of Heaven which is from the truths which are from external celestial good. . . 'The wool of she-goats' = external celestial good.

9990². The purifications of the internal man were represented by burnt-offerings and sacrifices from rams, kids, and she-goats; and that of the inmost internal man, by sacrifices from lambs.

10042³. See GOAT-*capella*.

W. 346². Perfect animals are . . . she-goats, etc.

Ad. 1028. She-goats are of a middle kind between he-goats-*hircos*-and lambs; but approach more nearly to lambs, when by she-goats are meant kids.

Goat. *Hircus*.

Goats, Of. *Hircinus*.

A. 1361². 'Rams,' 'he-goats,' etc. (in the sacrifices) represented lower celestial and spiritual things.

2596. (The Chinese) presented a kind of woolly goat.

2830⁶. 'A he-goat of the she-goats' (Dan. viii.) = those who are in faith separated from charity, or in truth separated from good, who successively raise themselves up against good, and at last against the Lord, which is also described. 2832¹⁴. 9642⁶.

—⁹. 'Lambs, rams, and he-goats' (Ezek. xxvii. 21) = . . . celestial, spiritual, and natural things. 3268⁴.

4084. Occurs. 4087.

4169⁴. 'I judge between . . . the rams of the sheep, and the he-goats' (Ezek. xxxiv. 17). 'He-goats,' in special, = those who are in the faith of no charity; (for) 'he-goats,' in a good sense, = those who are in the truth of faith, and thence in some charity; but in the opposite sense, those who being in the faith of no charity reason concerning salvation, from principles that faith saves. . .

4769. 'They slaughtered a he-goat of the she-goats' (Gen. xxxvii. 31) = external truths from delights; (for) 'a he-goat of the she-goats' in the Word, = natural truths, that is, truths of the external man from which come the delights of life; and also external truths from delights. . . The truths of the external man from which come

the delights of life, are Divine truths such as those of the literal sense . . . from which come the doctrinal things of the genuine Church; these are properly signified by 'a he-goat;' and the derivative delights, by 'she-goats;' thus by 'a he-goat of the she-goats,' in the genuine sense, are signified those who are in such truths and the derivative delights.

—, But, in the opposite sense, by 'a he-goat of the she-goats,' are signified those who are in external truths; that is, in appearances of truth, from the sense of the letter, which are in agreement with the delights of their life . . . In a word, by 'a he-goat of the she-goats,' in this sense, are signified those who are in faith separated from charity; for these take out no other truths from the Word than those which are in agreement with the delights of their life, that is, which favour the loves of self and of the world. All the other truths they bring down thereto by interpretations. . .

—². That 'a he-goat of the she-goats' = those who are in faith separated. Ill.

—, 'The he-goat of the she-goats' (Dan. viii.) relatively to the Jewish Church, = those who have made internal truths of no account, but have accepted external ones in so far as they favoured their loves. . .

—³. But 'the he-goat of the she-goats' (Dan. viii.), relatively to the Christian Church, = those who are in external truths from delights; that is, who are in faith separated; for these, too, care nothing for internal things; and if they teach them, it is only to get a reputation. . .

—, That 'the he-goat came from the west' = that it was from evil. . . And that 'he came over the faces of the whole earth' . . . = over the whole Church. . . The 'horns' which he had = powers from falsity; 'the horn of aspect between his eyes' = power from ratiocination concerning the truths of faith. (Further ex.)

—⁴. In like manner 'the he-goat' in Ezek. xxxiv. 17. . . Here, too, by 'he-goats' are signified those who are in faith separated, that is, who set doctrine before life, and at last do not care for life. . . Of these it is said that 'they eat up the good pasture, and trample down with their feet the remainder of the pastures;' that 'they drink the sediment of the waters, and disturb the rest with their feet;' and also that 'with their horns they strike the weak, until they have dispersed them.'

—⁵. 'The he-goats' (Matt. xv.) = those who are in no charity, although in the truths of faith; that is, who are in faith separated.

—⁶. Who they are . . . that are meant by 'he-goats.' Ill.

—^e. (The he-goats as used in the sacrifices are understood in a good sense.)

4809⁵. 'He shall separate them . . . as a shepherd separates the sheep from the he-goats' = the separation of good from evil; for 'the sheep' = those who are in good; and 'the he-goats,' those who are in evil. Those are properly called 'sheep' who are in charity and thence in faith; and those 'he-goats,' who are in faith and not in charity. 9263¹.

—⁶. 'And He shall set the sheep on His right hand, and the he-goats on the left' = separation according to truths from good, and according to falsities from evil.

9670⁶. By the two he-goats of the she-goats in the

sacrifice for sin . . . and by the **he-goat** which was offered, and by the other which was sent forth, is signified the purification of truth from falsities in the external man . . . By the blood of the **he-goat**, which was to be sprinkled seven times upon the mercy-seat eastwards, and afterwards upon the horns of the altar, is signified Divine truth from Divine good. By the confession of sins upon the living **he-goat**, which was to be sent forth into the wilderness, is signified the complete separation and ejection of evil from good.

[A.] 9937⁸. The removal of sins with those who are in good, or who have performed repentance, was represented by the **he-goat** called 'Azazel' (Lev. xvi. 21, 22) . . . 'The **he-goat**' = faith; 'the wilderness' and 'the land of separation' = Hell; and 'to carry thither the iniquities of the sons of Israel' = to remove and cast them into Hell.

9990². The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and **he-goats**. (See GOAT - *capra*, here.) 10042⁸.

10042¹⁰. 'Rams' = goods of charity; and '**he-goats**,' goods of faith. III.

—¹¹. 'Between the rams and the **he-goats**' (Ezek. xxxiv. 17) = between those who are in charity and the derivative faith, and those who are in truths of faith without charity.

—¹³. The reason the last of these (animals to be sacrificed) was a **he-goat** (Num. xxviii.) was that by a **he-goat** is signified the truth of faith in the external man; and the truth of faith there is the last or ultimate. III.

J. 69. These (who had made the imaginary Heavens) are they whom the Lord meant by 'the **he-goats**' (Matt. xxv). C.J. 10. 16^e.

S. 18³. By the lamb, sheep, **he-goat**, calf, and ox (in the Word) are meant innocence, charity, and natural affection.

F. 61. That those who are in faith separated from charity are meant by 'the **he-goats**' in Daniel and Matthew. Chapter.

63⁴. I have often seen there sheep and **he-goats**; and also combats between them . . . I have seen **he-goats** with horns bent forwards and backwards, and I have seen them rush furiously upon the sheep. I have seen **he-goats** with two horns, with which they vehemently struck the sheep; and when I looked to see what it was, I saw some disputing about charity and faith . . . B. 85.

67. 'The **he-goat** coming from the west upon the faces of the whole earth' = those who are in faith separated from charity, and the invasion of the Church by them. Ex.

68². If all the evil had been meant (in Matt. xxv.) by 'the **he-goats**,' the works of charity which they had not done would not have been enumerated, but the evils which they had done. III. B. 84^e.

70. I have sometimes heard the **he-goats** and the sheep conversing whether . . .

R. 17³. By 'the **he-goats**' in Daniel and Matthew, no others are meant than those who are in faith separated from life.

417. See FAITH ALONE.

456². Their garments are of goats' hair—*pilis hircinis*.

838. They who are in the heresy that man is justified by faith without the works of the law . . . are 'the **he-goats**' . . . in Matt. xxv.

839⁴. These appeared to us under various forms; now as men, now as leopards, and now as **he-goats**; the latter with horns bent downwards, with which they dug up the ground.

B. 82. That those who are in the present justifying faith, are meant by 'the **he-goats**' in Daniel and Matthew. Gen. art.

95. (At the time of His first Advent also, the Lord) separated the **he-goats** from the sheep.

316^e. Adulterers . . . may be compared to **he-goats**, which have a rank smell.

D. 5070. (Those in faith alone) burn with the lust of whoredom like **he-goats** . . .

5228. Such are meant by 'the **he-goats**' which were on the left. Des. 5736. 5746. 5955.

E. 212^e. 'The **he-goats**' = those who are in faith and in no charity. 298¹³.

314⁶. 'Lambs, rams, and **he-goats**' (Ezek. xxvii. 21) = three degrees of the good of innocence. —⁸.

316¹⁶. 'The **he-goat**' (Dan. viii.) = faith separated from charity, or faith alone; or, what is the same, those who are in these things. Fully ex. 412³¹. 632⁵.

418⁶. 'The **he-goat** of the she-goats' (Dan. viii.) = faith separated from charity; consequently, those who suppose that they are saved by knowing the doctrinal and true things of the Word, and do not think of any life according to them. Further ex.

600⁵. (Such) may suppose that 'the sheep' = all the good, and 'the goats' all the evil; but . . . 'the **he-goats**' = those who are in faith separated from charity; thus all upon whom the Judgment would take place at the last time of the Church. For . . . all who were in no good of charity and derivative faith, thus all who were interiorly and at the same time exteriorly evil, were cast into Hell before the Last Judgment; but . . . they who were interiorly evil but exteriorly in good, were left to the Last Judgment . . . (Thus) 'the **he-goats**' = those who were in faith separated from charity . . .

730⁴³. How this is removed was represented by the **he-goat** called Azazel . . . for a **he-goat** = the natural man as to his affections and Knowledges; and, in the opposite sense, as to his cupidities and Falsities. . . The reason two **he-goats** were taken to represent this, was that a **he-goat** = the natural man; the **he-goat** which was to be sacrificed, the natural man as to the part purified; and the **he-goat** which was to be sent into the wilderness, the natural man not purified . . . The affections of good and truth implanted in their place . . . as to a part were represented by the fat which was sacrificed from the bullock and from the other **he-goat**, and also by their blood.

817¹². '**He-goats**,' in a good sense, = those who are in natural good, and thence in truths, which truths are called the Knowledges of truth and good from the

natural sense of the Word ; these persons, or this good and the derivative truth, are signified by 'the he-goats' which were sacrificed. III.

— The natural goods and truths in which are the Angels who are in the Ultimate Heaven, were signified by 'he-goats.'

—¹³. In the opposite sense 'he-goats' = those who are in faith separated from charity, because they are the most lascivious of all animals ; and also because, in the genuine sense, they = those who are in natural good and thence in natural truth ; and all those who are in faith separated from charity, in both doctrine and life, are merely natural. (From experience, and III.)

God. *Deus.*

Goddess. *Dea.*

See ANGEL OF GOD, and ELOHIM ; and also under DIVINE, FATHER, JEHOVAH, and PERSON.

A. 204. 'They would be as God' (Gen.iii.5). Ex.

300. In Gen. i., nothing but 'God' (is used) in the plural . . . 'God' is mentioned because He can do all things, thus from power. III. Therefore every Angel or Spirit who spoke to a man, and whom they supposed able to do anything, they called 'God.' III. . . Even men were called 'gods' from their power. III. . . Therefore God is called 'Elohim,' in the plural. But as Angels have no power of themselves . . . and there is only one God, by 'Jehovah God' is meant the Lord alone. But when anything is being done by the ministry of Angels . . . the plural number is used. III.

562. The Antediluvians . . . supposed themselves to be as it were gods, and that whatever they thought was Divine.

619. 'God' is used here, and in the rest of Gen.vi., because there was then no Church. 624.

624. In Gen.i., when there was no Church, 'God' was used ; in chap.ii., when there was a Church, 'Jehovah God' . . . 'God' is not so holy as 'Jehovah,' because every nation had gods. No one was allowed to mention Jehovah, unless he had the Knowledge of true faith ; but anyone might mention God.

630. 'God said' (Gen.vi.13) = that so it was. Ex.

699. Miserable lamentations, Oh God ! Oh God ! D.228.

840. 'God remembered' (Gen.viii.1) = the end of temptation, and the beginning of renovation. . . While temptation lasts . . . man is sometimes in such despair, that he scarcely believes there is any God . . . 'God,' not Jehovah, is said to 'remember,' because the man is still in the state before regeneration . . . because faith is not yet conjoined with charity . . . Before man *is* and lives it is not said that 'Jehovah,' but that 'God' is with him.

947². (Deceitful infernals who) believe themselves to be gods of the universe. 1749².

1020. When they testified to the truth of a thing, they said 'Jehovah said ;' here, 'God said,' because it treats of the Spiritual Church . . .

1096². The man of the external Church believes that he does the good works of charity from himself, and

therefore when it treats of the man of the external Church, the Lord is called 'God,' as here.

1111. They who have believed that it is sufficient to acknowledge one God, the Creator of the universe . . .

1268. (The Antediluvians) answered, that they had thought much about God, but had persuaded themselves that there is no God, but that men are gods ; consequently that they themselves are gods ; and that they had confirmed themselves in these things by dreams. D.4174.

1327². When men began to be worshipped as gods, especially after death ; whence came so many gods of the gentiles.

1343. The Hebrews called their God Jehovah . . . when each nation began to have its own god . . .

—⁴. (Thus) the nations were distinguished by the gods whom they mentioned . . .

1363². Internal idolaters do not acknowledge a God, but adore themselves and the world . . . But external idolaters may acknowledge a God, although they do not know who is the God of the universe.

1551⁵. Falsities are 'gods of silver ;' and cupidities, 'gods of gold.'

1588. It is called 'the garden of God' when the Rational is spiritual . . .

1608². Those are 'born of God' with whom there is love and the derivative faith ; and as they are born of God, they are called 'sons of God' (John i.).

1756². They presented certain affections as gods and goddesses . . .

1954. 'Thou God seest me' (Gen.xvi.13) = influx. Ex.

1992. 'I am God Shaddai' (Gen.xvii.1), in the sense of the letter, = the name of the God of Abram, by which the Lord was first represented before them. (For) Abram and his father's house adored other gods . . . They had not only lost the name of Jehovah, but also served other gods, and, instead of Jehovah, worshipped Shaddai, whom they called their God. III.

—^e. At that time . . . they were in the religion . . . that all evil, thus all temptation, comes from God, as does all good . . .

2001. 'God' is here mentioned, because by the God Shaddai whom Abram worshipped, is represented the Lord ; also because it treats of truth which was to be united to good.

— . When it treats of faith, or truth, and of the Spiritual Church, 'God' is mentioned, and this constantly ; because the Lord's esse itself is of love ; and the derivative esse is of faith . . . 2528.

— . The other reason here is, that the Lord willed to be represented by the God Shaddai whom Abram worshipped ; and therefore the name 'God' is retained in the following verses . . .

2022. 'To be for a God to thee' (ver.7) = the Divine of the Lord in him.

2094. That the Lord is God as to both essences.

2098. 'God went up from upon Abraham' (ver.22) = the ingress of the Lord into the former state. Ex.

2156^e. Those within the Church who say that they

acknowledge a Supreme Being, do not acknowledge any God . . . 2343^b.

[A.] 2329^b. When these learned men were examined . . . as to the idea they have had of one God, whether there are three Uncreates, three Infinites, three Eternals, three Almighty's, and three Lords, it was manifestly perceived that they had the idea of three . . . Thus they confessed, that they had indeed said with the mouth that there is one God, but had still thought and indeed some of them had believed in three, whom they could separate in idea, but not conjoin.

—⁶. Hence is evident there, as in clear day, what kind of thought, and derivative faith, everyone has formed for himself concerning the one God. Even the Jews in the other life, when they hear that the Lord is Jehovah, and that there is only one God, have nothing to say; but when they perceive that the ideas of Christians are divided among three, they say that they themselves worship one God, but that Christians worship three; and this the more as three separate gods in idea can only be joined together by those who are in the faith of charity; for the Lord applies the minds of such to Himself.

2535. Prayer . . . is speech with God. Ex.

2559. 'God made=*fecerunt*=me depart . . .' (Gen.xx. 13) . . . Abraham then . . . worshipped other gods; and therefore it is said in the plural 'God made=*fecerunt*=me depart.' This might also be rendered, according to the Original Language, 'gods made me wander;' but as the Lord is represented by Abraham, it is said 'God made=*fecerunt*=me depart.'

2602. A nation . . . which worships the Greatest God (by first magnifying and then humbling themselves).

2640. 'God making' (Gen.xxi.6)=the Celestial *ex quo*.

2663. 'God said to Abraham'=the Lord's perception from the Divine. . . The Lord is meant by both 'God' and 'Abraham.' . . In the sense of the letter there are two, God and Abraham, who converse together; but in the internal sense there is one; namely, the Lord as to the Divine. (Thus) when there are three in the sense of the letter, there is one in the internal sense, as Father, Son, and Holy Spirit, who are not three Gods, but one . . .

2706. 'God was with the boy' (Ishmael) (Gen.xxi.20) = the presence of the Lord with the spiritual.

2720^b. 'God is with thee in all things that thou doest' (ver.22)=that it is divine as to each and all things.

2724. 'That he called on the name of the God of eternity' (ver.33)=worship. . . By the 'name of God' they understood everything in one complex by which God is worshipped, consequently everything of love and faith. But when the internal of worship perished . . . by the 'name of God,' they began to understand nothing but the name . . . and thus nations began to distinguish themselves by the names of gods. Ill.

—³. They then no longer acknowledged one God, but many; for it was customary with the ancients to add something to the name of Jehovah, and so to remember some kindness or attribute of Him. Ill. . . Hence it came to pass that those who placed worship in a name only, worshipped so many gods; and that from this,

among the Gentiles, especially in Greece and Rome, so many gods were acknowledged and worshipped; when yet the Ancient Church, from which these epithets came, never worshipped any but one God venerated under so many names . . .

2762^a. When they described the sun . . . they placed therein the god of their wisdom and intelligence . . . And when they described the god of the sea . . .

2768. 'God tempted Abraham' . . . In the sense of the letter, temptations and many things are attributed to God; but according to the internal sense, God tempts no one . . .

2769. That the perception was from Divine truth is evident from the fact that 'God' is mentioned, and not Jehovah; for where in the Word it treats of truth, 'God' is mentioned . . . Hence it is that 'God' is mentioned in this verse and also in the following ones, because it treats of temptation . . . for all temptation and damnation are from truth . . . 2822^b.

2788. In God, to become, and to be, are the same; nay, all the eternal is present to Him.

2807^e. That 'God will see for Himself a cattle for a burnt-offering' (Gen.xxii.8)=that the Divine Human will provide, is evident from the fact that it is not said that 'Jehovah will see,' but that 'God will see.' When both are mentioned, as in this chapter, by 'Jehovah' is meant the same as by the 'Father,' and by 'God' the same as by the 'Son;' thus, here, the Divine Human; and this because the spiritual man is treated of, who has salvation from the Divine Human.

2810. 'They came to the place which God said to him' (ver.9)=a state according to perception from Divine truth.

2826. 'Now I know that thou fearest God' (ver.12)=glorification from love Divine. . . 'To fear God,' or the fear of God, here, =love Divine; and as this is predicated of the Lord's Divine Rational as to truth, it is said 'to fear God,' and not 'to fear Jehovah;' for when truth is treated of, 'God' is mentioned. (See FEAR, here, and at 8710.)

2921. See JEHOVAH.

—, 'A prince of God' (Gen.xxiii.6)=the Lord as to the power of truth, or as to truth . . .

3035. (Why the letter does not present a simple idea of one God.)

3175. Still less is man born into any spiritual truth; as that there is a God . . .

—, Of those who are born within the Church . . . there are very many who ascribe scarcely anything to God . . . thus who at heart do not believe that there is any God.

—². The good which man has in preference to animals, is to love God . . .

3263^b. Many of the Gentiles know from rational lumen that there is one God; that He created all things; that He preserves all things; also that all good is from Him, consequently all truth; and that likeness to Him makes man blessed; and who live . . . in love to that God . . .

3305^e. That 'the God of Jacob' is the Lord. Ill.

3325². 'The gods of Egypt . . .' (Ex.xii.12)=falsities.

3667. In ancient times they distinguished the Supreme God, or the Lord, by various names, and this according to His attributes, and according to the goods which are from Him, and also according to the truths. They of the Ancient Church, by all these denominations understood only one God, namely the Lord, whom they called Jehovah; but after the Church had fallen away from good and truth . . . they began to worship as many gods as there were denominations of the one God; insomuch that every nation, and at last every family, acknowledged one of them for its own god. From this arose so many gods, which are also mentioned in the Word *passim*. . . (Thus) Abraham worshipped other gods . . . especially the god Shaddai. Ill. 4162². 5628.

3701. 'God' is mentioned when truth is treated of.

3704⁶. Novitiates . . . are taught with anxious care that there is one God . . . For almost all from the Christian world have an idea of three Gods, although with the mouth they had said that there is only one God; for it is not human to think of one when the idea of three has before entered, and each of these is called God, and is also distinguished from the others as to attributes and offices, and is also separately worshipped. Hence it is that the worship of three Gods is in the heart, and the worship of one is only in the mouth.

3727⁷. 'The gods of the nations' (Ex.xxiii.24)=falsities.

3768². A man can know from the Rational possessed by all, that . . . God is to be worshipped; but how . . . God is to be worshipped can be known only from the Word.

—³. They who have not the Word cannot know who is the God of the universe . . .

3863⁹. 'To see God' (Matt.v.8)=to believe in Him, thus to see Him in faith; for they who are in faith, from faith see God; for God is in faith; and God is that in faith which is truly faith.

3910. 'Am I in God's stead?' (Gen.xxx.2)=that it was impossible for him . . . For God is so called in the Word from ability or power; but 'Jehovah' from esse or essence: hence it is that 'God' is mentioned when it treats of truth; and 'Jehovah,' when of good. Ex.

3921³. The reason why in this and the following verses up to Joseph, 'God' is mentioned, and in those immediately preceding, 'Jehovah,' is that in these verses it treats of the regeneration of the spiritual man, and in the preceding ones, of the regeneration of the celestial man; for 'God' is mentioned when it treats of the good of faith, which is of the spiritual man; but 'Jehovah' when of the good of love, which is of the celestial man. 3969⁵.

3993⁹. If anyone loves himself in preference to others . . . yet acknowledges and adores God . . . the evil . . . is such as admits of good and truth being mingled with it . . .

4075. 'The God of my father,' when predicated of the Lord, =the Divine which He had. 4142.

—³. Societies which are in love to God, and believe that if they . . . worship a hidden God that they may be in love to Him, when yet they are not, unless by some idea they make that Infinite finite, or present to them-

selves the hidden God as visible, by finite intellectual ideas . . . such also may serve for use . . .

4111⁵. See TERAPHIM.

4125. 'God came in a dream by night' (Gen.xxxi.24) =obscure perception.

4149. 'Gods,' here teraphim, (ver.32)=truths.

4180. 'The God of my father'=the Divine as to good. —. 'The God of Abraham' (ver.42)=the Divine itself, which is called the Divine essence.

4182^e. 'God'=the Divine of the Lord, namely, the Divine which was in Him, and which was His.

4201. 'God'=the Divine.

4206. 'The God of Abraham'=the Divine of the Lord as regards those who are within the Church.

4208². The God of Abraham, the God of Nahor, the God of their father, and the Dread of Isaac' (ver.53) is said, because the sons of Terah acknowledged so many gods . . . and it was peculiar in that house that each family worshipped its own god. . . But it was enjoined upon the family of Abraham to worship Jehovah as their god; but they acknowledged Him only as another god, by whom they distinguished themselves from the gentiles . . . and therefore they so often fell away to other gods . . .

4221^e. They adore themselves as gods.

4227². Other nations, which have made men into gods . . .

4287. 'As a prince thou hast contended with God and with men, and hast prevailed' (Gen.xxxii.28)=(the Lord's) continual victories in combats as to truths and goods. Compare 4293.

—⁴. That 'to contend with God and with men'=to be tempted as to truths and as to goods. Ex. . . It was not God with whom Jacob contended . . . (But) by 'God' is signified truth. (Refs.)

4295. As Heaven is Heaven from truths and goods, it is this in special which is signified by the 'God and men' against whom the Lord prevailed. In the Word *passim* Angels are called 'gods,' and this from truths and goods. Ill. 4402⁵.

4299. 'I have seen God face to face . . .' (ver.30)=that He endured the most grievous temptations, as if they were from the Divine. . . 'To see God'=an approaching to Him by interior things; namely, goods and truths; and therefore presence. —³, Ex.

4307. Evil Spirits . . . are signified by him who wrestled with Jacob . . . The reason he called himself 'God' was that Jacob believed it . . .

4402. See El. 6003.

—^e. 'God' and 'gods,' in the opposite sense, are mentioned when falsity and power from falsity are treated of. Ill.

4442². It was common with them to introduce things as it were speaking together, as wisdom, intelligence, and the sciences; and also to give them names whereby such things were signified; the gods and demigods of old were nothing else.

4449³. By such (representatives) they worshipped some profane god . . .

[A.]4544. 'Put away the gods of the stranger which are in your midst' (Gen.xxxv.2)=that falsities should be rejected. 4550.

4559^o. 'Gods'=holy truths. 4560.

4578. 'God went up from upon him' (ver.13)=the Divine. Ex.

4580³. They then erected statues for each god. Ex.

4581⁷. 'Gods'=falsities. III.

4658⁴. (Aristotle) said that he believed in only one God, whose attributes and qualities had been distinguished by as many names as there were gods worshipped by others.

4692. The Ancient Church believed that the God of the universe was a Divine Man.

4733². They who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature in His stead . . . Very many of the learned among Christians are of this character, and this because they do not believe the Lord's Human to be Divine. Lest, therefore, the men who have removed themselves so far from the Divine . . . should worship wood and stones, or some deceased man, and so, under him, some devil, and not God Himself . . . the Divine Itself willed to assume the Human . . .

4766². When (he says) that you believe in one God, does not he think of three? Ex.

4847. Jacob's descendants believed, more than the gentiles, that there are many gods, but that Jehovah was greater than the others, because He could do greater miracles; and therefore, as soon as the miracles ceased, they at once turned to the other gods. 7401.

4973². When truth is treated of 'God' is mentioned.

— The Lord is called 'the God of Gods' from the Divine truth which proceeds from Him.

5107. 'Do not interpretations belong to God?' (Gen. xl.8)=that the Divine was in them. . . The Divine is signified by 'God.'

5135³. The things which man when a little child . . . learns . . . and afterwards either confirms or doubts, or denies, are chiefly that there is a God, and that He is one; that He has created all things; that He rewards those who do well, and punishes those who do evils . . .

5256. (Those from the Christian Church there) do indeed say there is one God, but still they think of three; and actually divide the Divine among three; for they distinguish it into persons, and call each God, and attribute a distinct proprium to each. Hence it is said of Christians in the other life that they worship three Gods, because they think of three, although they say one. But they who had been Gentiles, and had been converted to Christianity, in the other life adore the Lord alone; because they had believed that it could not be but that the Supreme God had manifested Himself on earth as a Man, and that the Supreme God is a Divine Man; and if they had not such an idea of the Supreme God, they could have no idea of Him; and therefore could not think about God; consequently they could not know Him, and still less love Him.

5257. 'God will answer peace, Pharaoh' (Gen.xli.16)

=from the Divine Human through conjunction. . . 'God'=the Divine.

5459. 'I fear God' (Gen.xlii.18)=that it is from the Divine. . . 'God,' here,=the Divine Itself which is in the Celestial of the Spiritual, or the Divine which is in truth.

5608⁵. No one can see the face of God, except from innocence.

5663. 'Your God, and the God of your father' (Gen. xlii.23)=the Divine Human of the Lord. For wherever 'God' or 'Jehovah' is mentioned, the Lord is meant; and when it is said 'Your God, and the God of your father,' that is, the God of Israel and Jacob, and of his sons, there is meant the Divine Human of the Lord, and indeed as to the Divine Natural. . . That by 'God,' and 'Jehovah' the Lord is meant, was not known to the Jewish Church, nor . . . to the Christian Church; because (the latter) has distinguished the Divine into three persons. But the Ancient Church . . . and especially the Most Ancient Church . . . by Jehovah and God meant no other than the Lord, and indeed the Lord as to the Divine Human . . . 8270.

5890. 'God sent me before you' (Gen.xlv.5)=that it was of Providence. 5896.

5901. 'But God' (ver.8)=that the Divine had done this.

5949³. He who from the heart fears and honours God, has this fear and honour present in every single thing he thinks, speaks, and acts; for it is in him even when it does not seem to be present . . . for it rules universally. . . From this it is evident how it is to be understood, that God should always be before our eyes; not that we are to be continually thinking about Him; but that the fear or love of Him should reign universally. Then is God before the eyes in every single thing; and when this is the case, the man does not think, speak, or act what is adverse to or displeasing to Him; otherwise, that which reigns universally, and lies interiorly concealed, manifests itself and admonishes. 8857, Ex.

5998. That Jacob 'sacrificed to the God of his father Isaac' (Gen.xlvi.1) indicates the quality of the fathers of the Jewish and Israelitish nation; namely, that each of them worshipped his own god. III.

—². It was their custom to acknowledge the gods of their fathers; but each his own specially . . . hence their descendants . . . at heart worshipped the gods of the Gentiles, and Jehovah only with the mouth . . .

6003^e. As there are many attributes, and the Ancient Church assigned a name to each, their descendants . . . believed that there are many gods, and each family chose one of them for its god; for instance, Abraham chose Shaddai, Isaac the god called Pachad or Dread; and as the god of each was one of the Divine attributes, the Lord said to Abram, 'I am the God Shaddai;' and here, to Jacob, 'I am the God of thy father.'

6071⁴. The most general truths are first to be believed . . . thus, that all things . . . are from God, and therefore so are the evils of punishment; but how they are from God, must be learned afterwards . . .

—⁵. When, at first, from fear, they dare not commit evil, they (afterwards) begin to know and perceive that

nothing but good is from **God**. . . Those in Heaven perceive that nothing but good is from **God**; but those in Hell say that all evil is from **God**, because He permits it . . .

—⁷. They who are in evil, and they who are in mere external worship . . . ought to be wholly in fear of **God**. . . because from fear of **God** they can do what is good.

6276. 'The **God** before whom my fathers walked . . .' (Gen.xlviii.15)=the Divine.

6303. '**God** shall be with you' (ver.21)=the Divine Providence of the Lord. . . By '**God**' and by '**Jehovah**' is meant the Lord; for there is no other **God** . . .

6315. In this state . . . (of sensuous life) a man is averse to speak and think about **God** . . .

6428. 'From the **God** of thy father . . .' (Gen.xlix.25) =that He is the **God** of the Ancient Church. (That is, the Lord.) 6846.

6572. '**God** thought it for good' (Gen.l.20)=that the Divine turns it into good . . . For what **God** intends, He performs.

6687. '**God** dealt well with the midwives' (Ex.i.20) =that the Natural was blessed by the Divine.

6689. 'They feared **God**' (ver.21)=that they were guarded by the Divine.

6846². The **God** worshipped in the Ancient Church was the Lord as to the Divine Human . . .

6847. 'The **God** of Abraham, the **God** of Isaac, and the **God** of Jacob' (Ex.iii.6)=the Divine Itself and the Divine Human, thus the Lord.

—^e. By '**God**' is signified the Divine. 6866.

6879. '**God** said unto Moses' (ver.14)=the first instruction. . . For the first of the Church is the Knowledge that there is a **God**, and that He is to be worshipped. His first quality which is to be known is that He has created the universe, and that the created universe subsists from Him.

6905^e. '**Jehovah**' means the Divine being—*esse*; and '**God**,' the Divine manifesting—*existere*—thence; thus '**Jehovah**'=the Divine good of His Divine love; and '**God**,' the Divine truth proceeding from His Divine good. 7590. 8864.

7010. 'Thou shalt be to him for a **god**' (Ex.iv.16)=the Divine truth which proceeds immediately from the Lord. . . The Lord is called '**God**' where truth is treated of. Refs. The Angels are called '**gods**' from the truths in which they are from the Lord.

7172. Spirits of our Earth asked Spirits of Mercury, in whom they believed. They answered, In **God**; but when further questioned about the **God** in whom they believed, they were unwilling to say . . . The Spirits of Mercury then asked the Spirits of our Earth, in whom they believed. They said, In the Lord **God**. The Spirits of Mercury then said that they perceived that they believed in no **God**, (which the latter) acknowledged to be the case. D.3255.

7191. '**God** spake unto Moses' (Ex.vi.2)=something new, but continuous with what goes before.

—^o. In all angelic discourse there is a unanimity . . . which in every termination ceases in a monosyllable,

thus in one. . . The reason is, that all things in Heaven relate to one **God**, as to their end. W.26.

7194^e. '**God**' is mentioned where the truth of faith is treated of. Refs.

7208. 'I will be to you for a **God**' (ver.7)=that they shall receive the Divine.

7209. The apperception then that the Lord is the only **God**. Sig.

7268. 'I have made thee a **god** to Pharaoh' (Ex.vii.1) =the law Divine, and its power over those who are in falsities. 'To make a **god**'=the Divine truth; or, what is the same, the Divine law; and also its power.

—¹. In the supreme sense, '**God**'=the Divine which is above the Heavens; but in the internal sense, '**God**'=the Divine which is in the Heavens: the Divine which is above the Heavens is the Divine good; but the Divine in the Heavens is the Divine truth . . .

—². As the Divine truth in the Heavens is what, in the Word of the Old Testament, is meant by '**God**,' in the Original Language, **God** is called '**Elohim**,' in the plural; and also the Angels who are in the Heavens, being recipients of Divine truth, are called '**gods**.' Ill.

7311. '**God**'=the Lord as to Divine truth.

7401. That there is one **God**, and none besides Him. Sig.

—¹. It is so said in the Word, because at that time they worshipped a number of **gods**, both in the land where the Church was, and in the lands where the Church was not, and everyone preferred his own **god** to the **god** of another. They distinguished them by names, and the **God** of the Israelites and Jews, by the name **Jehovah**. . . Hence it is said that '**Jehovah** is greater than the rest of the **gods**.' Ill. . . On this account, also, **Jehovah** is called '**God** of **gods**.' 8301².

7430. 'This is the finger of **God**' (Ex.viii.19)=that the power was from the Divine.

7456². 'To serve other **gods**'=profane worship, by which true worship is extinguished.

7873. 'On all the **gods** of Egypt will I do judgments' (Ex.xii.12)=their falsities which are to be damned.

—¹. When the Angels are called '**gods**,' truths are signified. Hence, in the opposite sense, by the **gods** of the nations are signified falsities.

—². The reason truths are called '**gods**,' is that truth proceeds from the Divine Itself, and is in itself Divine; and therefore they who receive it are called '**gods**;' not that they are **gods**, but that the truth pertaining to them is Divine; hence, in the Original Language, **God** is called '**Elohim**,' in the plural. 8192².

8301. 'Who is like unto Thee among the **gods**, **Jehovah**?' (Ex.xv.11)=that every truth of good proceeds from the Divine Human of the Lord; (for) '**gods**'=truths; here, truths from good, because a comparison is made with **Jehovah**.

—³. The reason '**gods**'=truths of good, is that by '**gods**,' in a good sense, are meant the Angels, who are called **gods**, because they are substances or forms recipient of truth in which is good from the Lord.

—⁴. The Angels, consequently the truths of good which are from the Lord, are meant by '**gods**.' Ill.

—⁵. '**God**' is mentioned when truth is treated of;

and 'God,' in the supreme sense, = the Divine truth proceeding from the Lord. Refs.

[A.] 8330⁴. 'God' is mentioned when truth is treated of. Refs.

8652. 'The God of my father for my help' (Ex. xviii. 4) = the mercy and presence of the Lord in the Church. . . 'The God of a father' = the Divine of the Ancient Church, which was the Lord. Refs.

8658. 'Where he encamped at the Mount of God' (ver. 5) = near the good of truth. . . 'The Mount of God' = the good of love; here, the good of truth, because the good of those of the Spiritual Church is treated of. . . and therefore it is called the 'Mount of God,' because 'God' is mentioned when truth is treated of.

8677. 'Jehovah is great above all gods' (ver. 11) = the Lord, that there is no God besides Him.

8682. That it is from Divine good, is signified by their 'eating bread before God' (ver. 12).

8703. 'God will be with thee' (ver. 19) = that it is from the Divine . . . which regards Divine truth.

8705. 'To bring the words to God' (id.), when said of Divine truth, = to mediate with the Divine Itself, and to intercede . . .

—⁴. That the Divine Itself cannot be apprehended by any idea, is evident from, 'No one hath ever seen God . . .' (John i. 18).

—⁵. It is memorable that all who think from themselves . . . about God, think of Him indeterminately, that is, without any terminated idea; whereas they who think of God not from themselves, that is, not from the flesh but from the spirit, think of Him determinately; that is, they present to themselves an idea of the Divine under a human form . . .

8717². A king exercises only universal care . . . But God sees all things and knows all things from eternity, and provides all things to eternity; and, from Himself, keeps all things in their order . . .

8720. 'If God has commanded . . .' (Ex. xviii. 22) = that thus it is from the Divine.

8760. 'Moses went unto God' (Ex. xix. 3) = the truth from the Divine which is below Heaven, conjoining itself with the Divine truth which is in Heaven. Ex.

8817. 'To make the people go forth to meet God' (ver. 17) = the power to prepare them to receive the Divine.

8819². No one can see God otherwise than from such things as are in himself: he that is in hatred, sees Him from hatred . . .

8824. 'Moses spake, and God answered him in a voice' (ver. 19) = through the influx of truth from the Divine, in which was the Divine Itself.

8861. 'God spake all these words, saying' (Ex. xx. 1) = Divine truths for those in the Heavens and for those on earth.

8864. The Lord as to the Human is meant 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.'

8867. 'Thou shalt not have other gods before My faces' (ver. 3) = that truths are not to be thought of from any other source than from the Lord.

8869. To have this or that for a god . . . is to love above all things that which proceeds from self.

— They say with the mouth, that some Creator God has impressed such things on nature; but at heart they deny any God above nature. Such are they who attribute all things to their own prudence and intelligence . . . and such of them as love themselves . . . desire to be worshipped by others, even as gods, and that openly, if the Church did not forbid it.

8875. 'A jealous God' (ver. 5) = that thence come falsity and evil. In the genuine sense, 'a jealous God' = the Divine truth of the Divine good; for 'God' is predicated of truth . . .

—^e. (Idolatry) was so severely forbidden with the Israelitish nation, because the adoration of other gods . . . destroyed all the representative of the Church with them . . .

8882. 'Thou shalt not take the name of thy God in vain' (ver. 7) = profanations and blasphemies of the truth and good of faith; (for) 'the name of God' = all in the complex by which the Lord is worshipped, thus all the truth and good of faith.

— 'To take the name of God in vain,' properly = to turn truth into evil; that is, to believe that it is truth, and still to live in evil. It also = to turn good into falsity; that is, to live holily, and yet not to believe. Both are profanation. Ex. —⁴, Further ex.

8904⁸. 'God' = truth; and, in the opposite sense, falsity. Refs.

8921. 'Let not God speak with us' (ver. 19) = truth in a form not accommodated . . . For by 'God,' here, is meant the Lord as to Divine truth in Heaven; consequently, the Divine truth itself . . .

8928. 'Moses came near to the thick darkness where God was' (ver. 21) = the conjunction of the truth of spiritual good with truth Divine.

8932. 'Ye shall not make with Me gods of silver and gods of gold' (ver. 23) = that they should entirely abstain from such things as in the external form appear to be truths and goods, but in the internal form are falsities and evils. 'To make gods' = to worship . . .

—⁴. In general, 'gods of silver and of gold' = all the falsities and derivative evils of worship which are rendered like truth and good by wrong applications and interpretations of the Word, and at the same time by reasonings from Own intelligence. Ill. 8941^e.

8944. It is believed . . . that from the lumen of nature, thus without revelation, man can know . . . that there is a God; that He is to be worshipped and loved . . . But I have been instructed by much experience, that, from himself, man knows nothing whatever about Divine things . . . 10318.

8988. 'The lord shall bring him to God' (Ex. xxi. 6) = the state into which he then enters according to Divine order. . . 'God' = Divine order.

—². The reason 'God,' here, = Divine order, is that 'God' is mentioned when truth is treated of . . . and therefore the Divine truth proceeding from the Lord's

Divine good, is, in the supreme sense, 'God' . . . and it is the Divine truth proceeding from the Lord which makes order in Heaven, being order itself . . .

9105. The Spirits of Saturn expressed their surprise that Spirits from this Earth so often . . . ask them what God they worship. They (tell them) that they are insane; for there can be no greater insanity than to ask what God anyone worships; as there is one God for all the universe; and that they are still more insane in not knowing that the Lord is the only God . . .

9156^e. 'Gods'=falsities. 9182^s. 9192. 9344. 9347. 10137^e. Ex.

9160. 'Even to God shall come the word of them both; he whom God shall condemn' (Ex.xxii.9)=scrutiny and decision through truth. . . Therefore, also, it is said 'he whom God shall condemn' [with the verb] in the plural. 'God,' in the Original Language, is called 'El,' in the singular; but more frequently 'Elohim,' in the plural; because the Divine truth which proceeds from the Lord is divided among the Angels in many ways . . . Hence it is that the Angels are called 'gods.'

—². The Lord is called 'God' from the Divine truth which proceeds from Him. Refs. Hence, where . . . truth is treated of, He is called 'God.' Refs. Thus 'God'=truth. Refs. and Ill. 9211.

9193^d. The chief thing of the worship of the Ancient Church, was to worship God under a human form, and thus the Lord. But when they turned aside from good to evil, they began to worship . . . God under various idol forms . . .

9221. 'Thou shalt not revile God' (ver.28) = that truths Divine must not be blasphemed.

9256^f. Wonderful to say, the gentiles adore one only God under a human form; and therefore when they hear of the Lord, they receive and acknowledge Him; nor can the New Church be instituted among any others.

9283. 'The name of other gods ye shall not mention' (Ex.xxiii.13)=that we are not to think from doctrine of falsity.

9284^e. When they named and worshipped other gods, infernal things were represented; for Spirits from the Hells were then present who wanted to be worshipped as gods . . .

9303². In this manner they are indeed able to think that there is one Divine, but not that there is one God; for, in their thought, the Father is God, the Son is God, and the Holy Spirit is God. The one Divine is one by agreement . . . but the one God is altogether one.

—³. The quality of the idea . . . appears clearly in the other life . . . Their idea or thought is, that there are three Gods; yet they do not dare to say gods, but God. A few, also, make one out of three by union; for they think in one way of the Father, in another way of the Son, and in another way of the Holy Spirit.

— Therefore those who have been born outside the Church, and have believed in one God, flee from those who have been born within the Church, saying that they do not believe in one God, but in three gods; and that they who do not believe in one God under a human form, believe in no God, because their thought spreads

out into the universe without any determination, and thus falls into nature, which they thus acknowledge in the place of God.

—⁴. The Angels think, and what they think they believe; namely, that there is one God, and that He is the Lord . . .

9317. 'Thou shalt not bow down thyself to their gods' (ver.24)=that the falsities of evil must not be worshipped. 9344. 9347.

9351. Thus it might be made manifest, even to all in the other life, that God had become Man.

9356. To make manifest that God has become Man . . . is the first and most essential purpose for the sake of which the Word has been given; for no one can believe in a God, and love a God, whom he cannot comprehend under some form . . .

9359. The Lord 'acknowledges and receives all . . . who acknowledge and worship God under a human form; for God under a human form is the Lord.

9377². (This humility is) not the humility of a heart which looks to God from God, but which looks to God from self . . . thus from evil.

9405. 'They saw the God of Israel' (Ex.xxiv.10)=the Advent and presence of the Lord in the Word. . . 'The God of Israel'=the God of the Spiritual Church. 10487.

9407¹⁴. For the Ancients had no other perception of God than under a human form.

9411. 'They saw God' (ver.11)=faith.

9420. 'The Mount of God'=the Divine truth from the Divine good of the Lord's Divine love; for the Lord is called 'God' from Divine truth.

9694. I asked (the Spirits of the First Earth) what God they worshipped. They said, some Angel, who appears to them as a Divine Man . . . They said, further, that the Greatest God is in the Sun of Heaven; and that He appears to their Angel, but not to themselves; and that He is so great that they dare not worship Him.

9809. Divine truth is from the Lord, thus is the manifesting—*existere*—from that being—*esse*: this is meant by 'God.'

9971. (The Spirits of the Second Earth) replied, that they worship a visible and an invisible God; a visible God under a human form; and an invisible God, under no form at all. . . I learned that their visible God is our Lord Himself; and they also called Him the Lord. I said . . . that in our Earth also they worship a visible and an invisible God; and that the invisible God is called the Father; and the visible, the Lord; but that both are one . . .

9993⁶. 'To offer libations to other gods' (Jer.vii.18)=to worship Satan from the truths of faith; for by . . . 'other gods' are signified those who are in the Hell of evil Spirits.

10112. For, to acknowledge one's God is the first of religion . . . N.296.

—². Why the Israelites who worshipped another god were rejected.

10154. 'I will be to them for a God' (Ex.xxix.45)=the presence of the Lord, and His influx into truth in

the Church. . . For the Lord is called 'God' when truth is treated of. . . Hence the Angels are called 'gods' from their reception of Divine truth from the Lord; and hence it is that **God** is called 'Elohim,' in the plural; for truths are many, but god is one. Refs.

[A.] 10158. 'God' = the Divine Existere, and the Divine Existere is the Divine of faith, thus the Divine truth. . .

10159. Almost all in the universe worship **God** under a visible form; and indeed, in their idea, under the human form; for this is implanted. . . by influx from Heaven; for, what is memorable, the Angels who are elevated into the sphere of the Third Heaven, come into manifest perception concerning it.

10377. Those (in the Third Earth) acknowledge—as in every Earth—**God** under the human form, thus our Lord; for all who acknowledge **God** under a human form are accepted by our Lord, and are led. No others can be led; because they think without a form—*specie*, thus of nature.

10399. 'Make gods who may go before us' (Ex. xxxii.1)=falsities of doctrine and of worship, thus idolatrous things. . . 'To make gods'=falsities of doctrine, or doctrine from falsities.

10407². They say, indeed, that they worship the **God** of the universe. . .

10408. 'These be thy gods, O Israel' (ver.4)=what is to be worshipped above all things; (for) 'gods'=the things which are worshipped. Strange gods, in the genuine sense, =falsities; here, both falsities and evils; because by a graven thing. . . is signified falsity, and by a molten thing, the evil of that falsity.

10559². (Such) are indignant at **God** if they do not enjoy their desires. Sig.

10617. 'Jehovah, Jehovah, **God** merciful and gracious' (Ex.xxxiv.6)=the Divine Itself, the Divine Human, and the proceeding Divine. . . As to the proceeding Divine, the Lord is Divine truth.

10642². For gods were worshipped who had been men, as Baals. . . If a man is worshipped as a god, some one from Hell is conjoined with him; for faith and love conjoin. . . and the Spirits from Hell (who are with the man) suppose that they themselves are being worshipped; for everyone in Hell wants to be a god; and the Spirits communicate that worship to the infernal Societies from which they come. . . and in the same proportion the Angels recede; and thus the man is carried away into infernal cupidities. . .

10646. 'A jealous **God** is He' (ver.14)=that if any other is worshipped, Divine truth recedes.

10648. 'They go a whoring after their gods' (ver.15) =the falsities of evil thence derived. Ex. 10652, Sig.

10711. (In the Fourth Earth) the common people worship an old man. . . But the more intelligent worship **God**.

10736. (The Spirits of the Fifth Earth) said that guests visit them. . . who speak to them about **God**. (They describe the idea of **God** possessed by tripersonalists.)

—². The preacher. . . represented three Gods, yet one by continuity. . . It was perceived that he thought

only of the Father. . . and that his idea of the invisible **God** was the idea of nature in its first principles. . .

—^e. The idea. . . of **God** is the chief of all; for by this idea, if genuine, conjunction with Heaven is effected.

10737. (The Spirits of the Fifth Earth) said that they do not conceive an invisible **God**, but a visible **God** under the human form; and that they know this not only from interior perception; but also because He has appeared to them as a Man. . . It was given to say to them, that they do well to think of **God** under the human form, and that many from our Earth think in like manner, especially when concerning the Lord. . . I then told them of Abraham, etc. . . that they saw **God** under a human form. . . and called Him Jehovah, and this from interior perception; but that. . . this interior perception has perished from the Christian world, and remains only with the simple in faith.

10738. They said that from **God**. . . some are sent who teach them about Him. . . (Their idea of **God** illustrated by comparison with an Angel, in whom there is a trinity.)

10785. (The angelic Spirits of the Sixth Earth) feared we were of those who disturb them concerning **God**. . . by the idea of three, and by the idea of the Divine without the Human. . . when yet they know and perceive that **God** is one, and that He is a Man. . .

10815. **God** is one, who is the Creator of the universe, and the Preserver of the universe; thus who is the **God** of Heaven and the **God** of earth.

10816. Therefore, the primary of the Church is to acknowledge **God**, to believe in **God**, and to love Him.

10818. Therefore, those within the Church who do not acknowledge the Lord, and His Divine, cannot be conjoined with **God**, and thus cannot have any lot with the Angels. . . For no one can be conjoined with **God** except from the Lord and in the Lord. III.

10819. That the Lord is **God**. III.

10821. They who have an idea of three persons. . . cannot have an idea of one **God**. If they say one. . . they think three. But they who have the idea of three in one Person. . . can have the idea of one **God**, can say one **God**, and can think one **God**.

H. 2. That the Lord is the **God** of Heaven. Gen.art.

— The first thing must be to know who is the **God** of Heaven, because all other things depend on this.

— (n). Christians have been examined there as to what idea they had of the one **God**; and it was found that they had the idea of three Gods. Refs.

3³. They who say that they believe in an invisible Divine. . . believe in no **God**; because an invisible Divine is to them as nature in its first principles. . .

8 (q). That the Angels are called 'gods' from the reception of what is Divine from the Lord. Refs.

82. Therefore it is implanted in every man who receives any influx from Heaven, to think of **God** under a human shape. . . The simple see Him in thought as an Ancient One in brightness. But all. . . who have removed the influx from Heaven by their Own intelligence

want an invisible God ; but those who have extinguished it by a life of evil, want no God . . .

85. That God is a Man, can with difficulty be comprehended by those who judge of all things from sensuous things . . . For the sensuous man . . . concludes that if God were a Man, He would be of the same size as the universe . . .

86. (The Angels wonder) that men should believe themselves intelligent who think of what is invisible, that is, incomprehensible under any form, when they think of God . . . They say that . . . if they would examine themselves, do they not see nature as God ; some, that which is before the eyes ; see, that which is not before the eyes? . . . When yet those whom they call simple . . . have an idea of their God, that He is the Divine in a human form.

321². When the Gentiles hear that God became Man, they instantly acknowledge it . . .

508². They who have been in the love of self . . . want to ascend into Heaven, in order to be worshipped there as gods.

—⁴. They who have attributed creation to nature . . . call everyone God who excels in cunning ; and worship him with divine honour.

545. God never turns away His face . . . —².

—². God is good itself, love itself, and mercy itself . . .

N. 1. 'God' and 'the Lamb' (Rev.xxi.23)=the Lord as to the Divine Itself and the Divine Human.

U. 38. Everyone there speaks by spiritual ideas, in proportion as, in the world, he had believed in God ; and materially, in proportion as he had not believed.

J. 58. (One out of his mind whom the Papists there gave out to be the God of Heaven.) 61.

C. J. 63. (A separate Hell for those who want to be invoked as gods. Their state.)

68. Everyone dwells at a distance from the centre there according to the confession of the Lord, and of one God.

74. All (Gentiles) who acknowledge one God the Creator of the universe, have the idea of God as a Man . . . When they hear that many (Christians think) of God as a little cloud, they deny the possibility of it ; but they are told that it is because God is called 'a Spirit' . . . Still, the spiritual idea is not like the natural idea with those who interiorly acknowledge the Lord as the God of Heaven and earth. (See DIVINE HUMAN, here.) W.11.

L. 36. That thus God became Man, as in primes, so in ultimates. Gen.art.

— From the beginning, God was a Man in primes . . .

37. That the Lord is the very God from whom and about whom is the Word. Gen.art.

39. That the Lord is called 'the God of Israel,' and 'the God of Jacob.' III.

41. That the Lord is called 'Lord,' and 'God.' III.

45. That God is one, and that the Lord is that God. Gen.art. and III.

46⁴. Every man who looks to God, after death is first taught by the Angels that the Holy Spirit is no other than the Lord . . .

54. Consequently, God is one in both Person and Essence, and He is the Lord. 60^e. 65.

55. The reason Christians have acknowledged three Divine Persons, and thus three Gods . . .

—³. They who believe these things in simplicity, according to the doctrine, and do not confirm themselves in three Gods, but out of three make one, are informed after death. . . For no one can be admitted into Heaven who thinks of three Gods . . . because the life of the whole Heaven, and the wisdom of all the Angels, are founded upon the acknowledgment, and the consequent confession, of one God ; and upon the faith that this one God is also a Man ; and that He is the Lord, who is at the same time God and Man.

—⁶. Now, as everyone sees in himself that if there is one God, he must be one in Person and in Essence . . .

57. When this Trinity is understood, then man can think of one God . . . Otherwise, he cannot but think of three Gods . . . as Athanasius saw, and therefore inserted the following words . . . That is to say, Although it is allowable, by the Christian verity, to acknowledge, or think of, three Gods and lords ; yet it is not allowable, by the Catholic religion, to say that there is more than one God and one Lord. (P.262.) Besides . . . to make the three one in essence or substance, does not take away the idea of three Gods ; but only conveys an idea of their unanimity.

S. 24. As, after the Reformation, men began to . . . worship God under three persons—thus three Gods, whom they thought to be one—heavenly Truths were hidden from them . . .

88. 'Jehovah'=the Lord as to Divine good ; and 'God'=the Lord as to Divine truth.

114. That without the Word, no one would have a knowledge of God, etc. Gen.art.

116. I have seen people born in islands, rational as to civil things, who knew nothing whatever about God. In the Spiritual World they appear like apes . . .

— They who are in Hell . . . do not want even to hear of God ; nor can they name God . . . Some burst into a fire of wrath when they hear anyone speaking of God. Consider, therefore, what the man would be who had heard nothing about God . . .

—². If man would have been able of himself to know that there is a God . . .

117. The reason . . . the inhabitants of the globe everywhere have known about God . . . has not been from themselves . . . but from the ancient Word ; and afterwards from the Israelitish Word . . . But as the Word could not be written otherwise than by representatives . . . the Divine attributes and qualities were changed into as many gods ; over whom they placed one as supreme, whom they called Jove, from Jehovah.

Life 30². 'Egypt is man, and not God' (Is.xxxi.3). . . 'God' and 'spirit'=life from the Lord.

F. 35. It is a universal of faith, that God is one in Person and in Essence, in whom is the Trinity, and that

the Lord is that God. R.67. B.43. 116. 117². T. 2. 3. M.82²,Ex.

W. 4. That God alone, thus the Lord, is love itself, because He is life itself. Gen.art.

—². If any man . . . believes that he is not a recipient of life . . . he cannot be withheld from the thought that he is God.

7. The Divine, or God, is not in space . . .

9. To think of God from space, is to think of the extent of nature.

11. That God is very Man. Gen.art.

— In the Heavens, there is no other idea of God, than the idea of a Man. The reason is that Heaven . . . is in form as a man; and the Divine . . . constitutes Heaven; and thought proceeds according to the form of Heaven; therefore it is impossible for the Angels to think of God otherwise. Hence all those in the world who are conjoined with Heaven, when they think interiorly . . . think of God in like manner. Because God is a Man, all Angels and Spirits . . . are men. Ill. . . the ancients . . . thought of God as a Man; and when they began to worship a plurality of gods . . . they worshipped them all as men. . . The Gentiles, especially the Africans . . . entertain concerning God the idea of a Man; they say that no one can have any other idea of God.

12. The idea of the common people in the Christian world concerning God is as of a Man, because in the Athanasian doctrine . . . God is called a Person. But those who are more sapient . . . pronounce God to be invisible. This they do because they cannot comprehend how God, as a Man, could have created Heaven and earth, and how He can fill the universe with His presence . . . Those, however, who approach the Lord alone think of . . . God as a Man.

13. The idea of God constitutes the inmost of thought with all who have any religion; for all things of religion and of worship have respect to God. And as God is universally and singularly in all things of religion and worship, therefore, unless there be a just idea of God, there cannot be any communication with the Heavens. Hence every nation there has its place in accordance with its idea of God as a Man. That the state of a man's life after death is according to the idea of God affirmed within him, appears from the opposite . . . that the denial of God constitutes Hell; and, in the Christian world, the denial of the Divinity of the Lord.

14. That Esse and Existere in God Man are distinctly one.

16. (Thus) God is a Man; and thereby is a God Existing; not Existing from Himself; but in Himself. He who Exists in Himself, He is the God from whom all things are.

17. That in God Man infinite things are distinctly one. 155.

18. As God is a Man, He has a body, and everything belonging to the body. Enum. . . In God Man they are infinite . . . A comparison is made between the Uncreate Man who is God, and the created man, because God is a Man . . .

19. That there are infinite things in God, appears

more manifestly to the Angels from the Heavens . . . Hence it is that the Angels are said to be in God, and God in them; also, that God is their all.

21. (This enables us in some measure to comprehend) how God can be omnipresent, etc.; and how, as a Man, He was able to create all things . . .

23. That there is one God Man from whom all things are.

— All things of human reason conjoin, and as it were concentrate in this, that there is one God Man, the Creator of the universe . . . There are two causes of this. The first is that the very faculty of thinking rationally . . . is God's with man . . . The second is, that . . . it is a universal of the light of Heaven that God is one.

24. The body spiritual is the Church; its head is God Man. Hence it is evident what the appearance of the Church as a man would be . . . if the one God . . . should not be thought of; but, instead of one, several gods. . . Should it be said that these heads had one essence . . . no idea could result, than either that the one head had several faces, or that the several heads had one face . . . when yet the one God is the head, and the Church is the body . . .

25^o. Unless all the Angels looked to one God, they would fall away from each other, and Heaven would be dissolved; and therefore if an Angel only thinks of a number of gods, he at once disappears . . . and falls down.

49. God (cannot love others) in whom there is anything of infinity . . . For (in that case) God would not be loved by others, but would love Himself . . . of which not the least trace can be in God.

52². (Thus) the created universe is an image representative of God Man. . . Not that it is God Man, but is from Him. Ex.

55. Therefore, the universe, which is an image of God, and hence full of God, could be created only in God from God; for God is Esse itself. . . Nevertheless, that which is created in God from God is not continuous from Him; for God is Esse in itself; and in created things there is not any Esse in itself. If there were . . . it would be continuous from God; and that which is continuous from God is God. Ex.

56. Every created thing is (therefore) a recipient of God; not by continuity, but by contiguity. Ex.

64. (Thus) God is a Man, and the created universe is His image.

65. That the uses of all things . . . ascend . . . to God the Creator, from whom they are. Gen.art.

66^o. He can be elevated into wisdom, so as even to see God.

68. In everything created by God there is reaction. . . It is from this cause that man, from his hereditary evil, reacts against God. But in proportion as he believes that all his life is from God . . . the man acts with God, as of himself. . . (Thus) man does not ascend to God of himself . . .

72. This is a fundamental thought concerning God (that He fills space apart from space).

—^o. This is why it is said that the Divine fills all spaces . . . and not that God Man fills them.

75. (Thus) times . . . in **God** are not progressive.
97. Beware of thinking that that Sun is **God** Himself. **God** Himself is a Man.
113. It is believed that **God** is in Heaven as a king in his kingdom. But **God**, that is, the Lord, is in the Sun . . .
129. (The expression) to have **God** before the eyes. Ex.
- 130^e. For **God** is everywhere, yet not in space. Thus He is both within and without an Angel; and hence an Angel can see **God** . . . within himself when he thinks from love and wisdom; and without himself when he thinks of love and wisdom.
- . Beware of falling into the execrable heresy that **God** has infused Himself into men . . . R.875¹³.
148. It is said of such that they grow warm with **God**. . . And that they are enlightened by **God**. Ex.
231. These degrees . . . are in **God** Man, that is, in the Lord.
283. **God** alone is Substance in itself . . . Many have seen this . . . but they dare not confirm it, for fear they might . . . think that the created universe is **God**, because from **God**; or that . . . the inmost of nature is what is called **God**. . . The reason is, that they thought of **God**, and of the creation of the universe by **God**, from time and space . . . and no one is able from nature to perceive **God** . . . but everyone whose understanding is in interior light, is able to perceive nature and its creation from **God**; because **God** is not in time and space.
- . (Thus) although **God** has created the universe . . . from Himself, yet there is nothing . . . in it which is **God**.
285. They who have a corporeal idea of **God** as a Man cannot comprehend how **God** as a Man could create the universe. (Their difficulties enumerated.)
- ². But those who think of **God** Man, not from man in this world, and not from nature and its space and time, clearly perceive that the universe could not have been created unless **God** were a Man. Commit your thought to the angelic idea concerning **God** as being a Man, and remove as much as possible the idea of space, and you will approximate in thought to the truth.
286. As he cannot deny these things, neither can he deny that **God** is a Man.
- 288². The universal Heaven is in this effigy, because **God** is a man: and **God** is Heaven, because the Angels . . . are recipients of love and wisdom . . .
298. **God** as a Man is the very form itself of all uses. Ex.
- 300^e. These fallacies cannot be induced so long as the thought is held that **God** is the very *Esse* from which all things come.
301. Nothing lives in the created universe but **God** Man alone; nothing is moved but by life from Him; and nothing is but through the Sun from Him; and so that it is a truth, that in **God** we live, are moved, and are.
303. The Prime of that Sun is **God** Man, or the Lord.
319. That all things of the created universe, regarded from uses, relate to man in an image; and this testifies that **God** is a Man. Gen.art. 326^e.
- 349^e. By **God** the Creator they mean nature; in fact, its inmost.

- 350². They were afraid . . . lest they should ascribe evil things also to **God**; and lest they should conceive a material idea of **God**, and make **God** and nature one.
359. A man cannot be an image of **God** according to His likeness, unless **God** be in him; and, from the inmost, be his life. That **God** is in man . . .
- P. 46. It follows, that as **God** is infinite and eternal, nothing can be predicated of **God** except what is infinite and eternal. (See INFINITE here.)
- ^e. Unless **God** had created all things from Himself, there would be nothing. In a word, we are because **God** is.
- 123². Who . . . can believe that there are three **gods**, equal in essence . . .
- . First admit that there is a **God** . . .
140. No one is reformed in a state of misfortune, if he thinks of **God** then only . . . It is otherwise with those who . . . feared **God** before. By fearing **God** is meant the fear of offending Him . . . To think of **God** during misfortunes only, is not from **God**, but from self.
142. The mind removed from the world does indeed think about **God**, but not from **God** . . .
- 154². These are they who are meant in the first commandment by those who worship other **gods**.
- 168². A wicked man cannot have the love of **God**, thus neither the faith of **God**.
- . A rational man perceives the following things from interior enlightenment as soon as he hears them:— That **God** is one: That He is Omnipresent: That all good is from Him.
182. That if a man manifestly saw the Divine Providence, he would either deny **God**, or make himself **God**. Gen.art.
- ³. It must be thought, either that **God** rules all things, or that nature does . . .
185. Most of those who become great and wealthy, and . . . had regarded themselves only, at first talk about **God** . . . But as they then manifestly see the Divine Providence . . . they not only deny, but blaspheme **God**; and at last . . . acknowledge the more powerful of the devils as their **gods**; and desire nothing more ardently than to become **gods** themselves.
- 191^e. Internal faith prevails with those who at heart acknowledge **God**; and external faith with those who do not acknowledge **God** at heart . . .
- 197². Two priests disputing with an ambassador about human prudence, whether it is from **God** or from man. Des.
208. They who acknowledge **God** and His Divine Providence, are as the Angels . . .
- 215¹⁰. The love of dominion from the love of self inmostly conceals in itself hatred against **God** . . . If they acknowledge **God**, it is only with the mouth . . . For there is inmostly in it the desire to be **God**.
235. He who does not at all acknowledge the Divine Providence, in his heart does not acknowledge **God**, but nature . . .
249. Every man can . . . most freely think . . . against **God** or for **God**; and he who thinks against **God** is rarely punished in the natural world . . .

[P.] 250. He thinks there is a **God**, and also worships Him; but . . . there is concealed the purpose that he may be raised by **God** to still greater dignities and wealth; and if he attains these, his worship goes more and more to outward things . . . so that at last he thinks little of **God**, and denies Him . . .

—⁴. Can such a one see that there is a **God**?

— . Will you find fifty in a thousand who are loves of **God**? Ex. and Sig.

253². All . . . can be saved, provided they acknowledge **God**, and live according to the precepts in the Decalogue . . . With such there is the fear of **God** . . . As these, in their life, look to **God**, and do no evil to the neighbour, they are led by the Lord; and they who are led, are also taught concerning **God** and the neighbour . . .

254. When he considers that there are some who are totally ignorant of **God** . . .

— . No man has religion from himself, but through others, who have learned, either directly (or indirectly) from the Word, that there is a **God** . . .

—². Unless there had been a Word, no one would have known of **God** . . .

— . The Lord has provided that in every religion there are precepts . . . as, that **God** is to be worshipped . . .

—⁴. There are a few who are totally ignorant of **God**. These, if they have lived a moral life, are instructed after death . . .

—⁵. There are some to whom graven images serve as a means of awakening thought concerning **God**; for it is from Heaven that one who acknowledges **God** should want to see Him . . .

255⁴. The Orientals acknowledged **God** the Creator . . .

262. Doubt against Divine Providence from the fact, that the whole Christian world worships . . . three **Gods**; and because it has not known that **God** is one in Person and Essence . . . Gen.art. —⁷.

281³. By means of civil, moral, and spiritual things he is healed . . . yet no further than to know how to guard the door, unless he also acknowledges **God** . . .

322. All are born men, and from this the image of **God** is in them. The image of **God** is in them, in that they can understand truth and do good . . .

—³. Every man . . . was also born that he may become a spiritual, civil, and moral man; which is simply for him to acknowledge **God**, and not do evils because they are contrary to **God**; but to do goods because they are in agreement with **God** . . .

—⁴. It is of Divine Providence that every nation has some religion; and the primary of all religion is to acknowledge that there is a **God** . . . and every nation . . . which does not do evil because it is contrary to its **God**, receives something spiritual in its Natural. Ex.

—⁵. Does such a man think of **God**? . . . Does he think that there is any **God**?

— . A Gentile, more than a Christian, thinks about **God** from religion in his life.

325. That they are saved who acknowledge **God** and live well.

326. That the acknowledgment of **God** makes the conjunction of **God** with man, and of man with **God**; and that the denial of **God** makes separation. Ex.

— . Some may think that those who do not acknowledge **God** can be saved equally with those who acknowledge Him, provided they lead a moral life . . . (The fallacy of this ex.)

—⁵. They who deny **God** in the world, deny Him after death . . .

—⁶. That everyone acknowledges **God**, and is conjoined with Him, according to the good of his life. Ex.

— . All may know **God** who know anything from religion . . . But none can acknowledge **God** at heart except those who live well. According to the good of their lives, the Lord turns these from Hell, and towards Himself. This is because they alone love **God**; for they love the Divine things which are from Him . . . These are **God**; for He is Himself His own proceeding Divine. Sig.

—⁸. That the good of life . . . is to shun evils because they are contrary to . . . **God**. Ex.

—⁹. To acknowledge **God**, and not to do evil because it is contrary to **God**, are the two things which make religion to be religion . . . To acknowledge **God**, and do what is evil, is contradictory; also to do what is good and not to acknowledge **God** . . .

— . It has been provided . . . that everyone who acknowledges **God**, and does not do evil because it is contrary to **God**, should have a place in Heaven . . .

328⁵. Man an image of **God**, means that he is a recipient of the Divine wisdom; a likeness of **God**, that he is a recipient of the Divine love . . . (See IMAGE, here.)

—⁸. It is provided . . . that everywhere there is religion; and that in every religion there are the two essentials of salvation, which are, to acknowledge **God**, and not to do evil because it is contrary to **God** . . . 329.

— . All who have lived well, and have acknowledged **God**, are instructed after death . . .

—⁹. But they who . . . have not acknowledged **God**, and shunned evils as sins, soon loathe truths . . .

329. The Lord is continually flowing into his will with power to shun evils, and into his understanding with power to think that there is a **God**; but no one can do the one unless he does the other . . .

330⁵. He who acknowledges **God**, and lives well, becomes spiritual in his degree . . .

—⁶. The Lord is known to everyone who acknowledges **God**; for He is the **God** of Heaven and earth . . . Moreover, those outside the Church have the idea of **God** as a Man more than Christians; and they who have the idea of **God** as a Man, and live well, are accepted by the Lord. They also acknowledge **God** to be one in Person and Essence . . . They also think of **God** in their life . . .

333. They will be saved who acknowledge **God**, and are led by Him; and they do not will who do not acknowledge **God**, and lead themselves.

340². There are two essentials and universals of religion:—the acknowledgment of **God**, and repentance. R.9.

— . Of the first essential of the Church, which is the acknowledgment of **God**, they merely think, What is **God**? Who has seen Him? If it is said that He . . . is one, they say He is one; if it is said there are three, they say there are, but that the three are to be named as one. This is their acknowledgment of **God**.

R. Pref.³. For upon a just idea of **God** is founded the universal Heaven, and the universal Church, and all religion in general; for through this there is conjunction . . . 469².

6. By '**God**,' in the Apocalypse, is meant the Lord as to the Divine Itself *a quo*.

8⁵. '**God**'=the Divine truth as to reception, from the Lord; in which sense the Angels, too, are called '**gods**.'

9. For the acknowledgment of one **God** there is now the acknowledgment of three.

21. '**To God and His Father**' (Rev.i.21)=thus images of His Divine wisdom, and of His Divine love. . . By '**God**' is meant the Divine as to wisdom. . . These two, in the Old Testament, are meant by '**God**' and '**Jehovah**.' . . . By '**God and the Father**' is meant the Lord alone. R.193. 283. E.32.

44². They are called '**gods**' who are in Divine truths from the Lord; and, abstractedly, truths themselves.

97³. The good done by one who confirms himself in the falsity that there is a plurality of **gods** is . . . not good.

—⁴. Doctrine must teach how man is to think of **God** and from **God**, and how he is to act from **God** and with **God**.

160. These are called '**Full before God**' (Rev.iii.3) when they are conjoined with the Lord. See E.189.

191. '**The temple of My God**' (ver.12)=the Church of the Lord in Heaven. See E.219.

193. '**The name of My God**' (id.)=the Divine truth. 195. E.222.

224⁷. The Angels said concerning **God**: All who come into Heaven are allotted a place there, and thence eternal joy, according to their idea of **God**; because this idea reigns universally in all things of worship. The idea of an invisible **God** is not determined to anyone, nor terminated in anyone; for which reason it comes to an end and perishes. The idea of **God** as a spirit, when spirit is believed to be like ether or wind, is an empty idea. But the idea of **God** as a Man is a just idea. For **God** is Divine love and Divine wisdom . . . and the subject of these is a Man . . . In Heaven, the idea of **God** is the idea of the Lord . . . Let your idea of **God** be similar to ours, and we shall be conjoined. When they had said these things, their faces shone forth.

294. A clergyman said, Who does not think justly about **God** . . . ? Some said, Let us try. And those who had confirmed themselves in a trinity of persons . . . were told to say, **One God**. But they could not. They twisted their lips about, but could only articulate words which agreed with their ideas, which were of . . . three **Gods**. T.111.

— . Those who had confirmed faith separated . . . could not say **Jesus**; but they could all say . . . **God** the Father.

—^e. Remove the idea of three **gods**; and believe that . . . **God** is a Man; and then you will be conjoined with Heaven . . .

370. By '**God**' (Rev.viii.11) is meant His Divine, which is the Divine *a quo* and at the same time the

Divine Human; for both are one **God**, because one Person.

481^e. They made **God** three, and the Lord two.

490³. The first Table teaches that a plurality of **gods** are not to be worshipped, but one. . . When, therefore, **One God** is worshipped . . . conjunction takes place. . . But who is the **One God**? A trinal **God**, or a triune **God**, is not one **God**, when the trinal and triune is in three persons; but He in whom the trine or triune is in one person, He is the **One God**; and that **God** is the Lord. . . You can never bring it out clear that **God** is one, unless He is also one in Person.

517. '**To give glory to the God of Heaven**' (Rev.xi.13) =to acknowledge the Lord as the **God of Heaven** and earth. E.678,III.

537. Those who make **God** three, and the Lord two. **Sig. and Ex.**

—². Those are meant who think of three Persons as three **Gods** . . . and who thinks otherwise, and can think otherwise, who prays . . . That **God** the Father, for the sake of the Son, will send the Holy Spirit? . . . It is manifest that although, in his thought, anyone makes three Persons one **God**, he still divides them, that is, his idea of them, into three **Gods**, when he so prays.

—³. All the Churches of the Reformed distinguish **God** into three persons . . . except some here and there, who do not so believe concerning the Trinity.

— . Those who distinguish **God** into three persons, and adhere to these words of the Athanasian doctrine . . . cannot make one **God** out of three. They can say they are one **God**, but they cannot think it.

553. '**The kingdom of our God, and the Power of His Christ**' (Rev.xii.10)=because the Lord alone reigns in Heaven and in the Church; (for) '**God**'=the Divine Itself *ex quo*, which is called **Jehovah** the Father; and '**Christ**'=His Divine Human, which is called '**the Son of God**.'

584. '**God**'=the Divine of the Lord.

611⁶. Everyone who thinks of **God** from Person only, and not from Essence, thinks materially. . . The boys said, We have thought of **God** from Person . . . have we then . . . appeared like dead horses? The master said, No, you are children, and cannot do otherwise. **Ex.**

—⁷. Everyone who thinks of **God** from Person only, makes three **Gods** . . . But everyone who thinks of **God** from Essence, makes one **God** . . . Therefore, my pupils, think of **God** from His Essence, and from that of His Person; and not from Person, and from this of Essence; for to think from Person about Essence, is to think materially even about Essence; whereas to think from Essence about Person, is to think spiritually even about Person.

— . As the ancient Gentiles thought materially of **God**, and likewise of the attributes of **God**, they invented not three **gods**, but as many as a hundred.

— . Therefore he who cherishes a material idea of **God** . . . cannot understand anything in the Word.

623. The beginning of the Christian Heaven which acknowledges **One God** in whom is the Trinity, and that the Lord is He. **Sig.**

[R. 623.] 'God and the Lamb'=the Lord as to the Divine itself *a quo*, and as to the Divine Human, and also as to the preceding Divine; thus the One God, in whom is the Trinity. 932.

663. He is called 'Lord' from the Divine good of the Divine love; and 'God' from the Divine truth of the Divine wisdom.

675³. Can the Church be where three gods are worshipped? T.389.

809. 'Praise our God' (Rev.xix.5)=that they should worship the Lord as the Only God of Heaven.

817. 'Of God' (ver.9)=from the Lord.

831^e. 'The supper of the great God' (ver.17)= . . . conjunction with the Lord.

839⁶. We said, We . . . were sent to inquire whether you . . . have any religion . . . and we cannot know this except by a question concerning God; for the idea of God enters into everything of religion; and by it conjunction is effected . . .

875⁹. How a man can do good from God, and yet as of himself. Ex.

—¹³. They necessarily think that God has infused Himself into man . . . M.135². I.1.

883. 'He shall be with them their God' (Rev.xxi.3)=that the Lord is theirs.

961. I fell into a profound meditation about God. . . Heaven was then opened to me. . . They were talking of the One God, of conjunction with Him, and of salvation thence. . . They said that the Divine Esse is One, the Same, the Itself, and Indivisible; and thus also the Divine Essence . . . and thus also God. . . That the Divine Esse cannot fall into many . . . for each would think from His Esse from Himself. . . and if He should at the same time think from the others . . . there would be a number of unanimous gods . . . For unanimity . . . does not agree with the unity of God . . . They did not say of gods, because they could not; for the light of Heaven . . . resisted. They said that when they wanted to speak of gods . . . the utterance immediately fell of itself into . . . the One Only God. . . B.119. T.6³. S². 25.

—³. They added, that that which is from God is not called God, but Divine; for what is God from God? Thus what is a God from God born from eternity; and what is a God from God proceeding through a God born from eternity . . .

—⁴. God is the Itself, because He is love itself, etc. . . This Itself . . . is not in place . . . because of love and wisdom . . . which are the Itself in God, yea, are God Himself, place cannot be predicated.

—⁵. 'Life in Himself' is God.

M. 78³. The tutelary god of that city.

132³. (Discussion on the subject,) What is the image of God, and what the likeness of God, in which man was created?

—⁷. Man is a receptacle of God . . .

135^e. Life with man is God in him.

262³. They want to be gods . . . and to be called gods of gods. At heart they do not acknowledge any God.

264². (The devil said,) I am the God of Heaven and earth . . . We are all gods, but I am god of gods.

269^e. Man is composed of these three loves . . . in order that he may think from God, although as from himself.

— . The highest things in man are turned upwards to God . . .

328². (I said,) Therefore you are able to think of the Essence and Omnipresence of God from eternity; that is, of God before the creation of the world . . .

—³. I once thought of the Essence and Omnipresence of God from eternity . . . and as I could not yet remove spaces and times from my thought, I became anxious; for the idea of nature entered instead of God. But it was said to me, Remove the ideas of space and time . . . I did so, and I saw; and from that time I was able to think of God from eternity . . . because God is in all time without time, and in all space without space . . . therefore nature is from God . . .

351. Of these, although polygamists, they are saved who acknowledge God . . . Ex.

380. What is God but nature? (See NATURE, here.)

—⁶. These are the God from which is nature.

415. (Argument of Satans that God is only a word unless it means nature.) T.77.

—⁴. (The Angels replied,) All in the Heavens worship God, and all in the Hells worship nature . . .

— . The Satans replied, In the state in which we now are, we can conclude . . . that there is a God; but when the delight of evil takes possession of our minds, we see nothing but nature.

—⁵. The Angels said, We have looked into the earth at those who are celebrated for learning, and who, from their own judgment, have thought about God and nature; and we have found six hundred out of a thousand for nature, and the rest for God; but the latter were for God because they had frequently said, not from any understanding, but only from hearsay, that nature is from God . . .

—⁶. After this, the Satans . . . ascended into Heaven . . . and then, in enlightenment from the light of Heaven, they acknowledged that there is a God . . . But as they descended, the love of evil returned, and closed their understanding above . . .

500. Adulterers have no acknowledgment of God. —⁴,Shown. —⁶.

B. 30. That the universal theology in the Christian world is at this day founded upon the idea of Three Gods . . . Gen.art.

33. The idea of Three Gods first flowed out from the Athanasian Creed . . .

34. From this no other idea flows forth than that there are three unanimous and concordant Gods . . .

36. That a Trinity of Gods is contrary to the Holy Scripture. Ill.

37. That a Trinity of Gods is contrary to enlightened reason. Ex.

—². The Mohammedans, and certain nations in Asia and Africa, abhor Christianity because they believe that the worship of three Gods is in it. T.183. D.5241.

—^e. I am able to assert that . . . I can see that neither the world, nor the angelic Heaven, nor the Church, nor anything in them, could come forth and subsist, except from one **God**.

40². The idea of **God** enters into all things of the Church, of religion, and of worship. (T.133. 163.) Theological things reside in the mind above all other things, and in the highest things therein is the idea of **God**; and therefore if this is false, all the things which follow . . . are false or falsified . . .

—^e. The idea of three **Gods** in theological things may be compared to a disease in the heart or lungs, in which the sick person fancies himself to be healthy . . .

41. That faith is truly saving which is a faith in one **God** . . . Gen.art.

54^e. The tenets which have flowed from the doctrine founded on the idea of three **Gods**. Enum. 64. 69^e.

60. That the doctrine of the present Church ascribes to **God** human properties, as . . . 63,Ex.

63. No light and perception with those who have the idea of three **Gods**, which has prevailed from the beginning of the establishment of the Christian Church.

75. They founded the Church in the mind upon the idea of three **Gods**: and in the mouth upon the confession of one **God** . . .

89. This is a faith hatched from the idea of three **Gods** . . .

92. Because the faith of the present Church is founded upon the idea of three **Gods**; and with this idea no one can enter Heaven; consequently, neither with that faith, because that idea is in each and all things of it.

103². For the faith of the former Church is born from the idea of three **Gods**.

I. 20^e. I answered, These are the two principles (of my theology), There is one **God**, and a conjunction of charity and faith.

T. 4. On **God** the Creator. Chapter.

—². Men do not know whether there is one **God**, or three; there is one in the speech, but three in the mind . . . from which disagreement comes the conclusion that there is no **God**. The naturalism which reigns . . . is from no other source. . . Hence it is that man scarcely thinks otherwise concerning **God** . . . than from the mere word **God** . . . 173^e.

5. On the unity of **God**. Gen.art.

—^e. As the acknowledgment of **God** from the Knowledge of Him is the very essence and soul of all things in universal theology . . .

6. That the whole Sacred Scripture, and thence all the doctrines of the Churches in the Christian world, teach that there is a **God**, and that He is one. Ex. and III.

—^e. For, in its inmosts, the Sacred Scripture is nothing else than **God**, that is, the Divine which proceeds from **God**; for it was dictated by **God**; and nothing else can proceed from **God** than that which is Himself, and is called Divine.

—^e. The Divine Celestial, Spiritual, and Natural

. . . are no other than coverings of **God**; since **God** Himself, such as He is in the inmosts of the Word, cannot be seen by any creature. . . 'No one can see **God**, and live.'

—². To everyone who has formed the state of his mind from **God**, the Holy Scripture is like a mirror, in which he sees **God**; but each one in his own way. . . From these things it is evident . . . that the Holy Scripture is the fulness of **God**. That it not only teaches that there is a **God**, but also that **God** is One. is evident from the truths which compose that mirror, in that they cohere in one series, and make man incapable of thinking of **God**, except as One. Hence it is, that everyone whose reason is imbued with any sanctity from the Word, knows as from himself that **God** is One.

7. To those who confess one **God** with the lips only, and in heart three, as is the case with many at this day in Christendom, **God** is nothing but a mere word . . .

8. That there is a universal influx from **God** into the souls of men, that there is a **God**, and that He is One. Gen.art.

—². All the Divine, taken universally as well as singularly, is **God**; and as all the Divine coheres as one, it cannot but inspire into man the idea of one **God**.

—³. (How it is that still many think of a plurality of gods.)

—^e. The forms of the mind become translucent and angelic by a faith in one **God**; but they become dark and bestial by a faith in a plurality of **gods**, which differs but little from a faith in no **God**.

9. Hence . . . there is no nation having religion and sound reason, which does not acknowledge a **God**, and that **God** is One. Ex.

—^e. There is an internal dictate with every man that there is a **God**, and that He is One. The reason there are those who deny **God**, and who acknowledge nature as **God**, and who acknowledge more **gods** than one, and also who worship images as **gods**, is that they have blocked up the interiors of their . . . understanding with worldly and corporeal things, and have thereby obliterated their primitive idea . . . concerning **God** . . .

—^e. That Christians acknowledge one **God** . . .

—². The Lord **God**, that He might . . . restore the worship of one **God**, instituted a Church among the descendants of Jacob, and prefixed to all the precepts of their religion . . . 'Thou shalt have no other **gods** before Me.'

—^e. The wise men . . . as Plato and Aristotle, confessed that these were not **gods**; but so many properties, qualities, and attributes of the one **God**, which were called **gods**, because in each of them there was Divinity.

10. (Helplessness of the Church unless it acknowledges one **God**.)

11. That as to what the One **God** is, nations . . . differ . . . from several causes. Gen.art.

—^e. The Knowledge of **God**, and thence the acknowledgment of **God**, is not possible without revelation . . .

—². The second cause is, that the natural man cannot perceive anything concerning **God** . . .

—^e. Therefore, those whose mental sight depended

on the senses . . . and who wished to see **God**, formed for themselves idols . . . Others . . . formed ideal images of **God** in the sun, moon, etc. . . They who supposed themselves wiser than the common people . . . acknowledged nature as **God** . . . And some, in order to separate **God** from nature, conceived an . . . *Ess* of the universe . . . which signifies nothing.

[T. 11]. Who cannot comprehend that Knowledges concerning **God** are mirrors of **God**; and that those who know nothing about **God** do not see **God** in any mirror . . .

— The faith of **God** enters man by a prior way, which is from the soul . . . but Knowledges concerning **God** by a posterior way . . . and the influxes meet in the middle of the understanding; and natural faith . . . there becomes spiritual, which is real acknowledgment.

12. That human reason . . . is able to perceive that there is a **God**, and that He is one. Gen.art.

13. That unless **God** were One, the universe could not have been created and preserved. Gen.art.

14. That the man who does not acknowledge a **God** is excommunicated from the Church and condemned. Gen.art.

— For **God** is the all of the Church . . .

—². All Satans deny a **God** . . . so does the man who is conjoined with them . . .

—^e. (Thus) he who denies **God** is already among the damned.

15. That with men who do not acknowledge one **God**, but a plurality, nothing of the Church coheres. Gen.art.

— He who in faith acknowledges and in heart worships one **God**, is in the communion of saints on earth, and in the communion of Angels in the Heavens . . . They are communions because they are in one **God**, and one **God** is in them.

— The division of **God** . . . into three persons, each of whom is **God**, leads to the denial of **God**. It is as if one should . . . see one **God** painted as the Ancient of days, another as the High Priest, and a third as the flying Eolus, with this inscription beneath, These three are one **God** . . .

16. The primate said . . . My ideas . . . are that **God** the Father, **God** the Son, and **God** the Holy Spirit, sit . . . on magnificent thrones; **God** the Father on a throne of the finest gold . . . **God** the Son on a throne of the purest silver . . . and **God** the Holy Spirit . . . on a throne of shining crystal. (He describes the functions of the Three **Gods**.)

—². All the dignitaries with the primate favoured him with full assent. Therefore I said . . . I have gathered that you cherish a merely . . . material idea concerning the Triune **God**, from which inevitably flows the idea of three **Gods**. . . From my infancy, I have been unable to admit . . . any other idea than of one **God** . . . Assume if you please, the idea of one **God** . . . You also say that there is one **God**, and this because you make the essence of those three Persons one and indivisible; yet you do not allow anyone to say that the one **God** is one Person . . . and this you do, lest the idea of three **Gods** should be lost; and as you ascribe to each a character-*proprietas*-separate from that of another, do you not thus divide your Divine essence? . . . When

anyone hears that the Father is **God**, the Son is **God**, the Holy Spirit is **God**, and that each Person singly is **God**, how can he conceive that **God** is one? (Shown by examples.)

—⁴. I perceive that the reason you call the three Divine persons . . . one **God** . . . is that sound reason, throughout the whole world, acknowledges that **God** is one; and you would be covered with shame . . .

—^e. In retiring, the bishop . . . wanted to exclaim, There is one **God**; but could not, because his thought held back his tongue; and then, with open mouth, he gasped out, Three **Gods**.

17. (Conversation with those of the most acute genius among the learned on the Tripersonality.) They said, The three Persons have one essence, and the Divine essence is **God**. . . Each Divine person has his office: **God** the Father, the office of imputation and donation; **God** the Son, that of intercession and mediation; and **God** the Holy Spirit, that of effecting the uses of imputation and mediation.

—². I said, If that essence makes several **Gods** into one, you may add more, as . . . the **God** Shaddai. . . So did the ancients in Greece and Italy, who ascribed equal attributes and thus a like essence to their **Gods**. (Their **Gods** enum.) But still they could not say that all these were one **God**.

—³. (See PERSON, here.) Are not the three Persons thus three distinct **Gods**? . . . What else results from this, than that the three Persons are three **Gods**?

—⁴. There stood by a certain wise man, who said, . . . I see in clear light, that in the ideas of your thought, there are three **Gods**; but because it would be to your shame to publish them to all the world . . . you confess with your lips one **God**.

19. That the one **God** is called Jehovah from Esse . . . Gen.art.

20. That the One **God** is Substance itself and Form itself, and Angels and men are substances and forms from Him; and so far as they are in Him and He in them, so far they are images and likenesses of Him. Gen.art. 37.

—². Unless the idea be formed of **God**, that He is the first Substance and Form; and of His Form, that it is the Human Form itself, the minds of men readily imbibe idle fancies . . . concerning **God** . . . Of **God** they would conceive no other notion than as of the nature of the universe in its primes . . .

21. This supposes another **God**, who is **God** in Himself, thus a **God** from **God**, or that **God** formed Himself . . .

—². That **God** is not only Esse in itself, but also Existere in itself . . .

22. That **God** is the Itself, the Only and the First . . . the natural man by his own reason cannot possibly discover . . . Therefore **God** has provided the Word.

—². From this Revelation the natural man can . . . see such things as are of **God**; but yet only as from afar, although **God** is near every man, for He is in Him with His essence . . . Therefore those who love Him as it were see Him. . . But those who have not spiritual faith . . . see **God**, but from afar, and this only when

they are speaking of Him. (The difference between the two classes shown by comparisons.)

—^e. But they who deny the Divine holiness of the Word . . . do not see **God**, but only utter the word **God**, like parrots.

23. Consequently, another **God** of the same Essence is not possible. Ex.

—². To implant in infants and children the idea of three Divine persons, to which there inevitably adheres the idea of three **gods**, is to take away from them all spiritual milk . . . meat . . . and reason, and to bring spiritual death on all those who confirm themselves in it.

— . They who in faith and heart worship one **God** . . . are like the city of Zion in the time of David and the city of Jerusalem in the time of Solomon . . . But the Church which believes in three Persons, and in each as a distinct **God**, is like the city of Zion and Jerusalem destroyed by Vespasian.

—^e. The man who worships one **God**, in whom is the Divine Trinity, thus who is one Person, becomes more and more a living and an angelic man ; but he who confirms himself in a plurality of **gods** . . . gradually becomes like a statue made with moveable joints, within which Satan stands . . .

24. That a plurality of **gods**, in ancient and also in modern times, originated from . . . not understanding the Divine Esse. Gen.art.

— . The unity of **God** is most interiorly inscribed on the mind of every man, because it is in the midst of all the things which flow into the soul of man from **God** . . . but still it has not descended therefrom into the understanding, because the Knowledges have been wanting by means of which man ought to ascend to meet **God** ; for everyone should prepare the way for **God**, that is, should prepare himself for reception ; and this should be done by means of Knowledges. (These Knowledges enun.)

27. On the Infinity of **God**, or His Immensity and Eternity. Chapter.

28. That **God** is infinite, because He is and exists in Himself, and that all things in the universe are and exist from Him. Gen.art.

— . The human mind . . . is by no means capable of seeing the infinity of **God**, as it is in itself, thus **God** ; but it may see Him in the shade from behind ; as is said of Moses, when he prayed to see **God**, that he . . . saw His back parts (Ex.xxiii.). By the back parts of **God** are meant the things visible in the world, and especially the things perceptible in the Word. (Thus) it is vain to want to have Knowledge of what **God** is in His Esse or in His Substance ; but it is sufficient to acknowledge Him from finite, that is, created things, in which He is infinitely. (The condition of those who want to know more, shown by comparisons.)

29. That **God** is infinite, because He was before the world, thus before spaces and times originated. Gen.art.

30. That **God**, since the world was made, is in space without space, and in time without time. Gen.art.

—². The reason **God** is present in space without space, and in time without time, is that **God** is always the same from eternity to eternity ; thus such since the

world was created as He was before it ; and in **God**, and in the sight of **God**, there were no spaces and times before creation, but after it . . . From this it follows that nature is separate from Him, and yet He is omnipresent in it. (Shown by comparisons.)

—³. As **God** is in all time without time, in His Word He speaks of the past and the future in the present. Ill.

—^e. That **God** is everywhere present in the whole world, and yet not anything proper to the world is in Him . . . Ill.

31. In **God** there is nothing of space and time . . . yet the beginnings of these are from **God**.

—². Man . . . cannot perceive anything concerning **God's** immensity before spaces or of His eternity before times ; and when he wants to perceive them it is as if his mind were falling into a swoon . . . and if he should persist . . . he might easily . . . be led to the denial of **God**.

—³. I was once in a similar state, while thinking of what **God** was from eternity ; what He was doing before the world was created . . . But . . . after the idea of space and time . . . was a little removed, it was given me to comprehend that the eternity of **God** is not an eternity of time ; and that . . . it is utterly vain to think such things concerning **God** ; and also as . . . (all times) are to **God** an instant . . . that the world was created by **God**, not in time, but that times were introduced by **God** together with creation. (The two statues at the extremity of the Spiritual World.) 8325. D.3476.

32. That enlightened reason, from very many things in the world, may see the infinity of **God**. Gen.art.

33^e. **God** first finited His infinity by substances emitted from Himself . . .

34. Hence man is an organ recipient of **God** . . .

—². See IMAGE.

—^e. If the lowest degree as to its spiritual part be completely closed, which is done when **God** is denied and Satan is worshipped, the reception of life from **God** may be compared to the influx of light into . . . rotten wood, bog, or dung ; for the man then becomes a spiritual carcass.

36. On the Essence of **God**, which is Divine Love and Divine Wisdom. Chapter. 37, Gen.art.

38. That **God** is good itself and truth itself . . . Gen.art.

39. That **God**, because He is love itself and wisdom itself, is life itself, which is life in itself. Gen.art.

— . 'The Word was with **God**, and **God** was the Word ; in Him was life . . .' By '**God**,' here, is meant the Divine love ; and by 'the Word,' the Divine wisdom . . . 76^e.

41. That the 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 desire to be one with them, and to make them happy from itself. The same three things also make the essence of His wisdom, because love and wisdom, in **God**, make one. (These three essentials ex.)

[T. 43]. All persons and things are outside of **God**, because they are finite, and **God** is infinite.

—^e. For **God**, as He is love itself, is also blessedness itself . . .

45. The love of self . . . desires . . . to be worshipped as a **god**. This is the reason those in Hell do not acknowledge **God**, but worship as **gods** those who have Power over others; thus lower and higher, or lesser and greater **gods** . . . and as everyone there has this at heart, he burns with hatred against his **god**, and the **god** against those who are under his Power . . .

49. On the Omnipotence, Omniscience, and Omnipresence of **God**. Chapter.

52. That **God** is Order; and that at the creation He introduced order into the universe . . . Gen.art.

53. The reason **God** is Order, is that He is Substance itself and Form itself; Substance, because all things which subsist come forth—*eristant*—from Him; Form, because all the quality of substances originates from Him . . .

56. That the Omnipotence of **God** . . . proceeds and operates according to the laws of His order. Gen.art.

—^e. **God** is omnipotent . . . His power and His will are one; and as He wills nothing but good, He can do nothing but good . . . **God** is also good itself . . . and He cannot go out of Himself.

—^e. **God** . . . cannot even turn Himself away from man, or look at him with a stern countenance . . .

59. That **God** is omniscient, that is, perceives . . . everything done according to order; and thence . . . contrary to order. Gen.art.

62^e. (Thus) **God** is omniscient in Hell as well as in Heaven, and likewise among men . . . thus He perceives . . . their evils and falsities from the good and truth in which He is. Ill.

63. That **God** is omnipresent from the primes to the ultimates of His order. Gen.art.

—². As **God** is not extended, and yet fills all the extents of the universe, He is omnipresent. 78².

67. **God** before the creation was love itself and wisdom itself, and these two in the endeavour to do uses . . .

68. That man . . . is so far in **God** from the Divine omnipresence, as he lives according to Divine order. Gen.art. 70, Ex.

—². (Therefore) unless man goes to the omnipotent **God**, he has no more power against evil and falsity than a fish against the ocean . . .

69². The man who elevates his mind to **God** . . . and lives according to order, is like one who stands on a high tower . . . (Other comparisons used.)

70. As man was created a form of Divine order, **God** is in him; and, so far as he lives according to Divine order, fully; but if he does not live according to Divine order, still **God** is in him, but in his highest parts . . . only; for he thus prevents **God** from descending and filling his lower parts with His presence; consequently, **God** is in him, but he is not in **God**. It is a general canon in Heaven that **God** is in every man, both evil and good; but that man is not in **God** unless he lives according to order. Ill. and Ex.

71². I replied, I will tell you the general things of order, but not the particulars . . . I. **God** is Order itself . . .

72. The question discussed was, Why **God** does not impute the merit of His Son to all . . . Is He not omnipotent?

73. They said, We are as it were drunk . . . from what was said by that man . . . he concluded . . . that **God** Himself is order . . . and that **God** is bound to His laws . . .

—². I (replied) . . . The laws of order on the part of **God** are . . . **God** cannot . . . remit sins, except in so far as a man . . . ceases from them. **God** cannot regenerate man spiritually, except in so far as man . . . regenerates himself naturally. **God** is in the perpetual endeavour to regenerate and save man . . . **God** could not . . . redeem men, unless He became a man . . .

74². They said, Are you the man who has circumscribed **God** with laws?

—³. They saw Heaven open above me, and heard the words, Listen with self-control to hear for the first time what is the order according to the laws of which the omnipotent **God** acts. Ex.

—^e. **God** is perpetually present, and continually strives and acts in man, and also touches his free will, but never violates it; for if He should do so, man's dwelling in **God** would perish, and there would be only **God's** dwelling in men . . .

—^e. Still, **God** does not leave them, but they leave **God**.

—⁴. It is a contradiction that **God** can act contrary to the laws of His justice and love . . .

76⁴. The love and wisdom which in **God** make one, are . . . in Him as substance; for **God** is the very, the only, and thence the first Substance and Essence, which is and subsists in itself.

80². I said (to the Satan) . . . Tell me what you and your associates believe concerning **God**. He replied, Our **God** is the universe, which we also call nature . . . **God**, Heaven, etc., are empty words . . . Is not the universe a **God**, and nature a **Goddess** . . .

85. '**God**'=the Divine wisdom, or the Divine truth.

89. That **God** assumed the Human according to His Divine order. Gen.art.

—^e. Now, as **God** descended . . .

—². The Divine order is that man should prepare himself for the reception of **God**; and as he prepares himself, so **God** enters into him . . . and this preparation is made by means of Knowledge concerning **God** and spiritual things . . . For it is a law of order that so far as man approaches . . . **God** . . . so far **God** approaches . . . man; and, in the midst, conjoins Himself with him. 105, Ex. 110⁵, Ex.

90. The absurdity, that **God** should . . . cause a third **god** to proceed from Himself and the Son . . .

92. That the Human, by which **God** sent Himself into the world, is the Son of **God**. Gen.art.

94². (Thus) the Christian Church perishes, which is founded solely . . . upon **God** Man.

101. That thus **God** became Man, and Man **God**, in one Person. Gen.art. 102.

105. Man must acknowledge this, because he does not feel the presence and operation of **God**, although **God** operates by the most immediate presence . . .

—². Hence . . . He said, 'My **God**, My **God**, why dost Thou forsake Me?' for in this state **God** appears to be absent.

110². After (death) no one can believe anything but what he has by confirmation impressed on himself . . . especially that which anyone has confirmed in himself concerning **God**; for everyone in the Heavens has a place according to his idea of **God**.

—⁷. He replied that he confessed (that **God** is one); and then I said, But I fear that the confession of your heart is that there is no **God**. . . (For) the confession of the mouth that **God** is one expels from the mind the thought that there are three; and . . . the thought of the mind expels from the mouth the confession that He is one. What results, but that there is no **God**? . . . What else is then concluded by the mind concerning **God** than that nature is **God**?

124. That this Redemption could not have been effected, except by **God** incarnate. Gen.art.

133². What is this but to make supplication to three gods in their order?

134⁴. **God** cannot act contrary to (His order); for He would then be acting contrary to Himself; for **God** is order itself.

135. Then were heard from the Heavens unutterable words, which being collected were articulated into this utterance, There is One **God**, who is a Man, whose habitation is in that Sun. This utterance descended . . . and I perceived that the idea of one **God** . . . was changed . . . into the idea of three **Gods**. . . I then spoke with those who thought of three **Gods**, saying . . . Whence did you get that idea? They replied, We think of three, from the idea of our perception concerning the Triune **God**; but . . . when we speak, we always say heartily that there is one **God**; if there is a different idea in our minds, let it be so, provided it does not flow down and divide the unity of **God** in the mouth; but still from time to time it does flow down, because it is within; and then, if we should speak out, we should say three **Gods**; but we are on our guard against it . . . Then they spoke openly from their thought, saying, Are there not three **Gods**, since there are three Divine persons, each of whom is **God**? We cannot think otherwise, because the leader of our Church . . . ascribes creation to one, redemption to another, and sanctification to a third . . .

—^e. When I had said this, the company of Spirits retired, and I observed that those who had actually thought of three **Gods** looked towards Hell, and those who had thought of one **God**, in whom is the Divine Trinity . . . looked towards Heaven . . .

136^e. I saw that gymnasium covered with a dark cloud, (which was) because they spoke from the faith of three **Gods**,

159². (The learned of the clergy said,) We are thus affected because we direct all our senses towards the invisible **God** . . . such effects would not result from the worship of a visible **God** . . .

—⁵. (The learned of the laity said,) We know that the wisest among the ancients worshipped an invisible

God . . . But in after ages they made for themselves gods of deceased monarchs . . . We therefore unanimously agree with our priests . . . that there are three Divine persons from eternity, each of whom is **God**: and it is sufficient for us that they are invisible. To this the unlearned added, We concur. Is not **God** **God**, and man man? But we know that if anyone should set forth the view of a **God** Man, the common herd . . . would accede to it.

—⁶. Then the Angels . . . closed the exteriors of their thoughts . . . and opened the interiors, and compelled them to speak concerning **God** from these; and then they said, What is **God**? We have not seen His shape, nor heard His voice. What then is **God** but nature in its primes and ultimates?

—⁷. Presently some (of the followers of Socinus and Arius) were called up, and being questioned concerning **God**, they . . . said, What is **God**? We can make as many gods as we please.

—⁷. Then we said . . . Lest faith respecting **God** . . . should . . . burst into nothingness because no one has seen Him, it pleased Jehovah **God** to descend . . . and thus to exhibit Himself to view, and to evince that **God** is not an *Ens rationis* . . . and that **God** is not a mere word of three letters . . .

163. Having thus treated of the Triune **God**, it is necessary to treat also of the Divine Trinity . . . for by this alone can a just idea of **God** be obtained; and a just idea of **God** is, in the Church, like the shrine and the altar in a temple . . . for on a just idea of **God** depends the whole body of theology . . . and everyone is allotted his place in the Heavens according to his idea of **God**; for this is, as it were, the touchstone . . .

165. If you do not go to the Lord, though you read the Word a thousand times . . . you will never understand but that there are . . . three gods. But as this is repugnant to common perception . . . to avoid reproach they have come to this,—that although there really are three gods, faith requires that three gods shall not be mentioned, but one . . .

170. But this is a Trinity of three **Gods**.

172. That a Trinity of Divine persons from eternity . . . is, in the ideas of thought, a Trinity of **Gods**; and that this cannot be abolished by the oral confession of one **God**. Gen.art. 183^e.

—^e. That no Trinity except a Trinity of **Gods** was understood by those in the Nicene Council . . . anyone may see . . . That also no other Trinity is understood in the Christian world, follows, because all Knowledge of **God** is thence derived . . .

—². That no other Trinity than a Trinity of **Gods** is at this day understood in the Christian world, I appeal to everyone, both layman and clergyman . . .

—^e. From the words of this universally accepted doctrine concerning **God**, it is as . . . clear as water through a crystal cup, that there are three persons, and that each of them is **God** and Lord; and also that from the Christian verity men ought to confess . . . each Person, singly, as **God** and Lord, but that the Catholic or Christian religion . . . forbids them to say three **Gods** and Lords; and thus that verity and religion are . . . two things contrary to each other. Its being added,

that there are not three **Gods** and **Lords**, but one **God** and **Lord**, was done lest they should be exposed to the laughter of the universal world; for who would not laugh at three **Gods**? But who does not see a contradiction in this addition?

[T.] 173. The reason the idea of three **Gods** cannot be abolished by the oral confession of one **God**, is that it has been implanted in the memory from childhood, and every man thinks from the things which are there. . . There are among the celebrated those who do not want it to be abolished; for they insist that the three Divine persons are one **God**, while they obstinately deny that **God**, being one, is also one Person.

—². Beware, therefore, lest the idea of three **Gods** fix itself in your mind, and the mouth sound one **God**, but with no idea. What is the understanding above the memory which thinks three **Gods**, and the understanding below it from which the mouth simultaneously utters one **God**, but like a player on the stage who can personate two characters by running from one side to the other . . . ? What results, but that, while he stands in the middle and looks both ways, he thinks that neither the one nor the other is anything? and so perhaps that there is neither one **God** nor three . . . The naturalism which reigns at this day is from no other origin.

177. The Nicene Trinity, together with the Athanasian, is a Trinity of **Gods** . . . From them originated the faith of the present Church, which is in **God** the Father, **God** the Son, and **God** the Holy Spirit. Ex. . . This is the faith of the present time, which by itself is evidence that it is a Trinity of **Gods** which is acknowledged and worshipped.

—². That this faith, because it is a faith in three **Gods**, has perverted all things of the Church, follows . . . If one submits the several doctrines to examination . . . he will clearly see that a Trinity of **Gods** is in every one of them; and if it does not actually appear to be in them, still they flow from it . . .

—³. The faith of the Church respecting **God** is like the soul in the body, and the doctrinal things are like its members . . .

—⁴. The faith of the present time—which in the internal form is a faith in three **Gods**, but in the external a faith in one **God**—has extinguished the light in the Word, and removed the Lord from the Church . . .

—^e. But do you, my friend, approach the **God** of the Word . . .

178^s. Let the faith be, that nature is the creator of the universe. From this it follows that the universe is what is called **God** . . . that the ether is the supreme god, whom the ancients called Jupiter; the air the goddess whom they called Juno . . . that the ocean is a god below them, who may be called Neptune . . . and as the divinity of nature reaches to the very centre of the earth, that there is a god there also, who may be called Pluto; that the sun is the court of all the gods . . . and, moreover, that fire is life from **God**; and thus that birds fly, beasts walk, and fishes swim, in **God** . . .

—³. These consequences . . . are presented that it may be known that within the faith of the present Church, which in its internal form is a faith in three **Gods** . . . there are troops of falsities . . .

180^s. Therefore the Church has been based in the mind on the idea of three **Gods**, and in the mouth upon the confession of one **God** . . .

183^e. They are, in Christian Churches, the holy things which . . . are not to be examined with the eye of the mind, because they are things above reason . . . Still this does not take away the idea of three **Gods**, but induces a stupid faith, from which man thinks of **God** as one while asleep thinks in a dream . . .

184. That a Trinity of **Gods** is situated in the minds of Christians, although from shame they deny it, is very evident from the ingenuity of many in demonstrating that three are one, and one three . . .

185^s. (In the temple of the Boreal Spirits) there was a tablet, with the inscription, The Divine Trinity, Father, Son, and Holy Spirit, who essentially are one **God**, but personally three.

206. Thence sprang the present faith of justification, in which three **Gods** are approached in their order . . . 338. 451.

276. They who believe themselves able, from their own intelligence, to acquire Knowledges of **God**, etc., do not know that the natural man . . . is opposed to the spiritual . . .

291. 'There shall not be another **God** before My faces.' (This commandment ex. in its three senses.)

292. Many gods of the gentiles were no other than men, as Baal, Ashtaroth, Chemosh, Milcom, Beelzebub; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas; some of whom they worshipped first as saints, afterwards as divinities, and lastly as gods. That they also worshipped living men as gods, is evident from the edict of Darius . . .

293. In the natural sense . . . this commandment also means that no one but **God**, and nothing but that which proceeds from **God**, is to be loved above all things . . . For to him who loves any person or thing above all things, that person is **God**, and that thing is Divine. Examp. It is for this reason that such do not at heart acknowledge any **God**.

296. All who acknowledge . . . any **God** but the Lord . . . Jesus Christ . . . sin against this first commandment . . .

—². The human mind is like a house of three stories, in the lowest of which are they who have confirmed themselves in favour of three **Gods** from eternity; in the second and third stories are they who . . . believe in one **God** under a visible human form, and that the Lord . . . is He.

—⁴. Who would not see the enormity of that faith, if it were exhibited in a picture . . . (Des.) and above them the inscription, These Three Persons, being so many **Gods**, are One **God**?

—^e. Otherwise, if (one) should see the picture of one Divine Person . . . with the inscription over it, This is our **God**, at once Creator, Redeemer, and Regenerator, thus the Saviour.

297. For **God** is in all things of religion; and when He is religiously invoked, He is present by His name, and hears . . .

310. In the spiritual sense, 'murder' means all

methods of killing the souls of men . . . as turning them away from **God**, religion, and Divine worship . . .

330. In so far as anyone does not worship other gods, he worships the true **God**. II. In so far as anyone does not take the name of **God** in vain, he loves the things which are from **God**.

333². The Angels said, They who flock from the natural world into this . . . ask . . . Where is **God**? and after they have been instructed, they still begin to reason, to dispute, and to wrangle, as to whether there is a **God**. . . And this proposition and debate are seldom terminated in the affirmative of faith, that there is a **God**. . . and this is done because no one can do any good from the love of good, except from **God**.

338². It is evident that the faith meant by Paul . . . was not faith in **God** the Father, but in His Son; still less in three **Gods** in order . . .

339. This is faith in the visible **God**, in whom is the invisible; and faith in a visible **God**, who is Man and at the same time **God**, enters into man . . .

—². In a word, faith in an invisible **God** is actually blind, because the human mind does not see its **God**. . . What follows therefrom but that man regards **God** as he regards the ether? Thus he seeks Him in the universe, and when he does not find Him there, he believes the nature of the universe to be **God**. The naturalism reigning at this day is from this origin. III.

— Different is faith in the Lord **God** the Saviour; He, being **God** and Man, may both be approached and seen in thought . . .

341. Under the belief . . . that **God** can save and damn whom He will . . . the man who perishes may justly accuse **God** of unmercifulness . . . nay, may deny that **God** is **God**. . .

—². Now as it is impossible for **God** to damn anyone who lives well and believes aright, so . . . it is impossible for **God** to save anyone who lives wickedly and therefore believes falsities. Ex.

342. Unless men had first acknowledged that He was the Son of **God**, and thus **God** from **God**, in vain would He and the apostles have preached faith in Him.

345. Squinting faith, which is faith in any other than the true **God**.

346². Wandering faith, which is faith in a plurality of **Gods**, may be compared to the disease called cataract . . .

364. For **God** could not create another like Himself; if He could have done so, there would be as many gods as there are men. . . Neither can **God** divide His Essence . . . Since, therefore, **God** alone is life, it follows . . . that from His life He vivifies every man . . . It follows also that **God** flows in with every man with all His Divine life. Ex.

—³. In a word, all things are full of **God**; and everyone takes his portion from that fulness.

366². The life of **God** in all fulness is not only with good . . . men, but also with evil . . . men. . . The difference is, that the evil obstruct the way . . . that **God** may not enter into the lower parts of their mind; while the good clear the way . . . and invite **God** to enter the lower parts of their mind . . . and so they form the

state of the will . . . and of the understanding . . . for the reception of **God**. . . But still **God** resides in the highest parts (of the evil), with all His Divine Essence, and gives them the faculty of willing good and understanding truth . . . which they would by no means have if life from **God** were not in the soul.

369. That it is conjunction with **God** through which man has salvation and eternal life. Gen.art.

370³. For when **God** became Man, and thus also became Man **God**, being then accommodated to man, He could draw near to him and be conjoined with him, as **God** Man, and Man **God**. There are three things which follow in order:—Accommodation, Application, and Conjunction. . . The accommodation on the part of **God** was, that He became Man; the application on the part of **God** is perpetual . . .

379⁴. They who do not acknowledge the Lord as the **God** of Heaven and earth . . . look interiorly to other **Gods** who have like Power . . .

382. All those are evil who deny the creation of the world by **God**, and thus deny **God**. . . because all good . . . is from **God**; and therefore they who deny **God** are not willing, and therefore not able, to receive any good . . . except from their proprium . . . Such persons are theoretically evil; but they are practically evil who make no account of the Divine commandments . . . they also deny **God** at heart—although many of them confess Him with the mouth—because **God** and His commandments make one.

402². No one can think above sensuous things and see the truths of the Church, unless he acknowledges **God**, and lives according to His precepts; for **God** elevates and enlightens.

451. All charity not conjoined with faith in one **God** in whom is the Divine Trinity, is spurious; as the charity of the present Church, the faith of which is in three Persons . . . each of whom is a **God** subsistent by Himself, thus in three **Gods**. . .

457². **God** flows in with every man with an acknowledgment of Himself into the Knowledges concerning Him; and at the same time He flows in with His love towards men. The man who receives the former only . . . receives that influx in the understanding (only); and He remains in the Knowledges with no interior acknowledgment of **God**. . . But the man who receives both . . . has an interior acknowledgment of **God**, which vivifies in him the Knowledges concerning **God**. . .

470⁵. This direful persuasion that **God** has transfused and transcribed Himself into men, was held by the men of the Most Ancient Church at its end . . . and they, on account of this horrible belief that so they are gods, lie deeply hidden . . .

487³. (The Predestinarians, when compelled to speak from their internals, said). . . All things taught by the Church are to be . . . rejected as rubbish except that there is a **God**.

—⁴. 'The basilisk which has gone forth out of the serpent's root' (Is.xiv.29)=its doctrine of three **Gods**, and of imputative faith applied to each singly.

489. That without free will . . . **God** would be the cause of evil . . . Gen.art.

[T.] 490. That God did not create evil because He gave man free will . . .

—². Man turns into evil the good which is continually flowing in from God by turning himself away from God . . .

504³. See FREE WILL.

536². The rest, who have not practised charity from religion . . . after death first resort to three Gods, afterwards to the Father only, and at last to none.

538. For unless God is approached in thought as a Man, every idea of God perishes . . .

588². God alone acts; and man . . . co-operates to all appearance as of himself, although interiorly from God.

597². Hence no one has been admitted into any spiritual temptation (since) the Nicene Council introduced the faith of three Gods; for . . . he would have immediately succumbed . . .

598. Such does everyone become who is in the love of dominion from the love of self; if he is examined within, he does not believe in God, but in himself; and after death he believes him to be God who is strong in power over others. . . In Hell . . . some call themselves God the Father, some God the Son, and some God the Holy Spirit.

619². One of the spheres (in the Spiritual World which flow forth from modern Christendom) is that respecting the Lord . . . It brings in at the same time the faith of three Gods, and so there is confusion.

633². Although they have composed one God out of three, still they have not made a one out of the three Persons . . . lest the idea of three Gods should be obliterated . . .

634. When a faith in three Gods was introduced into the Christian Churches . . . they banished all the good of charity and all the truth of faith; for these two are wholly inconsistent with the mental worship of three Gods and the oral worship at the same time of one God . . . The result is that there is no faith either in three Gods or in one. Sig.

638². The primitive Church could never have divined that a Church was to follow which would worship a plurality of gods at heart, and one with the lips.

655. (Thus) faith in the one and true God causes good to be good even in the internal form; and . . . faith in a false god causes good to be good in the external form only . . .

656. The quality of the conjunction of charity and faith with those who believe in three Gods, and yet say that they believe in one, (is) that charity conjoins itself with faith in the external natural man only. This is because the mind is in the idea of three Gods, and the mouth makes confession of one; and therefore if the mind . . . were to pour itself forth into the confession of the lips, it would . . . proclaim its three Gods.

657. Evil, and faith in the one and true God, cannot be together . . . for evil is against God, and faith is for Him; and evil is of the will, and faith of the thought, and the will flows into the understanding . . .

691. The reason man cannot see God and live, is that

God is love itself; and love itself . . . appears to the Angels as a Sun . . . and therefore, if God, who is in the midst of that Sun, were to come near the Angels, they would perish . . .

700². The Lord is now establishing a New Church . . . wherein God the Father, Son, and Holy Spirit are acknowledged as one, because in one Person.

722. God, charity, and faith are the three universals of the Church, because they are the universal means of salvation . . . That God must be acknowledged in order that anyone may have religion, and that anything of the Church may be in him, reason itself . . . dictates. Therefore he who approaches the Holy Supper and does not acknowledge God, profanes it. Ex.

786. All Churches depend on the Knowledge and acknowledgment of one God with whom the man of the Church may be conjoined; and as none of the four Churches have been in this truth, it follows that a Church is to succeed . . . which will be in the Knowledge and acknowledgment of one God. . . The Most Ancient Church . . . worshipped the invisible God, with whom there can be no conjunction; so did the Ancient Church . . . the Israelitish Church worshipped Jehovah, who in Himself is the invisible God . . . The fourth Church, called Christian, acknowledged one God with the mouth, but in three persons, each of whom by Himself was God . . . Hence the idea of three Gods adhered to the mind . . . Furthermore, the Doctors of the Church . . . teach that men must believe in God the Father, God the Son, and God the Holy Spirit, all invisible . . . not knowing as yet that the one God who is invisible . . . assumed the Human . . . that He might become visible, and thus capable of conjunction. Ill.

787. The reason this New Church is the crown of all the Churches . . . is that it will worship one visible God in whom is the invisible, like the soul in the body. That thus only can there be conjunction of God with man, is because man is natural, and thinks naturally; and the conjunction must be in his thought and thus in his love's affection; which is the case when he thinks of God as a Man. Conjunction with an invisible God is like the conjunction of the eye's vision with the expanse of the universe . . . But conjunction with a visible God . . . is like seeing a man in the air . . . inviting to his arms. For all conjunction of God with man must also be a reciprocal conjunction of man with God; and there cannot be this reciprocity . . . except with a visible God.

—². That God was not visible before the assumption of the Human. Ill. But that He is seen through His Human. Ill.

— . That there is a conjunction with the invisible God through Himself visible, that is, through the Lord. Ill.

—e. Salvation depends on conjunction with God.

795. In the Spiritual World, the state of every nation and people in general, as well as of individuals severally, is according to their acknowledgment of God and their worship of Him; and all who at heart acknowledge God, and henceforth all who acknowledge the Lord . . . as God, are in Heaven; and they who do not acknowledge Him, are beneath Heaven, and are there instructed;

and they who receive are elevated into Heaven, and they who do not are cast down into Hell.

822. The love of dominion . . . finally wants to be . . . worshipped as **God**. . . In proportion, therefore, as man rushes into this love . . . he turns away from **God** . . . and then he can call upon **God** with lips fervent from the love of self, but with the heart cold from contempt for **God**.

831. Mohammedans are hostile to Christians primarily on account of . . . the worship of three **Gods**. . . They say that they make a three-headed **God** . . .

837. (Conversation with the Africans concerning **God**.)

838. **God** being (Divine love) could not possibly be in man . . . for He would reduce him to the thinnest vapour. Yet as **God** from His Essence burned with the love of uniting Himself with man, it was necessary that He should veil Himself over with a body . . . Thus **God** became Man, and Man **God**. —².

D. 169. On the highest **God** . . . of those who do not acknowledge **God** Messiah . . .

440. On those who are worshipped as . . . **gods** and **goddesses**.

857. On a Spirit who professed one **God** the Creator of the universe.

2678. On those who live in security, without fearing any **God** . . .

3049. The Spirits of Jupiter did not wish me to write of the Lord that He is Man and at the same time **God**, because they know not what **God** is . . .

3281. (On the old man who is adored in that Earth as their god.) 3282. 3284. 3286. 3296. 3297. 3299. 3304. 3901.

3477. On those who are insane from inquiring what **God** was doing before the creation. 3478.

3657. See DAVID. 3659.

3661. The quality of the persuasion of those who aim at being worshipped as **god**. Their sensation des. 3662.

3951. (The idea Aristotle had of **God**, represented.)

4204. On those who think that there must be a beginning to everything, thus that **God** is not eternal.

4321. See PAUL.

4338^e. They think of three **Gods**.

4642. Those (infernals) who compel others to worship them as **God**.

4658. One who calls himself the great **God**.

— They deliberated whether there was one **God**, or many, and concluded that there are now many, and that those who formerly were **gods** are no longer so, and that thus they succeed each other. . . Also, that every **god** should be called the great **God** by his own; also, that one **god** does not act against another; and also that they who are clever can aspire to become **gods**. . . Their **god**, by means of phantasies, can present anything to the sight . . . (He had been a mufti at Constantinople.) 4720.

4711. On one **God**, and nature.

4713. The elders there said that they acknowledge one

God, but only the Father; and that they mention the Son and Holy Spirit, but do not think of these as **gods**. . . They had no idea of the Father except as of an infinite universe . . .

— The simple said that they wanted to have a **God** of whom they can think . . .

—^e. It was shown that the idea (of **God** as an infinite universe) falls wholly into nature, and thus the acknowledgment of **God** perishes. It was shown that when they were thinking about nature in general, the idea fell into the like of what it was when they were thinking about **God** . . . so that, to them, nature is **God**.

4723. On the insanity of the evil from the love of self, that they suppose themselves **gods**; nay, **God** the Father. 5082. 5208. 5460a.

4727. (Wolff) was reduced to such a state that he was compelled to speak from his thought . . . He then confessed that he never believed in any **God**, but that nature was everything. His reasons.

4743. (Spirits from the universe who) have no knowledge of any **God**; but call the light . . . **God** . . . Thus they acknowledge truth as **God** . . .

4748. See CHARLES XII.

4772². The Angels said . . . that they who are within the Church . . . want to have an invisible **God** . . . of whom no idea can be formed . . . 4775.

4775. It is innate (with undepraved men) to think that **God** ought to appear as a Man. Ex.

—^e. I heard some saying, that it is of permission that certain worship saints as **gods** . . .

4782. In our Earth it is known from knowledge that **God** is a Man; but elsewhere, not from knowledge.

5006. (Jacobus Benzelius) said . . . that he was **God**. Des.

5150. On those who deny **God**, Heaven, etc.

5244. The Angels told (these gentiles) that the Divine could not be manifested to them because they were not willing to believe that **God** Man was born into the world . . . They said that they do believe that **God** is a Man, but are not able to believe that **God** was born a Man in the world . . . J.(Post.)129.

5600. (The Mohammedans) asked the Christian what he believed about **God** . . . He said he believed that **God** is one. But they examined the ideas of his thought . . . and said, that he did not believe that **God** is one, but three, because in thought he set up three Persons, and each of them as **God**. They said, further, that he says one **God**, but at heart . . . believes in three . . . As he was unable to deny it, they went on to say that it ought to be to the shame of Christians to think of three **Gods**, and that the very heathen are wiser . . . He therefore retired, for he was overwhelmed with shame. He wanted to say that the three are one through agreement; but still set up the idea of three unanimous **Gods** . . . The Mohammedans kept him in the idea of his thought . . . and he could not tear himself away from it . . .

5742. Saying, that they do not want to know anything about a visible **God**, but about an invisible one. They were told that the Lord is also an invisible **God** . . .

5744. The whole western quarter was full of those

... who had indeed acknowledged **God**, and had lived well morally . . .

[D.] 5822. On those in western India who have known nothing about **God**. 5880.

5952. Greeks who dwell with Mohammedans complained that the latter frequently told them that they worship three **Gods**. They answer that they worship one **God**, and that the three are one. But they persist that they worship three, because they mention three and think of three; but they still answer that they worship one **God**. When they ask which **God** they worship out of the three, they answer that they worship all together. The Mohammedans do not recede from this infestation, until they answer that they are only the names of the one **God**. They then acquiesce. —², Ex.

6026. That all in the other life who acknowledge the Divine think of **God** as a Man. 6057.

6029. There are some who do not deny **God**, the Word, and the doctrine of the Church, but still never think about them. Their lot.

6045. On the idea of **God**.

— 1 spoke with some about **God**, that they believe **God** is everywhere, and that they have no need to determine the sight to **God** in a place . . .

— As it is the proceeding Divine, it is also **God** . . .

— This is to acknowledge nature as **God**.

6057. On **God** as a Man. 6061.

—^e. They were thus convinced that it is implanted in the spirit of man to see **God** as a Man.

6093. They twisted their lips about to utter One **God**, and wanted to force it out; but in vain.

D. Min. 4609. If you think from time (you think) that there was some beginning to the existence of **God**.

4623. Christians can have no other idea than of three **Gods** . . .

4717². They are never reconciled except by being worshipped as **gods**.

E. 24². By '**God**' is meant the Divine Existere in Heaven. The Divine that is meant by '**God**' is the Divine Existere in Heaven, because the Divine in Heaven is in many; therefore in the Hebrew language, **God** is called '**Elohim**,' in the plural; for the same reason Angels are called '**gods**,' not that they are **gods**, but because the Divine of the Lord which is in them is meant by '**God**.' 222.

131¹⁵. 'To worship other **gods**'=to worship from falsities.

205³. '**God**'=the Lord as to Divine truth. Refs. 482. 850⁵.

220. 'My **God**,' when said by the Lord, = Heaven and the Divine truth there. Ex.

222. '**God**'=the Divine truth proceeding from the Lord in Heaven, thus the Lord there. . . The Divine proceeding (from that Sun), which is called Divine truth, and which makes Heaven in general and in part, is what is meant by '**God**.' 223. 229. 286.

297⁴. '**God** and the Lamb'=the Lord as to Divine good and Divine truth.

304⁵⁰. '**Gods**'=falsities of doctrine and of worship. 324²¹. —²². 386¹³.

313⁷. 'In the midst of the **gods**'=with all the Angels there; for the Angels are called '**gods**' from the Divine truth which they receive from the Lord . . .

323⁷. '**God**' is said where truth is treated of.

328. 'Thou hast redeemed us to **God**'=conjunction with the Divine. —².

343². Athanasius believed the three names to be three **Gods**, but one as to essence . . .

355³⁶. '**God**,' and '**spirit**'=the Divine spiritual man, and hence.

376²³. 'To worship the **gods** of gold, silver,' etc. (Dan. v.)=worship from the love of self and of the world; for by these '**gods**' is signified idolatrous worship of every kind, and profanation.

386⁴. 'To form a **god**'=doctrine from Own understanding.

391³. '**God**'=where the Lord is in truth from that good . . .

—¹. The Lord is called 'King' and '**God**' from Divine truth.

392⁴. The Lord gives to those who are in a life of love to think of **God** under a human form; and **God** under a human form is the Lord. Thus do the simple think in the Christian world, and thus also do the Gentiles think who live in charity according to their religiosity. They are amazed when they hear the learned talking about **God** . . . knowing that they cannot see any **God** in thought, and therefore have little faith in the existence of **God** . . . The wisest Angels think no otherwise of **God** than in the human form . . .

395¹². 'To exult in **God**' (Is. lxi. 10)=in Divine truth.

401⁶. 'The **God** of Israel'=the Lord as to the Church.

405¹⁴. When goods in act are treated of, the Lord is called 'the **God** of Jacob.'

406¹³. 'The **gods** of the nations'=the falsities of evil.

411⁸. The Lord is called 'the **God** of Israel' from worship . . .

—²⁶. 'To be inflamed in the **gods**' (Is. lvii. 5)=ardent worship.

412⁷. 'Angel'=Divine truth; whence, also, the Angels are called '**gods**.'

422⁸. 'The **God** of Israel'=the Lord. —¹².

423^e. The Lord is called 'the Living **God**' from the Divine love.

427. 'The servants of **God**'=those who are in truths from good.

463^e. 'To adore **God**'=testification of humiliation of heart by truths from that good.

468. 'Be unto our **God** for ages of ages' (Rev. vii. 12) =to the Lord to eternity. Ex.

477. 'To be before the throne of **God**' (ver. 15)=to be conjoined with the Lord. 489. 494.

504³⁰. 'To serve other **gods**'=to acknowledge and worship some other **God** than the Lord.

555¹⁴. By '**God**' or '**Elohim**,' in the plural, is signified the proceeding Divine which makes Heaven . . .

—17. 'Other gods'=infernals falsities, which are falsities from evil.

585⁶. 'To burn incense to other gods'=worship from falsities of doctrine.

—8. 'The gods of the kings of Asshur' (Is. xxxvii. 19) = reasonings from falsities and evils which are in agreement with the proprium of man, therefore they are called 'the work of man's hands.'

587⁸. That there is no intelligence and life therein or thence, is signified by 'he maketh dumb gods' (Hab. ii. 18).

587¹⁷. 'The gods of gold, silver, etc.' (Dan. v.) = . . . the evils and falsities of doctrine and worship.

619⁴. 'God with us'=the Divine quality.

624²¹. Moses received from the Lord's mouth the words he was to speak to Pharaoh, and he who receives them is called 'a god;' therefore the Angels are called 'gods;' and therefore they=Divine truths. 639³.

627¹¹. 'The dread of the destruction of God' (Job xxxi. 23)=the loss of all understanding of truth.

639³. 'To stand before God'=to be in Divine truth, and therefore with the Lord. III.

644⁶. 'Other gods'=falsities of doctrine and worship. 652²².

652¹³. 'According to the number of thy cities were thy gods' (Jer. xi. 13)=that there were as many falsities as doctrinal things. . . 'Gods'=falsities of religion.

654⁴². That the natural man does not understand Divine things from himself, is signified by 'Egypt is man and not God.'

665. 'The spirit of life from God' (Rev. xi. 11)=the Divine truth proceeding from the Lord.

678. 'The God of Heaven' (ver. 13)=the Lord.

688³. It is said that 'they adored God' (ver. 16), because 'God'=the proceeding Divine which is called Divine truth; and as this Divine truth is with the Angels . . . they are called 'gods,' and=Divine truths. Moreover, 'God,' in the Hebrew, is 'Elohim,' in the plural; and therefore by 'God' is meant the Divine which is with the Angels and with men of the Church, which is the proceeding Divine. . . Therefore it is said that 'they adored God,' by which it is evident that the Lord was then with them . . .

689. 'Lord God' (ver. 17)=the Lord as to Divine good and as to Divine truth . . . 979. 1198. 1217².

696³. All are accepted who have the idea of what is Human concerning God; for God under a human form is the Lord. But all . . . who do not think of God as a Man . . . are not accepted, because they have no determinate idea concerning God; but an untermiated one, which is no idea. This is why all who come . . . into the Spiritual World, are first examined as to the idea they have about God; and if it be not as of a Man, they are . . . taught that the Lord is the God of Heaven and earth; and that when they think of God they must think of the Lord; and that otherwise there can be no conjunction with God . . . All who have lived a life of charity receive the instruction . . .

706³. 'Other gods'=the false and vain things which they have heard and seen.

717¹⁸. 'His god' (Dan. xi.)=the truths of the Word falsified . . .

727²². 'To commit whoredom under their god' (Hos. iv. 12)=to falsify the truths of the Word.

728. 'To be caught up to God and His throne' (Rev. xii. 5)=protection by the Lord from the dragon . . .

731. 'Prepared of God' (ver. 6)=to be provided by the Lord . . .

739¹⁰. Their descendants believed that they were gods . . .

778². It is impossible for God to reject any of the human race . . .

790³. As man acts and speaks either from himself or from God . . .

797. 'Blasphemy against God' (Rev. xiii. 6)=the falsification of Divine truth or the Word . . .

802⁵. That God operates goods with man, unknown to him. Ex.

— . All things which man does as from himself, when evils are removed, are from God . . .

—^e. They who are 'born of God'=those who, by truths from the Word, and by a life according thereto, are regenerated by the Lord; and these are they who believe in the Lord's name, and thence are called 'sons of God.'

803. I. Especially let him learn that there is one God . . .

805⁴. As all angelic thought about God is about God Man . . .

808³. The simple think of God as of a Man . . . The Most Ancients had no other idea of God . . . All of the (Ancient) Church; (and) Moses and the prophets thought of God as of a Man . . . and God under the human form is the Lord. —⁴, Ex.

—⁴. For in Heaven no one can think of God except in the human form; if he thinks otherwise, his thought about God perishes, and he falls from Heaven . . .

— . Yet this idea of God, which is the principal one of all, with the learned of the world at this day is as it were extirpated . . .

811¹¹. Its spiritual truths are signified by 'their gods and princes.'

874. 'To fear God'=to revere and worship the Lord,

920. 'The anger of God'=contempt for and rejection of truth and good by man . . .

929. 'The anger of God'=when there is no longer good and truth, but evil and falsity. As these things are against the Lord . . . they are called 'the anger of God.'

935². 'Thou shalt not worship other gods' contains not to love self and the world . . . for everyone's god is what he loves above all things. 950³.

939. As all goods and truths are from Him . . . it is said 'Lord God' . . .

948⁴. For there cannot be any good which is good . . . except what is from God . . .

949³. In proportion as he does not worship other gods, thus in proportion as he does not love himself and the

world above all things, the acknowledgment of **God** flows in from the Lord, and he then worships **God** not from himself but from the Lord.

[E.] 950³. He who is not in the light of Heaven . . . as he does not see anything of **God**, he denies **God** . . .

952². He who supposes that he . . . believes there is a **God**, before he abstains from evils . . . is deceived . . .

954². In proportion as man resists his two proper loves . . . there flows in . . . from the Lord the acknowledgment that there is a **God** . . . and also that **God** is one. Ex.

955⁴. When a man shuns evils because they are sins, he not only sees from the light of Heaven that there is a **God**, and that He is one, but also that **God** is a Man. For he desires to see his **God**, and he cannot see Him otherwise than as a Man . . .

—⁵. This idea of **God** flows in from Heaven with all in the world, and resides in their spirit; but it appears to be extirpated . . . with those who are in intelligence from proprium . . . because they think about **God** from space. But they think otherwise when they become Spirits . . . for in the Spiritual World an indeterminate idea about **God** is no idea about Him; and therefore an idea is given determined to some one . . .

— . From the general influx . . . men have received ideas about **God** as a Man, variously according to their state of perception; hence the Trine **God** is denominated Persons . . . It is also from the general influx that men . . . called saints, are adored as **gods** . . .

—^e. (Thus) it is implanted in the spirit of man to see **God** as a Man . . .

956². They who are not purified from evils . . . in their spirit do not see the Lord as **God** . . . but some other in his place; some . . . **God** the Father; others, some one they call **God** because of his prevailing power; others some devil whom they fear . . . others nature . . . and others no **God** at all.

957³. The idea about **God** is the primary one of all; for such as it is, such is the man's communication with Heaven and conjunction with the Lord; and hence such is his enlightenment, affection of truth and good, perception, intelligence, and wisdom . . . The idea about **God** is the idea about the Lord and His Divine . . . But the idea about the Lord is more and less full, and more and less clear . . .

—⁴. They who have a twofold idea; namely, of an invisible **God**, and of a **God** visible under a human form, also remain under the Heavens . . .

— . Some in place of a visible **God** see as it were something aerial . . . if this idea is not changed with them into the idea of a Man, they are not accepted.

— . But they who have an idea of **God** as of the inmost of nature, are rejected . . .

—^e. All nations which have believed in one **God**, and have had of Him the idea of a Man, are received by the Lord.

— . (Thus) it may be evident who they are that worship **God** Himself, and who they are that worship other **gods** . . .

991. 'They blasphemed the **God** of Heaven' (Rev. xvi. 11) = the falsification of the Word. . . 'The **God** of Heaven' = the Divine truth proceeding from the Lord . . .

1025². 'Thou shalt not worship other **gods** besides Me.' (Ex. as to the spiritual moral sense, the celestial spiritual sense, and the Divine celestial sense.)

1057³. To believe that power is given them to save and intronit into Heaven, and to acknowledge a heart that there is a **God**, are two opposites. Ex.

1073. When He is called '**God** of **gods**,' the Lord is meant by '**God**,' and the Angels by '**gods**.'

1084. By '**God**' is meant the Lord; because there is no other **God** of Heaven and earth. 1207.

1096². The first and primary thought which opens Heaven to man is thought concerning **God**: (for) **God** is the all of Heaven, so that whether you say Heaven, or **God**, it is the same. The Divine things which make the Angels to be Angels . . . taken together, are **God**.

—³. But there is the thought of light, and the thought of love . . . Every man has implanted in him the faculty of thinking about **God** . . . but the thought alone . . . merely effects his presence before the Lord . . .

—^e. As thought about **God** primarily opens Heaven, so thought against **God** primarily closes Heaven.

1097². Thought about one **God** opens Heaven to man, because there is only one **God**; and, on the other hand, thought about a plurality of **gods** closes Heaven, because the idea of a plurality of **gods** destroys the idea of one **God**. Thought about the true **God** opens Heaven . . . on the other hand, thought about a false **god** closes Heaven . . . Thought about **God** the Creator, Redeemer, and Enlightener opens Heaven; for this Trine is of the one and true **God**: also thought about **God** infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens Heaven . . . on the other hand, thought about a living man as **God**, of a dead man as **God**, and of an idol as **God**, closes Heaven . . . The mere thought of **God** as a Man, in whom is the Divine trinity . . . opens Heaven; on the other hand, thought about **God** as not a Man . . . closes Heaven . . .

—¹. (Thus) man, without the idea of **God**, such as it is in Heaven, cannot be saved: the idea of **God** in Heaven is the Lord . . .

—^e. The idea of **God** as a Man is implanted from Heaven in every nation in the universal world; but . . . is destroyed in Christendom.

1098². The mere thought that there is a **God**, and that the Lord is the **God** of Heaven, does indeed open Heaven, and present the man as present there, but so slightly, that he is almost invisible . . . but as his thought about **God** becomes more full, true, and just, so he appears in light . . .

— . All things from the Word are Divine; and Divine things, taken together, are **God**.

— . The man who merely thinks that there is a **God**, and knows nothing of His quality, is like one who thinks that there is a Word . . . and knows nothing that is in it . . . When yet the thought of what **God** is, is so large, that it fills Heaven . . . The thought that there is a **God**, from His quality, is what is meant by 'the name of **God**.'

1102. This (Athanasian doctrine) is such that . . . it leaves a clear idea that . . . there are three unanimous **Gods**, but an obscure idea that there is one **God**:

when yet . . . the idea of three **Gods** closes Heaven. 1106².

—². From these words (of the Creed) no one can think otherwise than that there are three **Gods**; neither could Athanasius himself, nor the Nicene Council. Ex.

1103. These things are said (in the Creed) to remove the idea of three **Gods**, (by the idea) that there is one Divine Essence to them all. Thus by the Divine Essence is there meant **God**; when yet essence . . . is a predicate, and **God** is the subject . . . (Thus) the idea of three **Gods** . . . is not removed. Ex.

—². Athanasius saw this, and therefore he explains the former words by these (relating to the Christian verity and the Catholic religion), which can only mean, that it is allowable to acknowledge three **Gods** and Lords, but not to mention them . . . 1107⁴. Ath. 164.

—³. How impossible it is to (turn the idea of three **Gods** into the idea of one **God**). Ex.

1104^e. Without this thought and faith . . . Christians, differently from all the peoples and nations of the whole world who have rationality, worship three **Gods** . . .

1106³. All things in the (Athanasian) doctrine . . . agree with the truth, if instead of saying that **God** is one in Essence and three in Person, it is believed . . . that **God** is one in both Essence and Person. 1107², Ex.

—⁴. There is a Trinity in **God**, and there is also a Unity. Ex.

1109². Unless they had received a Trinity of Persons, the Lord would . . . not have been acknowledged as a **God** . . . and Heaven would have been closed . . . for no one is conjoined with Heaven, and admitted into Heaven after death, unless in the idea of his thought he sees **God** as a Man, and at the same time believes in one **God** both in Essence and Person . . .

1112³. Before the Lord assumed the Human . . . **God** was then in like manner a Man; and had a Divine, a Divine Human, and a Proceeding Divine . . . for **God** without a Trine is impossible . . .

—⁴. (Thus) **God** is now more a Man than the Angels.

1114². Some in the Christian world have acquired an idea of **God** as of the universe; some, as of nature in its inmosts; some, as of a cloud in some space of the ether; some, as a beam of light; and some, no idea; while a few have acquired the idea of **God** as of a Man . . . (The reasons of these ideas.)

—¹. **God** is not to be seen from space . . .

—³. Every sensuous man sees **God** in like manner . . .

—^e. These ideas of **God** do not belong so much to the simple, as to the intelligent . . .

—¹. All who see **God** as a Man, see Him from the Lord; the rest from themselves . . .

1115⁴. Every man in the idea of his spirit sees **God** as a Man, even he who in the idea of his body sees Him as a cloud . . . even he who has denied that **God** is a Man. (From experience, and Ex.)

1116^e. (Thus) the Word is to be understood according to the sense of the letter, that **God** has a face, eyes and ears, and also hands and feet.

1118². As the idea of **God** as a Man is implanted in

everyone, many nations have worshipped **gods** who either had been men or had been seen by them as men. Eimm. . . They saw all the attributes, properties, and qualities of **God** . . . as persons . . . It is from this that, in Gentile Christendom, saints are worshipped as **gods** . . . They would even have saluted the Pope as a **god**, if religion had allowed it. These things are from what is implanted; namely, that they want to worship a **God** whom they see; and not anything aerial . . . But the idea of **God** as a Man, which flows in from Heaven, is perverted with many . . .

1119². That **God** is a Man, and that the Lord is that Man, is manifested by all things in the Heavens and beneath the Heavens. Ex.

—^e. In a word, he who sees **God** as a Man, sees **God**, because he sees the Lord . . .

1120³. Thus there is no ratio between **God** as a Man, and another as a man . . .

1121². Life regarded in itself, which is **God**, cannot create another who is life alone; for the life which is **God** is uncreate . . . hence it is that **God** is one . . .

1122². If this were not a fallacy, man might love **God** from himself . . .

1124². The abstract idea, which is spiritual, about the life which is **God**, is that it is love itself, and wisdom itself . . .

—^e. For **God** is a perfect Man; in face as a Man, and in body as a Man, without any difference as to form, but as to essence . . .

1126². As **God** is Life . . . He is Uncreate. Ex.

1129⁵. As man is he in whom **God** is, they thus return to **God** . . .

—^e. These things testify that . . . the created universe is full of **God**.

1130³. As **God** is Uncreate, He is also Eternal. Ex.

—¹. The idea of **God** from eternity cannot exist with the natural man, but with the spiritual . . .

—^e. Thus everything which is **God**, and which proceeds from **God**, is eternal; that is, Divine in itself.

—¹. (Thus) it is possible to think that **God** is from eternity; and that nature, with time, is from **God**.

1131². As **God** is Eternal, He is also Infinite. Ex.

—¹. The natural idea of the Infinite **God**, which is from space, is that He fills the universe; but from this idea . . . there comes forth the thought, that the inmost of nature is **God**, and thus that He is extended . . .

1133⁵. As **God** is Infinite, He is also Omnipotent. Ex.

1134². The reason **God** has all power, and Angels and men none at all, is that **God** alone is life. Ex.

De Dom. 26. Most Christians acknowledge three **Gods** . . .

53. To Know and acknowledge one's **God** is the first and primary of the Church . . .

Ath. 43. As Athanasius had confirmed himself in the faith of three **Gods**, he vacillated among the three . . .

44. They could not utter One **God** . . . (Thus) everyone thinks of three **Gods**. 57. 78. 81^e. 83. 108. 124. 139. 167. 223.

68. The purest of nature is thought of as **God** . . .

[Ath.] 81. The simple think of **God** as of a Man . . .

82. They who, when thinking of **God**, think of the Lord, have a determinate idea . . .

— . This is permitted to prevent them from becoming insane through an indeterminate idea of **God** . . .

—^e. Some say that **God** is everywhere; but it was shown that the proceeding Divine is everywhere . . .

135. From the Creed of Athanasius we may say, that three **Gods** are one **God**, by unition . . .

147. Everyone is admitted into Heaven according to his confession of **God** . . . Therefore they who deny **God** . . . are in Hell. Therefore the first and primary thing is to know and acknowledge, to believe in and to love **God**; all other things depend on this. 151, Ex.

154. So the Ancients depicted in paintings **God** as a Man . . . The inhabitants of all Earths perceive **God** in the human form.

193. According to the Athanasian doctrine . . . it is impossible to think otherwise, than that the three **Gods** together make one Divine . . .

213^e. After this it is not allowable to believe in three equal **Gods**, and to speak of one.

J. (Post.) 120. (Various ideas of **God** held by the Africans. Enum.)

156. The Reformed were examined as to what idea of **God** they had. Ex. 233.

246. (The opposition between the love of commanding and belief in **God**.) 248.

249. Everyone who at heart acknowledges **God** is elevated above his proprium . . .

De Verbo 6². Every principle adopted in the world about **God** . . . and confirmed, after death remains inrooted . . .

—⁵. The Ancients who were pagans . . . who wrote on the existence of **God** . . . did not know it from their natural lumen, but from the religion of the Ancients . . .

D. Love xiv. They themselves are the head . . . and **God** is the shoe.

D. Wis. vii. 2³. The universal distinction of respirations and pulses is according to the idea of **God** . . . Those have the most easy and calm respiration who have the idea of a Man concerning **God** . . .

xii. They who think in a simple manner about **God**, that he is the Creator of the universe, are exterior spiritual; but they who think wisely about **God**, from religion, that He is the Creator of the universe, are interior spiritual: both think from the Lord.

Ang. Idea 2^e. The separation or rupture (of the continuity in man) is effected by the denial of **God**.

De Just. 63. I asked Calvin how he could ascend into Heaven with the idea of three **Gods** . . .

65. On **God** the Saviour Jesus Christ.

— . The theology in the universal Christian world is founded upon the worship of three **Gods**.

—⁴. To worship three **Gods** is to worship no **God**.

Can. On **God**.

i. On the Unity of **God**.

ii. This one **God** is the *Esse* itself which is Jehovah.

iii. On the infinity of **God**.

vi. 8. (Thus) the created universe is the fulness of **God**.

—⁹. '**God**' (in John i.) = the Divine good of love.

vii. 5. The most universal end . . . is in **God**: it proceeds from **God** . . . and thus returns to **God**.

9a. Heaven is the very habitation of **God** with men, and of men with **God**.

12a. This end is **God** in them.

viii. On the Omnipotence, Omniscience, and Omnipresence of **God**.

7. **God** is the soul of the whole, from which all men and things are, live, and move.

Redemp. viii. That redemption could not have been effected . . . except by **God** incarnate.

Holy Spirit i. 4. From this there inevitably results not only the idea but also the confession of three **Gods** . . .

8. As the property of one according to order is derived . . . into another, and from this into the third, they are one Person, thus one **God**.

ii. That the Holy Spirit, which proceeds from the One **God** through His Human, is in its essence the same **God** . . .

1. Such as **God** was before the creation, such He is after it.

5. It cannot be said of **God** that He proceeds, except apparently to spaces . . .

vii. In proportion as anyone Knows and acknowledges the Divine truth which proceeds from the Lord, he Knows and acknowledges **God** . . .

Trinity viii. 3. A plurality of **Gods** can be confirmed by many things from the Word.

7. From this there results . . . that the confirmer, wherever he reads of the Father, or the Son, or the Holy Spirit; and even wherever he reads of Jehovah and **God**, thinks of three **Gods** . . .

ix. 4. When the clergy are interrogated about **God** . . . they reply that He is one; and that there are three who are unanimous; and when they say that the three are one, they are commanded to speak as they think; and then . . . they speak out with a clear voice, Three **Gods**.

x. That unless a New Church came forth, which would abolish the faith of the Old Church, which is a faith in three **Gods**, and deliver a new faith, which is a faith in one **God** . . . no flesh could be saved . . .

Inv. i. It is not truly the Church unless there is one **God** . . . 53, Ex.

1. In Christ Jesus Man is **God**, and **God** Man. III.

16. (While preaching thus) they remember nothing concerning three **Gods**.

48^e. Whatever proceeds from **God** is of the human form, because **God** is Very Man . . .

53. When it is believed that the one **God** is not only the Creator, but also the Redeemer and the Operator, then we have one **God**; and then for the first time the Church exists and subsists, and religion lives.

—^e. As we now have one God in the Church, who is God Man and Man God, it is called the crown of all Churches.

Coro. xli. They separated the Divine Trinity . . . into three Gods.

38. Deeper in that Hell (of the Most Ancient Church) are they who had persuaded themselves that they were completely gods, from the phantasy that God has transfused His Divinity into men, and thus that there is no longer a God in the universe. Des.

47. The acknowledgment of God in the Church is like the soul in the body . . . Therefore the man of the Church, without the acknowledgment of God, in the sight of the Angels is a brute . . .

48. But it is impossible for man to acknowledge God or anything belonging to Him, unless God had manifested Himself in a Personal Human Form. Ex.

Godoschalcus. B.66°. T.798°.

Gog. *Gogus.*

A. 737°. 'Gog' (Ezek.xxxix.)=those who apprehend doctrinal things from external things with which they destroy internal worship.

1151°. 'Gog, and the land of Magog' (Ezek.xxxviii.2) = worship in externals.

—³. In this chapter (Ezek.xxxix.) the subject treated of is external worship separated from internal and made idolatrous, which is here signified by 'Gog, Meshech and Tubal,' by whom are also understood doctrinal things which they take up and then confirm from the literal sense of the Word, and thus falsify truths, and destroy internal worship; for, when thus spoken of, opposite things are signified by the same nations.

2418°. 'Gog and Magog' (Rev.xx.)=those who are in external worship without internal, and thus made idolatrous. 2928°. 3240°. 3355°. 3448°. 3708²¹. 4236°. 4715°. S.18°. E.257. 355²⁰. 357²¹. 388¹⁴. 400°. 578°. 644²⁶. 650²¹. 1061³.

7553°. 'Gog'=external worship separated from internal; thus, those who place everything of Divine worship in external things, when charity has been extinguished.

R. 858. 'Gog and Magog' (Rev.xx.8)=those who are in external natural worship separated from internal spiritual worship. 859, Ill. 862°.

859. In Ezek.xxxviii. those are treated of who are in the sense of the letter only, and thence in worship which is external without internal, who are 'Gog' . . .

—². That they will come into the Church which is 'Gog.' Sig. . . Their character fully des. —⁴.

—^e. 'Gog and Magog,' in the Hebrew, mean a roof and a floor, thus what is external.

D. 5450°. They who are averse to Knowledges . . . and who place all worship in external things, are 'Gog and Magog,' in the Apocalypse.

5960. On Gog and Magog. Fully des.

Goim. *Gojim.* A.1661.

VOL. III.

Gold. *Aurum.*

Golden. *Aureus.*

Gilded. *Auratus.*

See under AGE—*saeculum.*

A. 110. 'Where there is gold. And the gold of that land is good' (Gen.ii.11,12) . . . 'Gold'=good. . . The reason 'gold' is mentioned twice, is that it=the good of love, and the good of faith from love. . . Such is the celestial man. Coro.27.

113. That the good of wisdom or of love is signified and represented by gold. Ill.

424°. 'Idols which they ornament with gold' (Jer.x.4), that is, falsities with seeming good.

425. 'For brass gold' (Is.lx.17)=for natural good celestial good. 1551°. E.176°.

643. The Most Ancients compared . . . man's . . . inmost Celestial to gold; his lower Celestial to brass . . . Ill.

1171°. 'Gold' (Ezek.xxvii.23)=love to the Lord.

—⁵. 'Gold, frankincense, and myrrh'=celestial, spiritual, and natural good. S.23°. R.277°. E.324¹⁰. 491⁵. (=celestial love, spiritual love, and these loves in the Natural. 4262°.) Compare 929³. 1025⁵.

1525. Rays of golden flame.

1551. The Most Ancients compared . . . the inmost or celestial goods, which are of love to the Lord, to gold.

— The Golden Age was the time of the Most Ancient Church, which was a celestial man.

— The like is signified by the head of Nebuchadnezzar's statue being of 'good gold.' 2162°.

—³. 'Gold'=good. 2466°. 2832°. 2959°. 3703¹². 4677°. 6385. 8904°. 9340°. 9391°. 10199°. E.357¹⁷. 433¹⁴. 710²⁴. 725¹⁰. 750⁷.

— 'Gold' (Ezek.xvi.17)=the Knowledges of celestial things. Ill. 3240°. (=the good of love. E.195°.)

—⁵. 'The gold' of the nations (Deut.vii.25)=evils. 9193°.

— Cupidities are 'gods of gold' (Ex.xx.23).

1552. 'And in gold' (Gen.xiii.2)=goods from truths; (for) 'gold'=celestial good, or the good of wisdom and love. The reason it here=goods from truths. Ex.

1621. Atmospheres flaming as with gold.

2336°. ('Gold like clear glass'=truths pellucid from good.)

2576°. 'Gold'=the good of love. Refs. 3862°. 6135°. E.62. —^e. 65. 242°, Ill.

3021°. 'Gold of Uphaz' (Dan.x.5)=the good of wisdom which is from love.

—⁸. 'Its head of gold'=the first state of the Church, which was celestial, because of love to the Lord.

3048°. 'Gold and incense'=goods and truths.

3079°. 'The vessels of gold and silver' (Dan.v.)=the Knowledges of good and truth, which were profaned. 8932°.

3103. 'A pendant of gold' (Gen.xxiv.22)=Divine good; because the Lord is treated of.

3154°. 'Silver and gold' (Gen.xxiv.35)=truths in general (as distinguished from truths in special).

[A.] 324². The doctrinal things of good are 'gold' (Is. lx.6).

—⁴. 'Gold, silver,' etc., as spoil, = truths falsified.

326³. 'Earrings of gold' (Judg.viii.24)=the things which are of simple good.

445³. If 'gold' is mentioned in the Word, there is meant the good of love and of wisdom. 8988⁵.

4627⁴. Affections of good are represented by veins of golden flame.

4922². 'Gold'=celestial good. 6432². H.115^e. T.609. E.70².

5120¹³. The falsity which they veil over with holiness is 'the cup of gold' (Jer.li.7).

5135⁶. 'The tongue of gold,' etc. (Jos.vii.)=semblances of falsity.

5320. 'A chain of gold' (Gen.xli.42)=conjunction through good.

5433³. 'To buy gold' (Rev.iii.18)=to procure and appropriate good. 9960⁷.

—'. 'Gold'=celestial and spiritual good. Refs.

5620⁴. 'Adorned with gold and silver' (Ezek.xvi.13) =with celestial and spiritual good and truth.

5658². They called those times the Golden Age when there was innocence and integrity, and when everyone did good from good, and justice from justice. 8118.

—³. When there is speech in a higher Heaven about good, what is golden appears with those who are in the First Heaven . . . sometimes so, that not only the walls of the chambers where they dwell sparkle with gold and silver, but also the very atmosphere. Moreover, with the Angels of the First Heaven, who are in good from good, there appear tables of gold, candelabra of gold, and many other things.

5758. 'How should we steal . . . silver or gold?' (Gen. xlv.8)=why should we claim for ourselves truth and good . . . ?

6432⁷. 'The golden candlesticks'=the truths of good.

—'. 'Girt about at the paps with a golden girdle'=the good of love.

6524³. 'Golden crowns upon their heads' (Rev.iv.4)=the goods of wisdom.

6917. 'Vessels of gold' (Ex.iii.22) = scientifics of good. 7770.

8369⁸. 'The gold' with which the cherubs and palms were covered over (1 Kings vi.32)=the good of love, which reigns universally in the Heavens.

8932. 'Gods of silver, and gods of gold' (Ex.xx.23)=things which in external form appear to be truths and goods, but in the internal are falsities and evils. . . 'Gold,' in the opposite sense, =evil. Ill. 9146².

—⁵. 'To cover over with gold' (Is.xl.19)=to make them appear good in the external form. Ill.

9229⁸. 'The gold' (which is sanctified by the temple) =the good which is from the Lord.

9391¹⁴. 'Gold'=the good which is from the Divine, thus which is from the Word.

—'. 'Silver and gold'=falsities from evil.

9406⁷. The first state of the Church as to the reception of the truth proceeding from the Lord is 'gold' (Dan.ii.);

because by 'gold' is signified celestial good, which is the good of love to the Lord. E.176².

9424⁶. 'Idols of gold'=evils of doctrine.

9464. 'Gold and silver' (Ex.xxv.3)=internal good and truth in general.

9490. 'Thou shalt overlay it with pure gold' (ver.11) =that all these things are to be founded on good. 10194.

9491. Without and within there was gold, by which is also signified good, but such good as appears before the sense, thus relatively external good.

9492. 'A rim of gold' (id.)=a bounding from good lest they should be approached and injured by evils.

9493. 'Four rings of gold' (ver.12)=Divine truth conjoined with Divine good, which is round about on all sides.

9497. 'Thou shalt overlay them with gold' (ver.13) =good on all sides.

9506. 'Thou shalt make a mercy-seat of pure gold' (ver.17)=the hearing and reception of all things of worship from the good of love.

9510. 'Of solid gold thou shalt make them' (ver.18) =a representative of good. 'Gold'=the good of love.

9532. 'Thou shalt overlay it with [pure] gold' (ver.24) =a representative of that good from mercy. 'To overlay with gold'=a representative of good; for 'gold'=the good of love; and therefore where that good was introduced it was represented by gold.

9549. 'Of pure gold' (ver.31)=from celestial good.

—'. As this Divine truth exists from the Divine good, the candlestick was of gold. Ex.

9568. 'One solid thing of pure gold' (ver.36)=what is complete and perfect, because from the same good.

9573. 'Of pure gold' (ver.38)=also from good.

9574. 'A talent of pure gold' (ver.39)=one good from which are all things. . . As good must be in all things which are produced and derived; and as therefore celestial good must be in spiritual goods, and from them in scientifics, it is said that the candlestick shall be made solid of pure gold; and that the shaft, the branch, the bowls, the pomegranates, and the flowers, shall be made of it . . .

9832. 'They shall take gold' (Ex.xxviii.5)=the good which reigns universally; (for) 'gold'=the good of love . . . and that this reigns universally, is signified by the gold being interwoven everywhere in the ephod . . . The gold was interwoven everywhere for this reason, that by the garments of Aaron was represented the Spiritual Heaven, and good reigns in that Heaven, as well as in the other Heavens . . . 9834.

9847. 'In onches of gold' (ver.11)=existence and subsistence from good. Ex.

—^e. The case with good and truth is the same as with the gold whereby a precious stone is enclosed; for good is like soil, and truths are like the seeds in it . . .

9852. 'Two little chains of pure gold' (ver.14)=the coherence with the good of the whole Kingdom. . . It is said 'pure gold,' because good from the Divine is signified.

9874. 'They shall be inclosed in **gold** in their fillings' (ver.20)=that each and all things in general and in particular shall proceed from the good which is of love from the Lord to the Lord. Ex.

9881. 'Of pure **gold**' (ver.22)=through celestial good. 'Gold'=the good of love. . . And as it is said 'pure **gold**,' it is celestial good which is meant; for there is celestial good and spiritual good, and each of them internal and external. . . All these goods are called '**gold**,' and are distinguished by '**gold** from Uphaz,' 'from Ophir,' 'from Sheba' and 'Havillah,' and also 'from Tarshish;' (which=celestial good, spiritual good, the good of Knowledges, and scientific good respectively). Ill.

9884^e. By 'putting the two plattings of **gold** on the two rings' (ver.24) is signified the method of the indissoluble conjunction of good with the Divine sphere.

9921. 'Bells of **gold**' (ver.33)=all things of doctrine and worship from good passing to those who are of the Church.

9930. 'A plate of pure **gold**' (ver.36)=enlightenment from the Divine good of the Lord. Ex.

9942². Goods and truths from self and not from the Lord are signified by '**gold**, silver, and brass in their girdles' (Matt.x.9).

9960⁴. '**Gold**'=the good which is of wisdom.

10030³. Because the first state of the Church was a state of good of love to the Lord it is said that 'its head was of **gold**.'

10183. 'Thou shalt overlay it with pure **gold**' (Ex. xxx.3)=a representative of all things of worship from good.

10187. 'A border of **gold** round about' (Ex.xxx.3)=a bounding from good to prevent their being approached and injured by evils. Ex.

10188. 'Two rings of **gold** for it from beneath the border' (ver.4)=the sphere of Divine good, by which there is conjunction and preservation.

10227¹⁶. 'To buy **gold** purified in the fire'=to acquire genuine good from the Lord.

—^e. With the Angels all things appear as it were refulgent with **gold**, silver, and precious stones, and this because they are in the intelligence of truth and the wisdom of good. E.118^e.

10332. 'To make in **gold**, in silver, and in brass' (Ex. xxxi.4)=to represent goods and truths interior and exterior which are of the understanding from the will. . . '**Gold**'=interior good. . .

10402. 'Pluck the ear-rings of **gold** from the ears. . .' (Ex.xxxii.2)=the extraction of such things from the sense of the letter as favour external loves and the principles thence derived. . . '**Gold**'=the good of love; here, the delight of external loves.

—⁷. '**Gold**'=good in general. Refs.

10503. 'They have made for themselves gods of **gold**' (ver.31)=they worship infernal delight. '**Gold**'=the delight of external loves, thus infernal delight.

—². Idols of **gold**=the worship of evil in both doctrine and life; thus they=worship the worst of all.

H. 185. The palaces of Heaven shone above as if of pure **gold**. . . 361.

—, Fruits as of **gold**. M.13.

307². '**Gold** like pure glass'=the good of love, from which doctrine. . . is pellucet. N.1. . . .

361. Uses themselves are thus refulgent in Heaven; the good of use as **gold**, and the truth of use as silver.

S. 23^e. The Jews want to know the arcana of the Word, when it is said that they are about **gold**.

66^e. In the bosom of the earth. . . are minerals impregnated with **gold**, silver, and iron; from the exhalations stored up in the earth, **gold** derives its own element, silver its, and iron its.

Life 10. Goods from God, and from self, may be compared to **gold**. (And to **gilding**.) Ex.

P. 326¹². 'Haemorrhoids of **gold**' (1 Sam.vi.4)=natural loves purified and made good. 'Mice of **gold**'=the vastation of the Church taken away by means of good.

R. 43. 'Seven **golden** candlesticks' (Rev.i.12)=the New Church, which will be in enlightenment by the Lord from the Word. . . The candlesticks were seen to be **golden**, because '**gold**'=good; and every Church is a Church from the good which is formed through truths. E.62.

46. 'Girt about at the paps with a **golden** girdle' (ver.13)=the proceeding and at the same time conjoining Divine, which is Divine good. E.65.

211. 'I counsel thee to buy of Me **gold** tried in the fire, that thou mayest be rich' (Rev.iii.18)=admonition to acquire from the Lord through the Word the good of love, that they may be wise. . . '**Gold**'=good; and '**gold** tried in the fire,' the good of celestial love. (=genuine good. E.242.)

—, The reason '**gold**'=good, is that the metals in their order=such things as are of good and truth; '**gold**,' celestial and spiritual good; 'silver,' the truth of these loves. . .

—^e. By the **Golden** Age they meant the first time, when the good of celestial love reigned. Celestial love is love to the Lord from the Lord; and from this love they then had wisdom.

235. 'They had upon their heads **golden** crowns' (Rev.iv.4)=the things which are of wisdom from love. . . '**Gold**'=the good of love. R.432. See E.272. 553. 907.

379⁶. 'The **gold** of Sheba'=wisdom thence. T.706⁵.

725². '**Gold** and precious stone' (Rev.xvii.4)=Divine good and truth spiritual. 726, Ex. 772².

—, The good and truth with the Angels of the Spiritual Kingdom are signified by '**gold** and precious stone.'

904. 'A **golden** reed to measure the city. . .' (Rev. xxi.15)=that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing the quality of the Lord's New Church. . .

912. 'The city was pure **gold** like unto pure glass' (ver.18)=that thence everything of that Church is the good of love flowing in together with light out of Heaven from the Lord. 917.

[R. 912]². As there is no good of love solitary, or abstracted from the truths of wisdom . . . it is here described as 'pure gold like unto pure glass' . . .

913. The reason 'gold' = the good of love, is that the metals . . . correspond; gold, to the good of love; silver, to the truths of wisdom; copper or brass, to the good of charity; and iron, to the truths of faith. Ill.

M. 12. The palace was roofed with plates of gold. Its window posts were of gold.

14². A high pyramid of gold in the middle of the table.

75⁷. I saw their tabernacle as it were overlaid with gold. (This appearance was caused by the flaming light.)

—⁶. A pomegranate with seeds of gold.

137^e. All their house furniture was refulgent with gold . . .

155a. A golden shower.

—⁴. A dove with a crown of gold.

266⁶. The atmosphere there appears golden . . .

268². Little grains of gold magnified to look like coins.

T. 595^e. 'Gold' = internal good.

845^e. The Jews say that interiorly in the Word there is nothing but gold.

D. 1386. (Self-confidence appearing as gold; but filthy within.)

3560. A slight sprinkling of golden dust, which signifies something of the affection of good.

4220. Clothed in gilded garments.

4543. (A dream about gold.)

4732. On a golden and a silver heart.

E. 176. Gold = the good of the internal man. Ill.

236⁴. 'Gold in thy treasures' (Ezek. xxviii. 4) = the Knowledges of good.

—¹⁷. 'Their silver and their gold with them' = the Knowledges of truth and good they have.

—¹⁸. 'The gold of Sheba' = . . . the good of love . . .

—²¹. 'The queen at his right hand in the best gold of Ophir' (Ps. xlv. 9) = the Lord's Celestial Kingdom which is in the good of love.

—²⁴. 'Gold,' in the opposite, = the evil of the love of self. Ill.

279⁹. 'Gold' = the good which is from the Lord.

283⁴. 'Feathers with yellowness of gold' = the spiritual good from which are these truths.

324⁹. 'The gold and incense which they shall bring' = worship from spiritual good which is from celestial good.

328¹⁵. 'The gold of Sheba' = the good of charity. 329¹⁸.

427⁷. The 'pure gold' the plate was made of = the good of celestial love.

491. 'A golden censer' = spiritual good from celestial good. Ex.

493. 'The golden altar' = the Heaven where is spiritual good.

514⁷. 'Gold and silver' = the goods and truths of the Internal Church.

576⁷. 'Silver from Tarshish, and gold from Uphaz' (Jer. x. 9) = appearing in the external form as truth and good.

577⁵. 'The head of gold' = the Most Ancient Church . . .

585¹⁰. 'Gold from Uphaz' = the good of the Word in the sense of the letter. 587⁶.

587. 'Gold' = spiritual good.

—¹. 'A golden idol' = (false doctrine confirmed by the spiritual good of the Word.)

—⁴. 'Covered over with gold' = that it appears as good in the external form.

619¹¹. 'Adorned with gold and silver' = the love of good and truth . . .

—¹⁴. 'More to be desired are they than gold, and than much fine gold-obryzo' . . . 'Gold' = celestial good; and 'fine gold,' spiritual good.

622¹⁰. 'Their silver and gold' (Ezek. vii.) = the falsities and evils of the religion which is from Own intelligence and Own will.

627¹¹. To make gold a hope, and to say, Pure gold, my trust (Job xxxi. 24) = that he did not confide in himself, by believing that there is anything of good from self.

654⁴⁶. 'Silver and gold' = the truths and goods of the Church; and, in the opposite sense, its evils and falsities.

677⁷. 'Gold' = evils.

684¹⁸. 'The best gold of Ophir' = the good of love to the Lord.

700¹⁷. 'The gold and silver' (of Jericho) = the Knowledges of spiritual good and truth.

—²³. They made images of haemorrhoids and mice of gold . . . because 'gold' = the good of love, which heals and purifies from falsities and evils . . .

750⁷. 'Silver and gold,' here, = what is false and evil. 827⁵.

811¹¹. Everything true and good in general is signified by 'silver and gold.'

831⁶. Gold is given (to those beneath the Heavens) from the Third Heaven; because . . . gold corresponds to celestial good.

863¹⁴. 'Her clothing of interweavings of gold' (Ps. xlv.) = investing truths formed from the good of love.

952. 'Gold' = spiritual good.

960². 'A cup of gold' (Jer. li. 7) = falsity destroying good.

1029⁵. The 'gold' (in the head of the statue) = the good of love to the Lord.

1084⁶. The metals gold, silver, copper, and iron correspond respectively, to celestial good, spiritual truth, natural good, and natural truth.

1120². 'The gold of Ophir' = good.

1141. 'Merchandize of gold and silver' (Rev. xviii. 12) = the goods and truths of the Word, of doctrine, and of the Church, in general, all profaned by them; thus all the evils and falsities in general from which they derive gain.

1211^d. Fruits and seeds in the Inmost Heaven of pure gold; in the Middle Heaven of silver; and in the Lowest Heaven, of copper.

J. (Post.) 76. Golden things correspond to the affections of the Angels of the Third Heaven . . .

Coro. 2. The spiritual state of the Church as to the good of love is described by 'gold.'

Gold-coloured. *Fulvus, Fulvescere.* T.380^t. 537^e.

Golden Age. See under Age—*saeculum*, and GOLD.

Goldsmith. See under FOUND.

Goliath. *Goliath.*

F. 52^e. 'Goliath' = the pride of their Own intelligence.

T. 276^e. Such trust in themselves, like Goliath.

E. 781¹². By 'Goliath,' who was a Philistine, and was therefore called 'uncircumcised,' are signified those who are in truths without good; and truths without good are truths falsified, which in themselves are falsities. . . . Hence it is evident what the victory of David over Goliath represented.

Gomer. *Gomer.*

A. 1149. 'Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras' were so many nations with whom there was external worship that corresponded to internal, by whom in the internal sense are signified so many different doctrinal things that were the same as the rituals which they sacredly observed. 1151, III.

1153. 'The sons of Gomer' = those who had external worship derived from that which belonged to the nation Gomer.

—³. They who are here called the sons of Gomer and Javan are they who also had external worship corresponding to internal, but somewhat more remote than they who were mentioned in the preceding verse; therefore they are called 'sons.' 1131. 1154. 1158.

—^e. These who are called 'Sons of Gomer and Javan,' because more sensuous, placed worship still more in externals than their parents and uncles so called, wherefore they here constitute another class.

1154. 'Ashkenaz, Riphath and Togarmah' were so many nations, with whom there was such worship, and by them are signified so many doctrinal things that were rituals derived from the external worship with Gomer. III.

1155. That the sons of Gomer and the sons of Javan alone are mentioned . . . is because the sons of the former relate to the class of spiritual things, and the sons of the latter to the class of celestial things . . .

Gomorrah. *Amora, Gomorrah.*

See under SODOM.

A. 1587. 'Gomorrah' (Gen. xiii. 10) = persuasions of falsity. 1663. 1666.

2141. 'Gomorrah' = the love of self and the derivative cupidity of exercising command, from falsity.

220. 'Gomorrah' = all falsity from the evil of the love of self.

— . The overthrow of Gomorrah = the damnation of falsity in general.

—². Samaria . . . as to falsities in general against the truths of faith, is called 'Gomorrah.'

—^e. 'Egypt,' in place of 'Gomorrah,' = all the derivative falsity.

2240. 'Fields and grapes of Gomorrah' (Deut. xxxii. 32) = evils from falsities.

2444². 'Gomorrah' also is mentioned here . . . because 'Gomorrah' = the falsity which is from the evil of the love of self . . . 7519⁷.

2455³. 'A pit of salt,' refers to Gomorrah.

E. 519⁷. 'Gomorrah' = all the falsities of the evils which spring from the love of self. 653⁵.

653¹⁰. 'Its inhabitants as Gomorrah' (Jer. xxiii. 14) = an evil life from falsities of doctrine.

1029¹⁴. 'Gomorrah' = the destruction of all truth (through the love of self).

Good. *Bonus.*

Goodness. *Bonitas.*

See AFFECTION OF GOOD, CELESTIAL GOOD, COMMON GOOD, DIVINE GOOD, DO GOOD, EXTERNAL GOOD, INTERNAL GOOD, NATURAL GOOD, RATIONAL GOOD, SPIRITUAL GOOD, and TRUTH OF GOOD.

Also under BEAM, BREAD, BROTHER, CELESTIAL, CHARITY, CLAY, CONJOIN, EAST, EAT, FAMINE, FAT, FATHER, FATHER-IN-LAW, FIELD, FLESH, FLOCK, FOOD, FRUIT, GOLD, GREAT, HEAVENLY MARRIAGE, HOUSE, JUDAH, JUSTICE, LABAN, LENGTH, NATION, PRIEST, SHITTIM, TRUTH, WIDOW, WOOD, and WORK.

A. 9. In the third state he produces goods . . . which are inanimate. Sig.

10. In the fourth state . . . he produces goods, but from the state of temptation, and not from faith and charity.

12. In the sixth state, from faith and love he speaks truths, and does goods. Sig. 48. 52.

17. 'Void' = where there is no good; and 'empty,' where there is no truth.

20. Utterly external men do not know what good is, and what truth; for they believe all things of the love of self and of the world to be goods, and all things which favour these loves to be truths . . .

21. The light is called 'good,' because from the Lord.

24². By what is his own he is led to do good and speak truth. Sig.

27. When he knows . . . that truths and goods flow in through the internal man . . .

29. At last something good, which fructifies itself. Sig.

— . At first . . . supposes the good he does and the truth he speaks to be from self . . . 39, Sig.

38. 'Day' = good; and 'night,' evil.

44. Man . . . can produce no good, unless the Knowledges of faith are first inseminated into him . . .

55³. 'A grain of mustard-seed' = man's good before he is spiritual, which is the least of all seeds, because he supposes that he does good from himself.

[A.] 60. It is here said 'Very good;' before, only 'good,' because now the things of faith make one with the things of love . . .

112. There is never any good, except from love, thus from the Lord.

193. Natural goodness remained with them. 628^e.

200. From good they knew truth.

209^e. The Most Ancients had truth from good; but the Postdiluvians had good from truth.

225. Good is not good unless its inmost is celestial . . .

233². Man can never do good from himself . . . but still he can do good as of himself . . .

282. In the first posterity there was celestial spiritual good; in the second and third, natural good. Tr.

292. That the Lord instructed them in good spiritual, and natural. Sig. 294.

548². All goods increase indefinitely there.

553. It is goodness and charity which form them . . .

633. With no man is there any understanding of truth or will of good . . . But when they become celestial it appears as if there were the will of good and the understanding of truth with them. Ex. 634. 671.

668. In good and delight there is life; but not in truth, except what it has from good and delight; truth is formed . . . from this (3607²) . . . Truth is only the form of good. . . The truth is formed according to the quality of the good. Sig. 678.

671. Truths can be regenerated only through goods and delights . . .

— . With an unregenerate man . . . there may be as it were voluntary goods, but they are not alive . . .

—^e. (Good and truth alive and not alive. Des.)

678. Everything scientific and rational . . . is insinuated through good and delight.

725. 'Male and female' = truths and goods.

—^e. Truth can never from itself enter into marriage with good, but good with truth; because there is never any truth which is not produced by good, and thus coupled with good. If you take away good from truth, there remains nothing but words. 863.

775². From celestial and spiritual goods, and the derivative truths, exist and descend natural goods and truths; for there is never any natural good and truth which does not exist from spiritual good, and this from celestial good; and it subsists from the same . . .

847. When there is celestial temptation, there is fluctuation between good and evil . . .

857. The way is then not open to goods and truths from the Internal . . .

868. (Thus) man has no good and truth except from the Lord.

—². Then the Lord, through temptations, gives the new faculty of receiving goods and truths . . .

874. All the good they do, and all the truth they think (are then) not the good and truth of faith; for whatever a man produces from himself cannot be good . . .

876. Good and truth appearing as if of faith. Sig.

— . Whatever of good man supposes he does from himself, returns to him . . .

—^e. The good and truth of faith is good and truth within, from the inmosts; that is, through the inmosts of man from the Lord there flows in all the good and truth of faith . . .

880. Every truth of faith takes root from the good of faith; that is, from the good of charity . . . Ex.

890. A state of receiving the goods and truths of faith. Sig.

895. With the Most Ancient Church there was ground in the voluntary part, in which the Lord inseminated goods; thus from goods he could know and perceive truth . . . He had revelations, by which he was initiated from infancy into the perception of goods and truths . . .

913^e. The fructification of good, and the multiplication of truth, take place in the external man; the fructification of good, in his affections; the multiplication of truth, in his memory. Tr.

948. They who had placed good in evil (are in a tun).

995. See DELIGHT-*juvundum*.

1100². Knowing has no end but that he may become good; when he has become good he has far more than he who knows innumerable things and is not good . . .

1366. So long as there are evils and falsities, goods and truths cannot be received . . .

—². In a new Church . . . those in whom the goods and truths of faith were to be implanted were taken with whom all Knowledge of the good and truth of faith had been obliterated . . .

1384². With the Celestial Angels . . . there is a perception of good, and thence of all things of truth; and as from good they perceive truth, they do not admit any talk, still less reasoning, about truth . . . But the Spiritual Angels . . . talk about truth and good . . .

1388. A good Spirit is distinguished, not only as to the quality of his goodness . . .

—^e. The Lord wills that all goods be communicable . . .

1420. 'Blessing' is predicated of all goods . . .

—^e. Therefore in proportion as there is from celestial and spiritual goods in natural, worldly, and corporeal ones, so far the latter are goods; and so far they are blessings.

1468. 'Husband' = good, and 'wife,' truth; (but) 'man-*vir*' = truth, and 'wife' good. 1904.

1470. Celestial happiness and delight are of good; spiritual happiness and delight are of truth.

1510. (This sphere) induces the belief that falsities are truths, and that evils are goods.

1577². There are two things in the internal man, good and truth; these two constitute a one when truth is from good.

—⁴. It is only . . . good which unites; and there is never any . . . good except from the Lord.

1581. Before (what is discordant in the external man) is separated, the good which continually flows in through the internal man cannot appear. Tr.

—². When (the evil in the external man) is qui-

escent, then for the first time **goods** flow in from the Lord, and affect the external man.

1589^e. There are some who receive the **goods** of another with all affection; and there are some who turn them into evils.

1630. (Spirits are) in the enjoyment of all **goods** as to all the senses.

1652. It was the **goods** and truths in the external man, but only appearing to be **goods** and truths, from which the Lord fought in His childhood . . . (Tr. in Gen. xiv.) 1661, Ex. 1667. 1698. 1707. 1712, Ex.

1661². Every man at first fights from the **goods** and truths which he has received through Knowledges . . .

—³. He also supposes the **goods** and truths from which he fights to be his own. . . No one can know, before he is regenerated . . . that no **good** and truth is from himself, but that all **good** and truth are from the Lord. 1712.

—⁴. When man . . . supposes **good** and truth to be from self . . . then the **goods** and truths from which he fights . . . are not **goods** and truths . . . 1712.

1667². The things of charity are **goods**; but here the **goods** of infancy, which, although they appear **goods**, are not **goods**, so long as hereditary evil contaminates them. . . Whatever is of the loves of self and the world appears then as if **good**; but it is not **good**; and yet it is to be called **good**, so long as it pertains to an infant or child, who as yet does not know what is truly **good**. . . Their innocence causes it to appear as **good**. . . Such **good** and truth as there is with a child before he is instructed, is signified by 'Chedorlaomer.'

—³. So long as there is such **good** and truth with man . . . evils and falsities can effect nothing . . . Sig.

1707³. In the internal man the Lord stores up the **goods** and truths with which He endows man from infancy . . . The influx from the internal man . . . into the exterior is twofold . . . either by **goods** or by truths; by **goods** it flows in only with regenerate men . . . But by truths the Lord flows in with every man . . . When a man is such that he perverts **goods** and truths . . . there is no influx of . . . **goods**, but the way for . . . **goods** is closed; but still there is an influx of truths . . .

—⁴. (The internal man) then flowed in, and . . . purified him, so that the **goods** and truths were not apparent but genuine **goods** and truths . . . 1708. 1710.

—⁵. The Lord's interior man, as to . . . **goods**, was Divine . . . But . . . as to truths, was . . . human. Tr.

1708. Those **goods** in the external man which were now delivered from the yoke of slavery. Sig. and Ex.

1712. It is called a state of shade when a man is ignorant whether it is apparent **good** and truth, or genuine **good** and truth. Everyone when in apparent **good** and truth supposes it to be genuine **good** and truth. It is that evil and falsity which are in apparent **good** and truth which cause the shade, and make them appear genuine.

1723. The state of the external man as to **goods** and truths then. Sig.

1731. Those enjoy all **goods** who enjoy spiritual and celestial **goods**; for thence come all **goods** of every description.

1740². When evils and falsities are dispersed, **goods** and truths succeed, which are afterwards more and more confirmed. —³, Ex.

1759^e. All harmonious sweetness there, is from **goodness** and charity.

1854. The enjoyment of all **goods** by those who are the Lord's. Sig.

1857³. So long as there is anything of **good**, he is elevated from Hell.

1860. Whatever favours a man's pleasure and cupidity . . . he feels as **good** . . . 2045.

1898^e. With the celestial man . . . there is a certain truth adjoined to **good**, which dictates; afterwards there is **good**, from which or through which he perceives truth.

1904². **Good** and truth, regarded in themselves, have no life, but derive life from the love or affection; they are only instrumentals of life . . .

1906. See REMAINS. 2284.

— . When man is born, he has not the least of **good** from himself . . . but all **good** flows in . . .

1911. All **good** and truth are from the Lord. Ex. 1937⁶. 1986. 2004. 2016. 2307 (Shown by experiment.) 3906, Ex. 5846. 6324. etc.

1940. In the man whose Rational is formed from truth or the affection of truth . . . this affection is his **good**, from which he acts.

1941. With the man who is in **good**, that is, in love and charity (there is an immense multiplication of truth). Sig.

1950². Every genuine Rational consists of **good** and truth . . . **good** or the Celestial is its very soul or life; truth, or the Spiritual is what thence receives its life . . .

— . No evil can assault **good**, or even subsist in the sphere where **good** is . . .

1986². The union of the Human Essence with the Divine Essence, or of truth with **good**. Tr. 2004³. 2011.

1994^e. **Good** proceeds from charity, inasmuch that the very truth from it is **good**.

2015¹⁰. All the laws by which the Lord governs the universe as a King, are truths; but all the laws by which He governs it as a Priest, are **goods** . . .

2016². That all **good** and truth would come to man from the Divine Essence through His Human Essence. Tr.

2025⁵. From **good** . . . He united the Divine Essence to the Human Essence, and from truth He united the Human Essence to the Divine Essence.

2123. All the **good** which (now) inflows . . . from the Lord into the World of Spirits, is in a moment turned into evil . . .

2124. In the Antediluvians, voluntary **good** was destroyed . . . But at this day . . . intellectual **good** is beginning to perish, so that little of it is left . . .

2159². 'Son of Man' = truth itself; 'Son of God' = **good** itself . . .

2180. 'Tender and **good**' (Gen. xviii. 7) . . . It is called '**good**' from the Celestial itself, or **good** itself.

[A.] 2184⁷. The Natural, like the Rational, has its own good, and its own truth.

2189². Knowledges . . . are continually being implanted in good . . .

—³. In truth there is no life, but in good; truth is only the recipient of life, that is, of good; truth is as if it were the clothing . . . of good . . . When good constitutes the Rational, truth disappears, and becomes as if it were good; good is then translucent by means of truth . . . 2261.

2190. All good is called holy from the fact that it is of love and charity . . .

— . Goods are formed, that is, are born and grow up, by means of the truths of faith; and are therefore according to the quality and quantity of the truth of faith . . . (Thus) goods differ with everyone . . . 2261.

2235. Good is all that which is of love and charity; truth is all that which is of the derivative faith. Truth derives its essence from good . . .

2256². All the good whatever which man has thought and done . . . remains, and also all the evil . . .

— . But goods are never so commingled with evils, and evils with goods, that they cannot be separated.

2258². There are two things which constitute the order of the universal Heaven, and thence in the universe; namely, good and truth. Good is the essential of order, and all things of it are mercies; truth is the secondary of order, and all things of it are Truths.

2268. See CITY—*urbs*.

2269³. The more genuine and pure the truth, the better can the good from the Lord be fitted into it . . . but the less genuine and pure the truth, the less can good . . . be fitted into it . . . The conjunction is effected according to the correspondence. Goods can never be insinuated into falsities . . . good would spew out evil as poison . . . Such hostility between good and evil has been provided . . . to prevent their ever being commingled . . .

2272. (In temptations) goods from the Lord flow in . . . He is thus turned from evils to goods, and these are conjoined with truths . . . 2327³.

2280. If there is nothing of combat, but still good. Sig.

—². Goods of a threefold kind are meant by remains; namely, the goods of infancy, the goods of ignorance, and the goods of intelligence. Def. —⁵, Ex.

2313. The fifth state, when impure good, or the good of falsity, succeeds. Tr. 2459. 2463.

—^e. From this is born a kind of Church, the good of which, so called, is 'Moab.' 2468².

2335². The faithful are judged from good; but the unfaithful, from truth. . . To be judged from good is to be saved, because they have received it; but to be judged from truth is to be damned, because they have rejected good. Good is of the Lord; and they who acknowledge it in life and faith are the Lord's . . .

2341. That good has no communication with evil . . . Sig.

2343³. Truth and good agree together . . . Therefore, in proportion as a man is in good he can be in truth.

2348. 'Old women' = those who are confirmed in goods. . . 'Girls' = recent goods.

2351. 'Lot' represents the men of the Church who are in good, thus good itself.

2354³. In proportion as the life accedes to good, Heaven flows in, thus the Lord. . . (Therefore) they who are in the life of good acknowledge the Lord.

2356. Hence 'a door' = truth . . . good . . . and also the Lord; for truth leads to good, and good to the Lord.

2363². Then wisdom and intelligence enter . . . and kindle good with celestial flame, and truth with celestial light . . .

2364. For all are bent by the Lord to the good of life through the good of their faith . . .

2371⁵. They who study to do good from themselves, because the Lord has so commanded, are they who at last receive this good . . .

2379. They who are introduced into good, are introduced into Heaven . . . The man who is in good is in society with Angels . . . Sig.

2380⁴. The reason some suppose themselves not to be in good, when yet they are so, is that when they reflect upon the good in themselves, it is at once insinuated by the Angels . . . that they are not in good, to prevent their attributing good to themselves . . .

—⁵. The reason why some suppose themselves to be in good when yet they are not so, is that when they reflect upon good, it is at once infused by the evil Genii and Spirits . . . that they are in good; for they believe the delight of evil to be good; nay, it is suggested that whatever good they have done to others . . . is a good which ought to be recompensed . . .

2388². For good continually flows in from the Lord; but it is evil of life which hinders its being received . . . Therefore, in proportion as a man recedes from evil, good enters, and applies itself into his truths; and the truth of faith becomes with him the good of faith . . . 2411.

2407⁶. In the second state of the Church . . . they do not suffer themselves to be led from good to truth, as before; but through truth to good; but still they are in an obscure affection of good; for in proportion as truth becomes the leader, good is obscured; and in proportion as good becomes the leader, truth is manifest in its own light.

2412². They who are in truth and thence in good, implore only the grace; but they who are in good and thence in truth, implore the mercy of the Lord.

2417⁷. For the good of life is never possible, except from charity . . .

2425³. The light of truth is solely from good; because the Lord flows in through good . . .

— . These know how to distinguish between goods . . .

2429². The truth with man is exactly according to the good with him; where there is little good there is little truth; they are in a like proportion . . . Good is the very essence of truth; truth without its essence is not truth . . .

2434². Man has blessedness . . . after death, not from

truth, but from the good which is in truth . . . That good is within truth, and causes it to be truth, may appear from the goods and truths in worldly things. Ex. 2438³. See EVIL. 2888.

2451. It is truth in which good dwells ; and the truth in which there is no good, is like an empty city . . . 2712.

2454. That truth averted itself from good . . . Sig. —. Truth is posterior, and good prior . . . for truth is of good ; for good is the essence and life of truth.

2460. As all good is of some love . . .

2500³. As all influx is into . . . good . . .

2524^e. The good itself in these truths is modified according to the shades therein ; and it becomes such good as is the truth.

2526. Good is good from innocence ; and truth is truth from good.

2529. The truth in the Lord was insinuated through the human . . . but the good was from the Divine alone . . .

2561. 'This is thy goodness which thou shalt do with me' (Gen.xx.13)=that from this he should have this comfort.

2571². He then no longer thinks from truth, but from good . . .

2572. 'Dwell in what is good in thine eyes' (Gen.xx. 15)=that he was in everything where there was good ; in the proximate sense, that he was in the good of doctrine. Ex.

—². There is both good and truth of doctrine : the good of doctrine is love and charity, the truth of doctrine is faith ; they who are in the good of doctrine . . . are in the truth of doctrine . . . But it is one thing to be in good, or in love and charity, and another to be in the good of doctrine. Little children . . . are in good . . . But they are in the good of doctrine who have been regenerated through the truths of faith ; and these, in proportion as they are in good, are in truths . . .

—^e. (Thus) the Lord, in Heaven and earth, is in everything where there is good . . . He is only in good, and thence in truth . . .

2575. The reason (this infinite abundance of rational truth) was given to good . . . but not to truth, is that truth is from good, not good from truth.

2576^e. Man's inmost things are goods and truths, from which the soul has its life . . .

2577. Good from the Lord is constantly flowing in through man's rational faculty, and meets and adopts to itself scientifics . . . (So with truths,) good from the Lord inflows into truths, and adopts them to itself, and (in the same proportion) the man becomes spiritual.

2581. The wholeness of doctrine as to good. Sig.

2586. All conception of doctrine is from good as a father ; and its birth is through truth as a mother.

2588⁴. No good can ever flow in except from Good itself, that is, from the Fountain of good. Ex.

—⁵. (Only) they who are in good can believe. Ex.

2590². All . . . are received and saved who have lived

in good ; good is what receives truth ; the good of life is the very ground of the seed . . . of truth . . .

2599^e. If I am good, I can know truths from good itself . . .

2619. Good is that from which man perceives ; truth is that by which he thinks . . .

2632^e. When a man is regenerate, the Lord flows in through . . . the good of conscience . . .

2657⁶. Begins to feel some delight in good and truth itself . . .

2675. With those who become spiritual, good and truth are implanted by the Lord in the affection of knowledges. Ex.

2694³. What good is, no one can perceive with exquisite sense, unless he has been in a state not good . . .

2709. The celestial man is safe from good, and does not debate about truths.

2712. The life of the spiritual man as to good. Sig.

2715. The good of the spiritual man is relatively obscure. Ex.

—. With the celestial, good itself is implanted in their voluntary part . . . But with the spiritual the whole Voluntary is destroyed, so that they have nothing of good from it ; and therefore good is implanted by the Lord in their intellectual part. Refs. 2718.

—⁴. Thus good itself is qualified according to the truth.

2716. If the Supreme Divine were to inflow into such good . . . it could not be received . . . But the Lord's Divine Human can flow in with them, and illuminate such good . . . 2718.

2718⁵. That the neighbour is to be loved from the good with him. Ex.

—⁶. That he who loves the neighbour from good, loves the Lord. Ex.

2728^e. When good united to truth flows down into a lower sphere, it presents a union of minds ; when into a still lower sphere, it presents a marriage.

2730. The Most Ancient Church . . . were from good in truth.

2741. Good and truth continually flows in from the Lord with all . . . but it is variously received . . .

2765^e. The salvation of those who are in good outside the Church. Tr. 2853. 2863.

2769. 'Jehovah' is mentioned when good is treated of.

2781⁶. The judges represented the goods of the Church ; and their sons, the derivative truths.

2822^e. All consolation after temptation is insinuated into good ; for all joy is from good ; from good it passes into truth.

2853³. The Lord's Kingdom on earth consists of all who are in good . . .

2863³. Hence they who have been in good in the world, easily receive the truths of faith there.

2865. From good their affection of truth. Sig.

2868. The Gentiles who are in idolatrous worship and in good. Sig.

2879. The Lord inflows with good through the in-

most of man, and there conjoins truth ; their root must be in the inmost

2905³. Good and truth with those who are of the Church is wont thus to decrease . . .

2909. 'Hebron in the Land of Canaan'=the Church as to good.

2915. For the presence of the Lord with man is in good . . .

— . These are goods which succeed in order . . .

—^e. The presence of the Lord is predicated according to good ; that is, according to the quality of good. The quality of good is according to the state of innocence, love, and charity, in which the truths of faith are implanted.

2921. He is called 'Lord' when good is treated of.

—⁶.
2928². Called 'wasted' as to good ; and 'desolated' as to truth.

—^e. The spiritual are initiated into good through truths . . .

2930⁴. 'The hungry soul'=the longing for good.

2935². They who . . . become spiritual are in the highest degree of obscurity as to truth ; good indeed inflows with them from the Lord, but not so truth ; and therefore there is a parallelism and correspondence between the Lord and the good with man ; but not between the Lord and truth. The primary cause is that they do not know what good is . . . and so long as good is in obscurity with them, so long also is truth : for all truth is from good . . .

2937. By the truth of faith (the spiritual) are regenerated, that is, introduced to good. For the spiritual man has no perception of good, like the celestial man ; but it is truth by which he knows . . . that it is good ; and when he acknowledges and believes, it becomes good to him, and he is affected with it as good, which is such as his truth is . . . Still, the quality of good is not born and produced from truth, but from the influx of good into such truth.

2940². When anything good is represented by spiritual ideas, the best is presented in the middle, and the decrease of good is presented from the middle by degrees, and in the circumference the things which are not good . . .

2946. Therefore it is granted them (at first) to think that good and truth are from themselves. Ex.

2954². The redemption . . . of the men of the Spiritual Church is effected by truth ; but of the men of the Celestial Church by good. . . The Spiritual have no will of good, but can understand what good is . . . To will it, and so do it, is what is called good : (thus) by the understanding of good (that is) truth, they are introduced into the will of good (that is) into good ; but not into any will of good from themselves, because their will of good is totally lost . . .

2960². By . . . Knowledges . . . good is perfected . . .

2973⁵. With those who are in celestial and spiritual love, good from the Lord flows in through the soul into the body . . . Sig.

2979. That they received truth conjoined with good from the Lord. Sig.

—². As to the regeneration of the spiritual man :— he is first instructed in truths . . . the good of faith . . . is at the same time insinuated ; but . . . it lies concealed in the affection of truth . . . In process of time . . . truth is regarded for the sake of . . . good . . . Thus truth is insinuated into good ; and then the man imbues the good of life according to the truth . . . and thus acts . . . from good. Before, truth . . . had been his chief thing ; but afterwards, the good which is of life. (Then) the man is regenerated ; but . . . according to the quantity and quality of the truth which is insinuated into the good ; and when truth and good act as one, according to the quality and quantity of the good. This is the case with all regeneration.

2981^e. The regenerate no longer act from truth, but from good.

2993. All things in the natural world derive their cause from truth . . . and their beginning from good . . .

3009². (The anointing of kings=that truth is from good.)

3012. The whole process of the conjunction of truth with good in the Lord's Divine Rational. Des. (in Gen. xxiv.) 3048².

3021⁵. A representative that truth is from good, is the placing of the linen girdle on the loins.

3024. All the conjunction of truth with good is effected by affection. Ex. . . .

—⁷. That good and falsity . . . are not to be conjoined. Sig.

3030². The genuine Rational is from good, and comes forth—*existit*—from truth ; good inflows by an internal way, and truth by an external way ; thus good conjoins itself with truth in the Rational, and causes the Rational to be . . . (Ex. in relation to the Lord.)

—⁴. The good itself of the Rational, which is formed by an internal way, is the very ground ; and truth in the seed . . .

3033. That falsity can never be conjoined with good. Refs. —², Ex.

—². When man has the affection of good, that is, when he wills good from the heart . . . his good will flows into his thought, and there . . . joins itself into Knowledges . . . It is . . . an engrafting of good in truths. (The opposite state des.)

—^e. If any natural good (remains), they are vated . . . until they know no truth ; and then there is insinuated into the remaining good somewhat of truth . . . But they who have been in the affection of good . . . are receptive of all truth, according to the quantity and quality of the good with them.

3039. The Angels perceive that nothing of good and truth is from themselves ; but from the Lord . . .

3049. 'All the good of his lord in his hand' (Gen. xxiv.10)=their goods and truths with him. . . (It)=both good and truth ; for truth, in itself, is good, because from good : truth is the form of good ; that is, when good is formed so as to be intellectually perceived, it is called truth.

—^e. In themselves, general scientifics are not good . . . it is their affection which makes them good . . . for then they are for the sake of use. . . Use makes (truth) good ; but such as the use is, such is the good.

3068. All the Scientific is a vessel of truth, and all truth is a vessel of **good** . . .

3077². In general, by 'husband' is signified **good**; and by his 'wife,' truth. Refs. 3236, Ex.

3080. 'The damsel was very **good** in look' (ver. 16) = the beauty of the affection of truth. . . (For) all beauty is from **good** in which is innocence: **good** itself, when it flows from the internal into the external man, makes beauty; 'this is the source of all human beauty.' Ex.

3084. The Scientific . . . is exterior relatively to truth; and truth is exterior relatively to **good**. Sig.

3091^e. Power itself is from **good** through truth . . . 3563.

3094. All enlightenment is from **good** . . . 3102^e.
— . **Good** . . . is like the sun's flame . . . and truth is like an object through which the flame is transparent.
—². Nothing receives **good** but truth; but such as the truth is, such is the reception, and such the derivative enlightenment. (Further ex.)

3098. **Good** itself flows into the Natural through the Rational . . . and enlightens the things therein; whereas truth flows in through the Sensuous . . . But there is no conjunction of **good** and truth there, but in the Rational; and therefore truth is called out of the Natural . . . 3128², Ex. —³, Ex.

3101². The truths called out of the natural man into the rational, are not all received, but only those which agree with the **good** therein . . . **Good** is what acknowledges its own truth, and truth is what acknowledges its own **good**. 3102.

3103³. **Good** and its badges. Sig.

3104². 'Weight' = the state of a thing as to **good**. Ill. 3107.

3108. The initiation of truth into **good**. Tr.
—². Before truth is initiated . . . it is with man, but is not . . . his; but when it is initiated into its **good**, it is appropriated to him: it then vanishes out of the external memory, and passes into the internal memory . . . it puts on the man and makes his human . . . This is the case with all truth which is conjoined with its **good**.

3110². As to the initiation and conjunction of truth with **good** . . . there is the most exquisite exploration . . . To the veriest **good** there is never admitted anything but the veriest truth; when anything not so true approaches, it does not conjoin itself with **good** itself, but with some **good** which in itself is not **good**, but which appears as **good**. If falsity approaches, the **good** betakes itself inwards, and the falsity conjoins itself . . . with some evil, which it believes to be **good** . . . 3125.

3114^e. The **goods** of the natural man are delights . . . Sig.

3116^e. The exploration is the most exquisite weighing, lest the least falsity should be conjoined with **good**, or the least truth with evil . . . Tr.

3118. 'Gladness' is predicated of truth; 'joy,' of **good**.

3121^e. (Thus) all truth, in the internal sense, is **good**: for all truth is from **good**; that truth which is not thence is not truth; for truth is nothing but the form of **good** . . .

3122². When regenerated (a man) cares nothing for the things of . . . truth; for he lives from the **good** of faith, and no longer from its truth; for truth has so conjoined itself with **good** that it no longer appears, except only as the form of **good** . . .

3123. In a state of conjunction of truth with **good** in the Rational. Sig.

3125. But with men, truth is conjoined with **good**, never from their own, but from the Lord's power. Ex.

3128. All **good** and truth is born . . . by the influx of internal **good** as a father into external **good** as a mother.

3134. 'Man-riv' = truth; 'man-homo' = **good**.

3142. All things prepared and full of **goods**. Sig.

— . Nothing is required of man but to sweep the house, that is, reject the cupidities of evil and the derivative persuasions of falsity; he is then filled with **goods**; for **good** from the Lord is continually flowing in . . . 3147.

3144. Influx into the **good** there. Sig.

3146. Instruction in truths and **goods**. Sig.

—². Unless the truth of faith is coupled with **good** in the Rational, it never receives any life . . . For all that is called the fruit of faith is the fruit of **good** . . .

3147². **Good** is continually flowing in from the Lord; but when it comes through the internal man to his external man, it is there either perverted, reflected, or suffocated. But when the things of the loves of self and the world are removed, then **good** is received there, and there becomes fruitful . . .

3153^e. He then no longer thinks from truth . . . to **good** . . . but from **good** to truth.

3155. When truths are being initiated and conjoined with **good** . . . instruction precedes, with **good** concerning truth, and with truth concerning **good**; then there is consent on both sides. Tr.

3157. 'Mercy and truth' = (**good** and truth).

—². In regeneration . . . the truth of faith is indeed learned, but is not acknowledged, still less received by **good**, unless there is consent by both faculties . . . When truth . . . is received by . . . **good**, the man is regenerate; for then truth is of **good** . . .

3158. It (here) treats of the initiation and conjunction of truth with **good**, (which is) spiritual betrothal and marriage; in both cases there is required a free state of deliberation. Tr. —².

3159. **Good** from the Lord is continually inflowing through the internal man into the external; and in the first age it appears in the external man under the appearance of the affection of truth. In proportion as a man regards celestial and spiritual **good** as the end, truth is initiated and conjoined with **good** . . . But in proportion as a man regards his Own **good** . . . as the end, celestial and spiritual **good** recedes . . .

3160². **Good** from the rational man, when it flows

into the natural man, does not flow into the truth there immediately, but into the **good** there, and through the **good** into the truth . . . Sig.

[A.] 3161. The **good** (in the Lord's Rational) was from His veriest Divine . . . but the truth was to be procured in the ordinary way. Ex.

—². When truths (are loved and applied to life), they are elevated out of the natural memory into the Rational, and are there conjoined with **good** . . . Thus the man enters into the heavenly marriage, (which) is the conjunction of **good** and truth in the Rational.

—³. But the Lord . . . from the Divine Itself not only begot the Rational as to **good**, but also, through this, the Natural as to truth, which He conjoined with **good**; for it is **good** which chooses for itself truth, and also forms truth; for **good** acknowledges nothing as truth but what agrees with it . . .

3164². Such (presents) were made to a virgin when she was betrothed, because (she then) had respect to the truth of the Church about to be conjoined with **good**. Tr.

3166². Celestial things are of **good**, and spiritual things of the derivative truth. There is nothing in the universe which does not relate to **good** and truth; everything of use and life relates to **good**, but that which is of doctrine and knowledge . . . to truth; or, what is the same, that which is of the will is called **good** or evil, but that which is of the understanding is called truth or falsity.

—^e. (Presents) were made to the brother, when (they) were made to his sister, on her being made a bride . . . because the brother=**good** in the natural man, and this **good** is enlightened when truth is initiated to **good** in the Rational; for all the enlightenment of **good** and truth in the natural man is from this. 3167, Further ex. 3168. 3185.

3175². Man can never be rational unless he has **good**; the **good** which man has above animals is to love God and his neighbour; all human **good** is from this; into this **good** truth must be initiated and conjoined, and this in the Rational; truth is initiated and conjoined with **good** when man loves God and his neighbour; for then truth enters in to **good**; for **good** and truth mutually acknowledge each other; for all truth is from **good**, and truth regards **good** as its end and soul. (The difficulty of separating truth from the natural man. Ex. and Sig.)

—^e. It is **good** which apprehends; for the Lord, through **good**, flows in with wisdom.

3179². The truth itself which is to be initiated into **good** acknowledges its own **good**, because the **good** acknowledges its own truth; hence comes consent; but it is a consent inspired into truth by **good**. (Man is unconscious of all these things as they go on within him.)

3180. There is full consent of truth, when truth perceives in itself the image of **good**; and in the **good** the very effigy of itself from which it comes. Sig.

3182. When the truth . . . is elevated out of the Natural, it is separated from the things there . . . Truth is separated when the man no longer regards **good** from truth, but truth from **good**. Sig. and Examp.

3186. Before (regeneration) the **goods** he does do indeed appear to be **goods**, and the truths appear to be truths; but they are not genuine; for the very soul, which is the **good** in which there is innocence from the Lord, is not in them; and therefore they do not affect the man and make him happy . . .

3196. The state of the Rational in **good**. Sig. 3197, Ex.

3203³. Man then begins to act from **good** . . .

3207⁵. III. Man believes that truth introduces to **good**, when he lives according to the truth which he has learned; but it is **good** which flows into truth, and introduces it to itself. IV. It appears to man that truth perfects **good**, when yet **good** perfects truth.

3233. It treats of the priority of **good** and truth in the Church.

3255. All who are in the same **good** meet . . . and also all who are in the same truth. Sig.

3263². Although they are ignorant of the Lord . . . still they have in them the worship of Him . . . when they are in **good**; for in all **good** the Lord is present . . .

3267³. He who . . . lives in **good** receives truths from the Lord, such as agree with his **good** . . . But he who . . . does not live in **good** can never receive any truth; he may indeed know truth, but it is not implanted in his life . . . for truth cannot be conjoined with evil . . . Therefore they who know truths . . . and do not live in **good**, although in the Church . . . are not of the Church; for there is nothing of the Church in them; that is, nothing of **good** with which truth may be conjoined.

3268⁷. That they will not endure combats of temptations, because they are no longer in **good**. Sig.

3286². During regeneration, **good** is insinuated into the Rational by the Lord . . . to which is adjoined truth from the natural man; (but) the Natural is not yet regenerated. Ex.

3289. The struggle as to the priority of **good** and truth. Sig. 3296. 3304.

3293. The Natural, like the Rational, consists of **good** and truth; the **good** in the Natural is everything of natural affection, and is called delight; and the truth is everything of knowledge . . . The **good** of the Natural, without the Scientific, is only a vitality such as there is with infants: for the Natural to be human it must consist of both; the one is perfected by the other; but it has its very life from **good**. . . This **good** is twofold, interior and exterior. Ex. and Sig.

3295. Before regeneration, man does **good** from truth; but after regeneration, he does **good** from **good** . . . The **good** which is from the understanding is not in itself **good**, but truth; but that which is from the will is **good**. Examp.

3299. 'Twins'=**good** and truth conceived together.

—^e. It is **good** which gives life, but through truth. Both are called the soul; but still **good** is principally the soul; and truth clothes it as a kind of tender vessel or body; so that **good** is in truth. 3300. 3301.

3303³. For truth is what combats, never **good**. The Hells cannot approach **good** even from afar.

3301⁴. The sanctified Nazarite (represented one) who has put on a state of good instead of truth.

3304². When the lowest Natural is vitiated by what is hereditary from the mother, truth cannot be united with good, but can only adhere to it with some power; nor is truth united to good until that vitiation is expelled. This is why good is indeed connate with man, but not truth . . .

3305. What is of life is of the will, what is of doctrine is of the understanding; the former is called good, and the latter truth. (Represented by Esau and Jacob.)

3308. The first state of the conjunction of good and truth. Tr. 3316.

3310². It is the good in man which receives the Word. Sig.

—³. They who are being regenerated at first do good from doctrinal things; for, of themselves, they do not know what good is . . . But when they are regenerate, they do not do good from doctrinal things, but from love and charity; for they are then in the good itself which they had learned by doctrinal things. Sig. and Examp.

— . In the former state, he learns good from truth, in the latter state, he teaches truth from good.

3313². That is said to be 'in the heart,' which . . . proceeds from good; and that 'in the mouth,' which . . . proceeds from truth.

3314. The good of the Rational flows in without truth, thus immediately, into the good of the Natural; and also through truth, thus mediately: but the good of the Rational flows in through the truth of the Rational into the truth of the Natural, thus mediately; and also through the good of the Natural into the truth there, thus also mediately. Hence it is that there is a closer conjunction of the good of the Rational with the good of the Natural than with the truth of the latter, which conjunction is signified by Isaac loving Esau; and that there is a closer conjunction of the truth of the Rational with the truth of the Natural than with the good of the latter, which conjunction is signified by Rebekah loving Jacob.

—². The man who is in good . . . is gifted with some light . . . on these subjects; but he who is not in good feels wearisomeness when he thinks about such things . . . It is better for the latter to remove their minds from such things.

3316². These doctrinal things are reduced into order . . . by the good which inflows into them; and (this) according to the quantity and quality of the good which acts upon them . . . When good first longs for them, to the end that it may conjoin them with itself, it appears under the form of the affection of truth. Sig.

—³. The Angels would approach . . . in proportion as the man was at the same time in good.

3318. Good cannot be conjoined with truth in the natural man without combats. Ex. 3321.

—². These vessels . . . are what are called truths . . . The good itself . . . which is life, is what flows in and disposes. (But) when these vessels . . . are in a contrary position . . . they are not obedient . . . for the good which moves them . . . is of the love of self and of the world. (Therefore) they must be softened by

temptations . . . (and) then it is, that good begins to be conjoined with truths, first in the rational man, and afterwards in the natural . . . Tr.

3320. Doctrinal things . . . appear in the external form as good, even if within they are a disorderly heap. Sig.

3322⁷. Those who turn aside from good by utterly despising truth. Sig.

3324. The subject in these verses (Gen. xxv. 31-34) is the right of priority, whether it is of truth, or whether it is of good. . . (Man) perceives how truth enters . . . but not how good . . . for the former enters by an external way . . . but the latter by an internal way; (and) he cannot know otherwise than that truth—as it teaches what good is—is prior to good. Moreover, reformation is effected through truth, and according to truth, so much so that man is perfected as to good in proportion to the quantity of truth which can be conjoined with it; consequently good is perfected through truth. What is more, man can be in truth . . . although he is not in good . . . These things . . . lead man to suppose that truth . . . is prior to good. But . . . the good itself which is of the life is prior; the good which is of the life is the very ground in which the seeds of truth are to be sown; and such as the ground is, such is the reception of the seeds. Truths may indeed be first stored in the memory . . . but they do not become of the man unless the ground is prepared . . . (Three pages of refs. to passages on this subject.)

3325². By the priority . . . is meant not only priority of time, but also of degree; namely, which should dominate, good or truth; for (they who are in) truth, before it is conjoined with good . . . believe truth both prior and superior to good . . . But when truth is conjoined with good in them . . . they see and perceive that truth is posterior and lower; and then, with them, there is the dominion of good over truth. Sig.

—³. As there are more not regenerate than regenerate . . . there has been a dispute from ancient times about the priority . . . of truth and good. (The former think) that truth is prior, (because) they have no perception of good . . . But the regenerate, being in good itself . . . can apperceive what good is; and that good is from the Lord; and that it flows through the internal man into the external, and this continually, while man is unaware; and that it joins itself to the truths of the doctrinal things which are in the memory; consequently, that in itself good is prior . . .

— . (For) the Spiritual Church . . . must be introduced through truth into good, and that without the perception of good, except what lies hidden in the affection of truth; at which time it cannot be discriminated from the delight of the love of self and of the world, which is together with it in that affection, and is believed to be good.

—⁴. But that good is the first-born—that is, the good of love to the Lord and of charity towards the neighbour; for there is no good except that which is good from this source—is evident from the fact, that in good there is life, but not in truth except what it has from good; and that good inflows into truths and causes them to live . . .

[A.] 3326^e. That **good** would obtain the priority or dominion over truth, after truth, as to time, had apparently held the priority. Sig. 3330.

3330. The principal reason why truth at first has dominion, is . . . that there are delights of the love of self and the world, which he believes to be **good**, and which apply themselves to his truths, and cause . . . the affection of truth . . . Meanwhile, through these truths, he is introduced to **good** . . . and . . . then first perceives what **good** is, and acts from **good**; and then, from that **good**, judges and concludes about truths; and those which do not agree with that **good** he calls falsities . . . dominating thus over truths, as a master over his domestics.

3332². Man first learns the doctrinal things of truth; then he is affected with them, which is the **good** of doctrinal things; next, by a mental view into doctrinal things, he is affected with the truths which are in them, which is the **good** of truth; lastly, he wills to live according to them, which is the **good** of life. . . But when he is in the **good** of life, the order is inverted; and from this **good** he regards the **good** of truth; and from this, the **good** of doctrinal things; and from this, the doctrinal things of truth . . .

—³. The **good** of life, the **good** of truth, and the **good** of doctrinal things, are distinct from each other . . . The **good** of life is what flows forth from the will; the **good** of truth from the understanding; and the **good** of doctrinal things from knowledge. That is doctrinal which contains these **goods**. Tr.

3335. To progress in the things which are of **good** (Sig.); that is, in the things which are of life; for all **good** is of life.

3336. That meanwhile the **good** of life made no account of the priority. Sig.

—². (The real priority of **good**. Ex. See the full quotation under AFFECTION.)

—^e. The **good** of life . . . had the dominion (all along). Ex.

3343. Spiritual things, which are of truth; take place by modifications of heavenly light . . . and celestial things, which are of **good**, by variations of heavenly flame or heat . . .

3368¹. He who is in **good** is a little Heaven.

3372. The Divine Rational is nothing but **good**; even the truth there is **good**, because Divine.

3380. All who are in **good**, both within and without the Church. Sig.

3387². Truths are to the end that **good** may flow in; for **good**, without vessels or receptacles, does not find a place . . . and therefore where there are no truths . . . there is no rational or human **good** . . .

3394². The spiritual . . . do indeed say that all **good** and truth are from the Lord . . .

3398¹. This was why the Lord did not come . . . until there was no **good** whatever . . . left with them; for then they could not receive any truth with internal acknowledgment; because it is **good** which receives. Thus they could not profane the truth.

3399². The Spiritual Church cannot adulterate **good** so as to profane it, because they cannot receive **good**

with perception of it, like the celestial; but they can profane truth . . . 3402.

3402². **Good** and truth . . . betake themselves inwards, in proportion as he is in evil and falsity . . . The removal of the **good** and truth . . . does not appear to him, because . . . he is in the persuasion that evil is **good**, and falsity truth . . . **Good** and truth . . . are said to be removed from man when he is not affected with them . . . To know **good** and truth . . . is not to have **good** and truth; but to be affected with them from the heart . . . not for the sake of reputation and wealth . . . From such, in the other life, the **goods** and truths they had known are taken away. . . (Therefore) no one is allowed to accede to **good** and truth with affection and faith, unless he . . . can remain in them to the end of life . . .

3407. The increasings of **good** in their order; namely, from truth to **good**, and from **good** to truth. Sig.

3412². No one can . . . understand what truth is, unless he is in **good** . . . for all truth is from **good** and regards **good** . . .

3415^e. They who are called 'Philistines' cannot endure the presence of **good** . . .

3419³. See NEIGHBOUR.

3428³. (Superior insight of the simple, who are in **good**.)

3463². They who are solely in doctrinal things of faith and a life according to them . . . are not in any perception of **good** . . . (Thus) they may be in falsity . . . for nothing confirms man as to what truth is except **good**; truth does indeed teach what **good** is, but without perception; whereas **good** teaches what truth is from perception. Examp.

—⁴. (Such is the) difference between doing **good** from faith, and from charity . . .

3469³. The **good** into which man is born he derives from his parents . . . The offspring receive an inclination to a like **good** . . .

—⁴. These are called **goods**, because they appear as **goods** to those with whom they are; although they are nothing less than **goods** . . . (See NATURAL GOOD.)

3470³. The **good** received hereditarily is extirpated by degrees; and new **good** is implanted in its place; and into this the truths of faith are then insinuated . . . But the first truths cannot be from a genuine fountain, because there are evils and falsities in the prior **good** . . . Genuine **good** is like the blood in the vessels . . . it leads and applies truths into a form; and the **good** which is thus formed in the external man is general **good** . . .

3487. They would begin not to know what **good** is and what truth; (then) they would despise **good** and truth. Tr. 3488. 3489.

3494. Infants are first of all in **good** . . . so that with every man **good** is the first-born. This **good** . . . remains . . . and as it remains, it is the **good** of life; for if a man were devoid of such **good** as he has derived from infancy, he would not be a man, but would be more a wild beast than any wild beast . . . It does not indeed appear to be present, because everything imbued in the age of infancy appears as if it were natural . . .

(Therefore) **good** is the elder son . . . and truth the younger . . .

—². Both the **good** and the truth in the external man are sons . . . of the internal man. Ex.

3502. Things pleasant thence, because from **good**. Sig.

3504. The **good** of infancy and thence of life . . . is not spiritual **good**, because it is devoid of knowledge, intelligence, and wisdom. The **good** of infancy becomes spiritual **good** by the implantation of truth, thus by regeneration. Refs.

3505. The **good** of infancy and thence the derivative **good** of life is the first of regeneration. Sig.

3508. The **good** which is in the Natural is not of the Natural ; but is of the Rational in the Natural.

—². Knowledges are the recipient vessels of the **good** and truth flowing in from the Rational . . . From the order of the things which flow in, and from the order of the things which are there, **goods** are effected : hence the **good** of the Natural.

3509². Before man is regenerate, the will . . . wills **good**, (and the understanding) truth ; so that the endeavour of the will is perceived as very distinct from that of the understanding . . . (Thus) the **good** of the Rational does not inflow immediately into the **good** of the Natural . . . but through the truth which is of the understanding ; thus, according to the appearance, from the truth of the Rational. These are the things treated of in (Gen.xxvii.). 'Isaac'=the rational mind as to **good** . . . 'Rebekah' . . . as to truth ; 'Esau'=the **good** of the Natural coming forth—*exists*—from the **good** of the Rational ; 'Jacob'=the truth of the Natural coming forth from the **good** of the Rational through the truth there. 3513. 3514.

3518. Every man receives domestic **good** from his father, and from his mother, which **goods** are also distinct from each other ; that from the father is interior . . . With the Lord, these **goods** were most distinct . . .

—². The **good** which man receives from the Lord as a new Father is interior, but the **good** he derives from his parents is exterior. The former **good** is called spiritual, the latter . . . natural **good**. This **good**, which he derives from his parents, serves first of all for his reformation ; for by it, as by pleasure and delight, scientifics are introduced, and afterwards Knowledges of truth ; but after it has served as a means for this use, it is separated, and then spiritual **good** comes forth . . . Examp. 3556, Ex.

3519². (The innumerable kinds of **goods** and of truths. Ex.)

3528^e. All the Perceptive . . . exists from **good**, but not from truth, except from **good** through truth ; for the Divine life . . . inflows into **good**, and through **good** into truth, and thus presents perception. Sig.

3538. **Good** acts through the truth united or conjoined with itself. Rep. and Ex.

3539. The life of **good** from truth. Sig.

—³. When man is being regenerated . . . intellectual things, which are of truth, apparently act first ; but when he is regenerate, voluntary things which are of **good**. Rep. & Examps.

—⁴. The first state of reformation is, that the truth of doctrine appears to be in the first place, and the **good** of life in the second ; for they act **good** from truth : but their second state is, that the **good** of life is in the first place, and the truth of doctrine in the second ; for they act **good** from **good** ; that is, from the will of **good** . . .

3540. Every **good** has its own truths, and every truth its own **good**, which must be conjoined together, in order to be anything.

— (Those in the skin) are those who are only in external **good** and its truths. Sig.

3542. That **good** and those truths which flow forth from the understanding and not at the same time from the will, are neither **good** nor truths. Ex.

— If there is anything of the will of **good**, (**goods** and truths) do not disjoin but conjoin, although they are arranged in inverted order . . .

3563. That (truth is within and **good** without.) Sig. (Thus inverted order.)

—². The **good** of the Natural (is) from interior **good** . . . therefore the truth of the Natural is from the same source ; for where there is **good** there is truth ; there must be both for there to be anything. 3599².

— The **good** of the Rational flows . . . into the **good** of the Natural . . . and through the **good** of the Natural into the truth. This **good** and truth are represented by Esau and his venison. The **good** of the Rational also flows in . . . through the truth of the Rational, and by this influx forms something like **good**, but it is truth. It is according to order for the **good** of the Rational to flow into the **good** and at the same time into the truth of the Natural, immediately ; and also through the truth of the Rational into the **good** there, thus mediately ; in like manner into the truth of the Natural, immediately and mediately. When this is the case, the influx is according to order ; and such is the influx with the regenerate. But there is a different influx before they are regenerate ; namely, that the **good** of the Rational does not flow immediately into the **good** of the Natural, but mediately through the truth of the Rational, and thus presents something like **good** in the Natural, but it is not genuine **good**, and therefore it is not genuine truth, but it is such that it has **good** inmost, from the influx through the truth of the Rational, but no further. Therefore, also, the **good** exists there under a different form ; namely, outwardly like the **good** which is represented by Esau, but inwardly like the truth which is represented by Jacob ; and as this is not according to order, it is said to be of inverted order . . . Ex. 3576, Ex.

—⁵. After regeneration . . . **good** is within, and truth without ; but still so that truth acts as one with **good**, because it is from **good**. This order is genuine.

3564. Between interior **good** and exterior **good** there is a communication, because there is a parallelism ; but not between **good** and truth, unless the influx of **good** into truth is such as that just described.

3568. The longing to conjoin with itself natural truth by means of **good**. Sig.

3570. The conjunction of **good** first . . . and the conjunction of truth afterwards. Sig. . . As to this, that

the good of the Rational . . . conjoins with itself good first, and truth afterwards, and this through the Natural which is 'Jacob.' Ex.

[A.] 3573³. The Most Ancients . . . willed nothing but good; for he who suffers himself to be led by the Lord intends and thinks nothing else. In such a state the Rational as to good conjoins itself immediately with the good of the Natural, and through this with its truths; and also mediately through the truth conjoined with itself in the Rational with the truth of the Natural, and through this with the good there . . .

3576². After . . . regeneration, the good itself which lay inmosty hidden, and thence disposed (everything) which appeared to be of truth . . . comes forth and dominates openly. Sig. 3593.

3579. When the Rational flows into the Natural, it there presents its good under a general form; by this good it produces truths there . . . and disposes them into forms according to uses. This good, by means of these truths disposed into heavenly order, again produces good; and through this good truths again, which are derivations . . .

3580⁴. These things are called 'the good of Jehovah' (Jer. xxxi. 12).

3584. Truths and goods form a society together, and at last make as it were one city . . . Ex.

3601. That so long as truth is being conjoined with good, good is apparently in a lower place. Sig.

3603. That the conjunction will then be through good, and that truth will be of it. Sig.

—². All those know not what good is who lead a life of the love of self and the world; for they do not believe there can be any other good . . . ; and as they do not know what good is, they do not know what truth is, for truth is of good. (They only know it from revelation, but have no perception of it.) Even those who are being regenerated do not know what good is until they are regenerate; for they suppose truth to be good, and that to do according to truth is good; when yet this is not good . . . but truth. The man is (then) in the state described by . . . the blessing given to Jacob. But when he comes into a state to act good from the affection of good . . . he is in the state described by the blessing given to Esau. Examp.

—⁴. The reason good was apparently in the posterior place, is that it lay inmosty hidden in all his affection; nor could it manifest itself, because outside of it were such things as it could not agree with . . . But after he has been regenerated these things recede, and good . . . comes forth . . . and flows into the things without, and makes truths its own, or truths of good, and thus manifests itself. Meanwhile, the good with the man, like that involuntary which is in his voluntary, is in everything he thinks and does . . .

3605². Good does not even know what hatred is . . . but good . . . instead of hatred, has a species of aversion.

3607. In the other life, all the good which flows down . . . to those who are in evil, is changed into evil . . . In like manner truth . . . into falsity; and therefore the evil and falsity with such Spirits, in Heaven is good and truth. Ex. 3642.

—². In the other life, the ideas of those who are in truth alone appear closed . . . but the ideas of those who are at the same time in good appear open . . .

— . Truth is deprived of life from itself when good begins to be in the prior place. Sig. 3610, Ex.

3610². The good with man, during regeneration, continually has a mind to invert the state . . . that truth may not be in the prior place . . . but this purpose lies deeply hidden, nor is it perceived until it is effected. Examp.

3612. (He flees) to the collateral good of a common stock. Sig. and Ex. 3665. 3676. 3778, Ex.

3613. 'To tarry' is predicated of the life of truth with good; and 'to dwell,' of the life of good with truth.

3617^o. Without the conjunction of truth with good, and the union of good with truth, in the Natural, there is no regeneration; which is the subject treated of in this chapter.

3634. It is from good and truth that man has his manhood, and is distinguished from the brutes. 3647.

3652^o. During regeneration, man learns truth for the sake of good . . . but after he is regenerated, he acts from truth and good. . . After this, he must not betake himself to the former state; for . . . he would then reason from truth about the good in which he is . . . Sig. by 'him who is on the house-top not going down to take anything out of his house.'

3665. 'Bethuel' = the good of the Gentiles of the first class. 3676.

— . That the good of the Natural . . . was to be conjoined with the truths which are from collateral external good. Sig. and Ex.

3688³. In the first state of regeneration, he benefits (beggars); these goods are the goods of external truth from which he begins . . . When he is more enlightened, he makes a distinction, and aids only the good . . . At last, when he is regenerate, he does good only to the good and pious, because then he is not affected with the person . . . but with the good which is in him. Further ex. 3701⁶, Ex.

3691. (He departs) to the good and truth of that degree; (that is) to external good and truth. Sig.

—². (For) goods and truths are completely distinguished from each other according to degrees. (This distinction, and the influx of the interior into the exterior. Ex.)

3701². (Thus man in his fallen state) from himself wills nothing of good; and therefore understands nothing of truth . . . What he believes to be good is evil; and what he believes to be truth is falsity. Examps.

—³. Without knowledge he cannot imbue any good. Examps. . . These are the lowest goods and truths from which those who are being regenerated begin . . .

—⁶. Finally . . . he perceives delight in good, and . . . therefore pleasantness in the things which confirm good, (which) he acknowledges as truths . . . and in the same degree . . . he feels undelight in the evils of his former life, and unpleasantness in its falsities . . .

3702. The arcanum (here signified) is that all goods and truths descend from the Lord, and ascend to Him . . .

3705. The **good** in which he was, that it was from proprium. Sig.

3708. The infinite extension of **good**, and also of truth. Sig. and Ex.

3709. That all the truths of the **good** of doctrine should be conjoined with **good**. Sig. and Ex.

3726. Truth is the ultimate of order; (because) **good** cannot terminate in **good**, but in truth; for truth is the recipient of **good**. Refs.

—². **Good** in man without truth . . . is such **good** as there is with infants . . . but in proportion as an infant . . . receives truth from **good** . . . he becomes a man. (Thus) **good** is the first of order, and truth is the last . . .

3728. To pour oil on the head of a statue, signified that truth was not to be without **good**, but from **good**; thus that **good** should dominate . . . For truth without **good** is not truth . . .

3735^e. They who have been in the life of **good** . . . come into the Knowledges and perception of all these things after death . . .

3743². The evil . . . cannot appropriate **good**, because they believe **good** to be from self . . . They are forms recipient of life from the Lord, but such forms that they either reject, suffocate, or pervert the **good** and truth; so that with them the **goods** and truths become evils and falsities.

3755⁴. The removal of those who are of the Church from interior **goods** and truths to exterior ones, so that those may still be saved who are in the life of **good** and truth. Sig.

3759. The ascent from external truth to internal **good**. Tr.

3768². **Good** itself is the neighbour; and therefore they who are in **good**; and this according to the **good** in which they are; and the reason **good** is the neighbour, is that the Lord is in **good**; and thus in the love of **good** the Lord is loved.

3778². **Good** in its own essence is only one, but it receives quality from the truths which are implanted in it, and thus becomes various.

—³. (The use of collateral **good** in procuring spiritual **good**.)

3793. In the Natural . . . when born there is no marriage of **good** and truth . . . there is indeed the **good** of innocence and charity, which . . . flows in from the Lord, but there is no truth with which this **good** may be coupled. As he grows older, this **good** . . . is indrawn towards the interiors, and is there kept . . . in order that the states . . . he afterwards puts on may be tempered by it . . . When this **good** of infancy is indrawn, evil succeeds in the Natural . . . and in order that man may be saved . . . this evil must be removed, and **good** from the Lord must be insinuated; and, according to the **good** which he receives, truth is insinuated into him, in order that the coupling of **good** and truth may take place. These are the things here represented.

—³. No one can see this arcanum but he who is in **good** and truth . . . (Others) do not know what **good** and truth is; for they suppose evil to be **good**, and falsity truth; and therefore the moment **good** is men-

tioned, the idea of evil is presented; and when truth is mentioned, the idea of falsity . . .

3798². The Word is uncovered from **good**. Sig. and Ex.

3803. The affinity of the **good** which is 'Jacob' with the **good** which is 'Laban.' Sig.

—². It is **good** which makes blood-relationship, and which conjoins; for **good** is of love . . . (Hence) all who were in **good** were called brethren. 3815.

3804. The **good** which Jacob represents . . . like all **good** . . . is Known and acknowledged as to the fact of its existence, but not as to its quality, except by means of truths; for **good** receives its quality from truths . . . **Good** does not become the **good** which is called the **good** of charity, until truths are implanted in it; and such as are the truths which are implanted in it, such does the **good** become. Hence it is that the **good** of one person, although it appears very like, is still not like that of another; for the **good** in each and all in the whole world differs for this reason. 3812².

—². Truths themselves make as it were the face of **good**; the beauty of which is from the form of truth; but that which affects is **good**.

3805. The acknowledgment of related **good**. Sig.

—^e. It here treats of the choosing exercised by **good**, which choosing precedes the marriage of **good** and truth.

3809. There is here fully described . . . the process of the conjunction of the natural **good** which is 'Jacob,' with the collateral **good** which is 'Laban.' Ex. 3812.

3815². In Heaven . . . they recognize each other . . . solely from **good** and the derivative truth. (Relations do not know each other) unless they have been in like **good** . . . It is **good** itself . . . which determines everyone to his own Society . . .

3816. **Good** itself becomes not **good**, when reward is thought of . . .

3823. The love of **good** towards internal truth. Sig. 3824, Ex.

3825. The conjunction of the **good** which is 'Jacob,' with the **good** which is 'Laban,' by means of interior truth. Sig.

3829. The conjunction from general **good** with the affection of interior truth. Sig. and Ex.

3834². States of truth are altogether according to states of **good**. Ex.

3849². Truths without **good** are not truths; from **good** they derive their life. Ex.

3854². The Lord foresaw that no **good** could ever be rooted in man, except in his freedom . . .

3862. (Thus) all **good** is from the heat which is from the Lord as a Sun; and all truth is from the derivative light.

3863². See FIRST-BORN.

3863². So that **good** is the soul of truth, and appropriates to itself and puts on truth, as the soul does the body.

3864. 'Mine affliction' . . . = a state of arriving at **good**. Ex.

[A.] 3875⁵. Mutual love regards the good in a man; and as it is towards good, it is towards him who is in good . . .

3881⁷. That in the Celestial Kingdom truth should not dominate over good, but that truth should be subordinate to good. Sig.

3882². (The birth of the first four sons of Leah)= progress from the External to the Internal, or from truth to good . . . Then follows the descent . . . which is, from good to look out for truth, as one from a mountain looks at the things below . . .

3901². Of these two expressions, the one involves good, and the other truth. 4691. 5138. 5351^e. 5682. 5895. 6172. 6343². Ex. 6361. 6392. 6578. 6974. 8056. 8468². 8873^e. 8875³. 8890. 9056^e. 9666^e. H.241². S.81.

3910. *Posse* is predicated of truth when *esse* is predicated of good; for good has power through truth; since through truth good acts everything which comes forth—*existit*.

3911. For all good flows in from the Lord through the internal man into the external, and adopts the truths which are insinuated through the sensuous things of the external man, and causes the man to acknowledge them in faith and act . . .

3913². When man is being regenerated . . . the goods and truths of the internal man are to be conjoined with the goods and truths of the external; for man is man from goods and truths. These cannot be conjoined without media. Tr.

—³. The spiritual man is in his blessedness when . . . he is in the exercise of good according to truths.

—⁵. Good operates from the internal man, and causes the affirmation (of truth). This good cannot flow into what is negative, nor even into what is doubting . . . This good then manifests itself by affection . . . for truth . . . at first in knowing it, and afterwards in acting according to it.

—^e. When there is what is affirmative, innumerable things accede, and they are filled with the good which flows in; for good is continually flowing in from the Lord; but where there is no affirmative it is not received.

3934. Omnipotence is predicated from infinite good . . . Omniscience, from infinite truth . . .

3941. (The rest of the sons of Jacob relate to the conjunction of good and truth.)

3941⁴. 'Corn'=the good of the Church; and 'must,' its truth.

—⁹. 'Chaff'=that in which there is nothing of good.

3951. All appropriation of good (is) by its conjunction with truth. . . This is the good which pertains to man; and there is no other good which is spiritual and remains to eternity. The goods of the external man, which are the delights of life . . . are goods in proportion as they have this good in them. Examp.

3952. The heavenly marriage is . . . not between good and truth of one and the same degree; but between good and truth of a lower and of a higher degree; that is, it is not between the good of the external man and the truth of the same; but between the good of the external man and the truth of the internal . . . In like manner . . . between the good and truth of the internal

man there is no heavenly marriage; but between the good of the spiritual man and the truth of the celestial man. Nor is there the heavenly marriage between the good and truth in the celestial man; but between the good of the celestial man, and the Divine truth which proceeds from the Lord. And therefore, the Divine Marriage . . . itself is not between Divine good and Divine truth in the Divine Human; but between the Divine good of the Human and the Divine Itself; that is, between the Son and the Father . . .

—⁴. The good of the external man is the pleasure . . . he perceives in these truths.

3957⁷. The Lord through Heaven is continually . . . flowing in with good and truth, but if there is not in the interior man . . . something recipient of good and truth, as soil or a plane, the influent good and truth cannot be received . . . This plane is acquired by charity . . . and it is this plane which is called conscience. Into this plane the good and truth from the Lord can flow, and be received therein; but not where there is no charity and therefore no conscience. In this case the influent good and truth flows through, and is turned into evil and falsity.

3969³. The good from which is truth is represented by 'Joseph;' and . . . the truth in which is good is represented by . . . 'Benjamin.'

—⁵. There is first regarded the ascent from truth to good; and afterwards the descent from good to truth. The spiritual man is in the good of faith; that is, in the good from which is truth; but before he becomes spiritual he is in the truth of faith; that is, in the truth in which is good.

3974. This statute represented the right of the internal or rational man to the goods and truths of the external or natural . . . Ex.

—². Collateral good is not genuine good, but appears to be genuine, and serves to introduce truths. Tr. 3981. 3982². 3984.

3986². The goods with men, both within and without the Church, are altogether various; and so various, that the good of one man is not altogether like that of another. The varieties arise from the truths with which the goods are conjoined; for every good has its quality from truths; and truths have their essential from goods.

—³. (How various goods and truths make one. Ex.)

3993. See EVIL. (Important passage.)

—⁴. How genuine goods and truths are procured. Tr.

—⁸. Pure good, unmixed with evil, does not exist in man; nor pure truth . . . Ex.

3994. In all good there must be innocence, for it to be good. (See INNOCENCE.)

3995. (Good always really precedes truth. Ex.)

4005³. Every good contains innumerable goods. Ex.

4015. For the Lord flows into the good of the spiritual man, and through the truth there into the natural man; but not through the good immediately, until the man is regenerate; and therefore all the disposing of good and truth in the natural man is effected by the interior man . . . 4027³.

—². There is no power in truth by itself, but from good . . . that is, through good from the Lord.

4017. Goods are containants of truth. Sig.

4025. The separation of goods and truths . . . Sig. (These are) the goods and truths which the Lord made Divine in Himself. 4026, Ex.

4031⁴. See COMPEL.

4035. The immense multiplication of good and truth. Sig.

4038. Goods and truths interior, middle, and exterior and external. Ex.

4046^e. Everyone who is in the life of good from the affection of charity is saved.

4052. They who are in principles of good, relate to the beginnings in the brain, which are called the cortical substance; and they who are in principles of truth, relate to the . . . fibres there. Those, however, who correspond to the right side of the brain, are those who are in the will of good, and thence in the will of truth; whereas those who correspond to the left side of it, are those who are in the understanding of good and truth, and thence in the affection of them. (For the Angels) who are on the Lord's right are those who are in good from the will; but those on His left are those who are in good from the understanding . . . 4410.

4054². They are pests . . . although (here) they had appeared to be good . . . But they do not know what it is to be a friend to good . . .

4060^r. 'Power' is predicated of good; and 'glory' of truth.

4061. Separation of the good and truth represented by Jacob and his women, from the good signified by Laban, in order that the former may be conjoined with the Divine . . . Tr. (in Gen. xxxi.)

4063³. (While regeneration is going on) man must be long kept in a certain middle good; that is, in a good which partakes both of the affections of the world and the affections of Heaven. . . This middle good is signified by Laban and his flock. (But) man is kept in this middle good no longer than until it has served the above use . . . It is then separated; and this is the subject treated of in this chapter. Ex. (This subject ex. in relation to the Lord's glorification. 4065.) 4066. 4067. 4069. 4075.

4067³. The good with a man appears to be simple . . . but is so manifold, and consists of such various things, that it can never be explored even as to its generals . . . Such as is the good with a man, such is the Society of Angels with him . . .

—⁴. Middle goods and delights are nothing but such Societies (as introduce) to celestial goods and truths; and when he is brought to these goods and truths, these Societies are separated, and more interior ones are adjoined. 4073², Ex. 4099, Ex. 4110².

4070. All truth is born from good . . . Truth is so called because it is of good, and because it confirms that from which it is, namely, good.

4096⁵. The subject treated of is the adjunction of good to truths . . . the good, which is of love and charity, flows in from the Lord, in fact through the Angels with man, and into no other thing in the man than the

Knowledges in him; and as the good is fixed there, the thought is kept in the truths which belong to the Knowledges . . . and this until the man thinks that it is so . . . and when this takes place, the good conjoins itself with the truths; and the truths apply themselves in freedom . . . 4097^o.

4117³. See GILEAD.

4126. 'To speak from good even to evil' (Gen. xxxi. 24) = to speak good and think evil.

4136². How the goods are varied in man; (and) how the state of every good is changed . . . the good of infancy . . . into the good of childhood, and this into the good of young manhood, afterwards into the good of adult age, and lastly into the good of old age. With those who are not regenerated, goods are not changed, but affections and delights . . .

4145. Collateral good, or that which does not flow in directly, is the good which is called middle good; for this good derives many things from worldly things which appear to be goods, but are not goods; whereas the good which flows in directly is that which is immediately from the Lord, or mediately through Heaven from Him . . . Every man who is being regenerated is at first in middle good, in order that it may serve to introduce genuine goods and truths; but after it has served this use it is separated, and he is brought to the good which flows in directly. Examps.

4149². Good regarded in itself is one, but it is made various by truths. Ex.

— Hence it is that the truth of one person can never subsist in the good of another.

4151². When the Societies of Spirits who are in middle good are in society with the Angels, it appears to them exactly as if the truths and goods of the Angels were their own . . . But when they are separated they perceive that it is not so. Sig.

—³. No one ever has any good and truth which is his own, but all good and truth flows in from the Lord . . . but still it appears as if good and truth were man's own, and this in order that it may be appropriated to him . . .

4154. The goods and truths of the internal man are of threefold degree . . . the goods and truths of the external man are also of threefold degree. Ex.

4156³. See EVIL.

4167. See CONSCIENCE.

4169. By good, simply mentioned, is meant the good of the will; but by the good of truth is meant the good of the understanding. The good of the will is to do good from good, but the good of the understanding is to do good from truth . . . To do good from good is to do it from the perception of good; and the perception exists only with the celestial; whereas to do good from truth is to do it from knowledge . . . which may be fallacious truth; but still, if it has good as its end . . . it becomes as good.

4171³. 'Toru' is predicated of the good into which falsity has been insinuated, which causes the good to be no longer alive. Examp.

4172². It is the evil (not of fault) by which good comes. Sig. 4174.

[A.] 4180^c. All **good** is of love and charity. . . Spiritual heat is love, thus **good** . . .

4189. Conjunction of the Divine Natural with the **goods** of works. Sig. and Ex. 4191. 4197, Ex.

4197. Christians . . . are in direct **good** . . .

—³. See WITNESS.

4205. A limit as to the amount of the influx of **good**. Sig. and Ex.

— . The reception of **good** can only exist according to truths; for truths are what **good** flows into; **good** being the agent, and truth the recipient . . . —².

4206. The Divine (regarding) the **good** of those within the Church, and the **good** of those outside the Church. Sig.

4211. The appropriation of **good** from the Lord's Divine Natural. Sig. and Ex.

4214². That which is from the light of Heaven is in **good**; that is, is with those who are in **good**; these from **good** can see truth.

4217³. The Word is the uniting medium . . . without which . . . Heaven would remove from man; and (then) man could no longer be led to **good**, not even to corporeal and worldly **good**.

4232. On the inversion of the state in the Natural, that **good** may be in the first place, and truth in the second. Tr. (in Gen. xxxii.)

4234. After Jacob had adjoined collateral **good**, he represented such **good**; but such **good** is not Divine **good** in the Natural, but is a middle **good**, by means of which he could receive Divine **good** . . . but still this **good** in itself is truth . . . which truth Jacob now represents. But the **good** with which it was to be conjoined is represented by Esau.

4242. The first acknowledgment of **good**, that it was in the higher place. Sig.

— . That apparently truth is in the first place and **good** in the second, when man is being regenerated; but that **good** is in the first place, and truth in the second, when man is regenerate. Refs.

4243². Truth is apparently in the first place, when the man learns truth from affection, but does not yet live so much according to it; but **good** is in the first place, when he lives according to the truth which he has learned from affection; for then truth becomes **good**; because the man then believes **good** to be to do according to the truth; they who are regenerate are in this **good** . . .

4245. The humiliation of truth before **good**. Sig.

4247. As to . . . the influx of **good** into truth; and the appropriation of truth by **good**, (the case is this). **Good** is continually flowing in, and truth receives it; for truths are the vessels of **good** . . . When man is in the affection of truth . . . before he is being regenerated, then also **good** is continually flowing in, but as yet it has no vessels, that is, truths, into which it may apply itself . . . for at the beginning of regeneration man is not yet in Knowledges; but at that time, the **good**, as it is continually flowing in, produces the affection of truth. (Thus) even then **good** is in the first place . . . But when man is being regenerated . . . **good** manifests itself . . .

—³. It is **good** which produces this circle; for the life from the Lord flows into **good** only, thus through **good** . . . It follows that it is **good** which produces and which flows into truths, and appropriates them to itself, in proportion as the man is in the Knowledges of truth, and at the same time in proportion as he wills to receive it.

4248². When **good** takes the prior place temptations begin . . .

4249. When **good** takes the prior place, and subordinates truths to itself . . . the **good** which flows in from within is attended with very many truths which are stored up in the interior man; these cannot come to his view and apprehension until **good** acts as principal, for then the Natural begins to be enlightened by **good** . . . 4250².

4250. The preparation and disposing of the truths and **goods** in the Natural to receive the **good** represented by Esau. Sig.

—^e. When **good** has the dominion . . . truths . . . are disposed according to heavenly order, nearer and nearer according to the reception of **good** by the truths; and also according to the quality of the **good**; for **good** receives its quality from truths.

4251. The Natural, so long as truth has the dominion in it, cannot see what truth is genuine . . . neither what **good**; but when **good** . . . has dominion therein, it sees this. Hence it is that when the time is at hand for **good** to take the dominion, the man is almost in ignorance of what is **good** and truth. Sig.

4252a. It here treats of the state of the reception of **good**; here, of the state of preparation . . . that it may be received. 4266.

4256². When truth was in the first place . . . falsities intermingled themselves. For truth of itself cannot see whether it is truth; but must see it from **good**; and where falsities are, there is fear when **good** approaches. Sig. and Ex.

4263. The reason **goods** and truths are so often mentioned, and are signified by so many things, is that all things of Heaven and of the Church relate to them . . . Their differences as to genera and species are innumerable . . . One and the same **good** cannot exist with two persons . . . 4390².

4267. **Good** is relatively the lord, and truth the servant . . . They are called 'brothers,' because when truth and **good** are conjoined, **good** is presented in truth, as in a image . . . But **good** is called the lord and truth the servant before they are conjoined . . .

4269². Before man is being regenerated, truth is apparently in the first place and **good** in the second; but when he is being regenerated . . . **good** is in the first place, and truth in the second; (and then) the Lord so disposes . . . in the natural man, that truth is there received by **good**, and submits itself to **good**; so that the man no longer acts from truth, but from **good** . . .

4274². But when a man loves **good** more than truth . . . he is then tempted as to **good**.

4287^e. 'Man-homo'=**good**; because man is man from **good**. Ill.

4300. A conjunction of **goods**. Sig.

4301. **Good** is not **good** unless there is truth in it ; for **good** has its quality, and also its form, from truth . . . But truth receives its essence, and consequently its life, from **good**.

—². (They who have not perception) call that truth which they have learned from doctrinal things ; and that **good** which is done according to this truth . . .

—³. To the understanding pertain truths, and to the will **goods** ; for that which a man knows and understands to be so, he calls truth ; and that which he acts from will, thus which he wills, he calls **good**.

—⁴. The objects (of the internal sight) are called truths . . . and the pleasantness and delight of this sight is **good** ; thus it is **good** in which truths are inseminated and implanted.

4302. See HALT.

4314⁵. **Goods** and truths are said to be destroyed when there are none interiorly. Ex.

4317⁴. Every family has some peculiar evil or **good** . . .

4337². All that which is from love and its affection is called **good**. 4352².

4342². The **good** itself, which is to be conjoined with truth, is not tempted, but truth ; moreover, truth is not tempted by **good**, (but) when **good** flows in . . . through the internal rational man, the ideas of the natural man . . . do not endure its approach . . . hence comes . . . temptation. Tr.

4345⁵. When truths are being conjoined with **good**, general affections with their truths . . . are first insinuated into **good** ; next, the . . . particulars relatively . . . lastly, the singulars relatively. Sig.

4347². See CONJOIN. 4352². 4353. —². 4358. 4377⁹. 4380, *et seq.*

4353⁹. Act precedes, will succeeds ; for what a man acts from the understanding he at last acts from the will, and finally by habit puts it on ; and then it is insinuated into the internal man ; and . . . then he no longer acts **good** from truth, but from **good** ; for he then begins to perceive something of blessedness in it . . .

4379. The process itself of the insinuation of truth into **good** is here described.

4380. **Good** is what acts, and truth is what suffers itself to be acted upon ; and when **good** has applied itself to truths . . . truth appears to react ; but it is not truth but the **good** conjoined with it which reacts through the truth.

4391. To receive increase of **good** from truth. Sig.

4397. The appropriation of **good** from that truth. Sig.

4409. All things have relation to **good** and truth. 5232². 5295. 7022. 7256. 7752. 9206^e. 9279². T.336.

4411. (The light is received in the Third Heaven as **good** ; in the Second Heaven as truth.)

4414. Heaven is ordered according to all the differences of **good** and truth.

4433. The same may be called interior truths of faith relatively to doctrine, but **goods** relatively to life. 4448.

4434⁹. In the heavenly marriage, **good** can be conjoined only with its own truth, and truth with its own **good** . . . Sig.

— In the Spiritual Church, the wife represents **good**, and the man truth ; but in the Celestial Church, the husband represents **good**, and the wife truth. . . They not only represent, but actually correspond to them. 4823².

4482². They who are in a state of **good**, are more interior according to the quality and quantity of the **good** in which they are ; hence 'height' is predicated of **good**. They who are in a like degree of **good**, are also in a like degree of truth . . . hence 'breadth' is predicated of truths.

4489³. The Lord flowed in with (the Most Ancient Church) through an internal way, and taught them what was **good** ; the varieties and differences of **good** were to them truths . . .

—⁴. The **good** itself is the same in (the Most Ancient and Christian Churches), but the difference consists in seeing it in clearness or in obscurity. . . As the **good** is the same in them, so consequently is the truth.

4530. The colours there derive . . . their refulgence from the **good** which is of wisdom.

4538⁴. Before man knows these (truths), he cannot know what **good** is. By **good** is not meant civil and moral **good** . . . but spiritual **good**, which in the Word is called 'charity,' and in general consists in willing and doing **good** to another . . . from the delight of affection. This **good** is spiritual **good** ; which it is impossible for any man to attain except through the truths of faith . . . When man has been instructed in these, he is led . . . to will truth, and, from willing, to do it ; this truth is called the **good** of truth . . . At last, when the man apprehends delight in . . . doing **good**, it is no longer called the **good** of truth, but **good** ; for then the man is regenerate, and no longer wills and does **good** from truth, but truth from **good** ; and the truth he then does is also as it were **good** ; for it takes its essence from its origin, which is **good**. Tr.

—^e. No one . . . can be brought to interior things, until truth with him has become **good**.

4542. When truth was set before **good**. Sig. and Ex. 4548. 4561.

4543. In what now follows it treats of the disposing of truths by **good**. 4551.

4551. (How **good**, when it becomes prior, expels falsities.) 4552².

4576. **Good** is the very essential of the Lord's Kingdom and of the Church.

4599^e. 'Towers' are predicated of truths ; 'mountains' of **goods**.

4600. 'To reside' is predicated of truth ; 'to dwell,' of **good**.

4638. 'Lamps without oil'=(truths) in which there is no **good**. Ex.

4641^e. The **good** which Esau represents flowed in through an internal way, and through rational **good** into the Natural, immediately ; but the **good** which

Jacob and Israel represents flowed in through an external way, and the Divine met it through rational good, but mediately through the truth of the Rational. . .

[A.] 4644^e. No man is born into any good . . . But the Lord alone was born in good, and in the Divine good itself, in so far as from the Father . . . Tr.

4715. See CHARITY. 5132².

4736. No truth because no good. Sig. and Ex. 4744^e.

4742². Truth does not shine from itself . . . but from good ; for good is like flame from which is light : such, therefore, as the good is, such does the derivative truth appear ; and such as the truth is, so does it shine from good.

4756^e. Joseph, that is, Divine truth, cannot be sold by those who are in good, but by those who are in the truth of that good. Sig. 4788².

4757. It is truth which brings aid to good ; for power is ascribed to truth, because good exercises power through truth. Sig.

4779⁵. In the Word, where truth is treated of, good is also treated of. Ex.

4788³. The men of the Church are distinguished into two kinds ; namely, into those who are in good (who are called the celestial), and into those who are in truth (who are called the spiritual). Ex.

4814³. *Ēsse* is of good, and the derivative *existere* is of truth . . .

4823³. Marriage love . . . with the celestial derives its origin from the conjunction of good with truth ; and with the spiritual from the conjunction of truth with good.

4837². One husband with several wives (corresponds to) one good conjoined with several discordant truths, and thus no good ; for good . . . has its quality from truths and their agreement together.

—³. The Church is one when good is the essential therein, and this is qualified and modified by truths. . . Heaven is distinguished into many Societies . . . but still they are one through good, the truths of faith being according to the good . . . Unanimity is possible only in good . . .

4844³. See WIDOW.

— . See DOCTRINE.

—⁵. 'The fatherless' = those who are in good without truth, and desire to be led to good through truth.

—⁶. Good without truth . . . becomes the good of wisdom by the doctrine of truth ; and truth without good . . . becomes the truth of intelligence by the life of good. 4884². Ex.

4884^e. Truth is predicated of the understanding, and good of the will ; or, what is the same, truth is of doctrine, and good is of life.

4906. Good is spiritual fire.

4918. 'Twins' = good and truth.

4925. As during the process of man's being re-born . . . good does not appear, but . . . only manifests itself in a certain affection . . . whereas truth manifests itself . . . many have fallen into the error of supposing that truth is the first-born . . . Tr. and Ex.

—². It is good into and through which the Lord flows in, and gives intelligence and wisdom, consequently a higher mental view and also perception whether it be so or not.

4926. It appears as if the members and organs are prior . . . (but) the use is prior to the members and organs . . . The case is the same with good and truth ; it appears as if truth were prior, whereas good is prior ; for good forms truths, and adapts them to itself ; and therefore, considered in themselves, truths are only goods formed, or forms of good ; truths to good are as the viscera and fibres . . . are to uses ; good, regarded in itself, is nothing but use.

4928. That good is actually prior. Sig. 4929. 4930.

— . When man is being regenerated, good does not appear ; for it conceals itself in the interior man, and only inflows into truth through affection according to the degree of the conjunction of truth with itself. When, therefore, truth is conjoined with good . . . good manifests itself ; for the man then acts from good, and regards truths as being from good ; for he is then more studious of life than of doctrine.

4930^e. Unless there were light from good inwardly, man could never see truths to acknowledgment and faith . . .

4973⁷. Good is called 'lord' in respect to a servant ; and 'father' in respect to a son. 4977.

4977². When a man is in truth . . . he knows scarcely anything about good ; for truth flows in by an external way, but good by an internal way . . . Therefore, unless in the prior state there were given as it were dominion to truth, or unless good so applied itself, truth could never be appropriated to good . . .

4982. For all good is of life.

4984². All uses in their beginning are truths of doctrine, but in their progress they become goods ; and they become goods when the man acts according to those truths . . . for all action descends from the will, and the will itself causes that to become good which before was truth . . .

4985. See BEAUTY. 5199.

4988². Because every good has its own truth adjoined to it.

4992^e. See FRIEND.

4997. Evil, regarded in itself, and also sin, is nothing but disjunction from good . . . This is evident from good : good is conjunction, because all good is of love to the Lord and love towards the neighbour . . . —^e. —^e. (Goods used in the sense of possessions.) 7272². 8118. 9120.

5002. The very being—*esse*—of a thing is good ; and all good is of love . . .

5025³. It is spiritual to regard everyone as conjoined with one's self who is in good . . .

5035. Temptations as to truths, and as to goods. Ex.

5037. Temptations as to false-speaking against good. Sig. . . (That is) those who have been in falsity and in an evil life from falsity, but in good as to the intentions.

5070. Eternal life . . . is life from good ; good has

life in itself . . . To receive **good** from the Lord, and thence to will **good**, is wisdom ; and to receive truth from the Lord, and thence to believe truth, is intelligence.

5077⁴. What a man is affected with and loves, is **good**.

5096^e. No one can be in this freedom but he who is in **good** ; for from **good** he is in Heaven ; and from **good** in Heaven truths appear.

5113². See SPIRITUAL CHURCH. 6418. 6427. 6500. 6641. 6647. 7838. 8042.

5121². They who are in **good** and thence in truth . . . have revelation from perception . . .

5135². If he confirms (the things learned in early life) it is a sign that he is in **good** . . .

5138². Where there is **good** there is truth, because truth conjoins itself with **good**, as a wife with a husband . . .

5144. The moment anything proceeds from the will, it is perceived as **good**.

5145². Every degree is a plane, in which the **good** flowing in from the Lord rests and is received. Without these degrees as planes, the **good** cannot be received, but flows through, as through a sieve . . . Sig.

5147. The **good** from the Lord flows in through the inmost of man, and thence by steps as of a ladder to the exterior ; for the inmost is in the most perfect state . . . and therefore it can immediately receive the **good** from the Lord ; but . . . if the lower things were to receive the **good** from the Lord immediately, they would either obscure or pervert it . . .

—². The Intellectual cannot possibly receive truth, so as to appropriate it, unless the Voluntary receives **good** at the same time ; and so contrariwise ; for the one thus inflows into the other, and disposes it to receive . . . Truths may be compared to variations, and **goods** to the delights thence derived ; and as this is eminently the case with truths and **goods**, it is evident that the one cannot exist without the other ; and also that the one cannot be produced except through the other.

5149². Falsity of doctrine does not consume **goods** . . . But falsity of evil consumes **goods** . . . yet by itself it does not consume **goods** ; but by means of falsity ; for falsity attacks the truths which . . . are the outworks of **good** . . . and when these are overthrown, **good** is given to the curse.

5172. Spirits who . . . have been instructed as from themselves concerning the **goodness** of things, and not so much concerning their Truth.

5194. (All things in both worlds) relate to **good** and truth, to **good** as the agent and influent, and to truth as the patient and recipient . . .

5195. See FORESEE. 6489.

5207. The truths which are first insinuated into man are indeed in themselves truths ; but they are not truths with him until **good** is adjoined to them : the **good** adjoined causes truths to be truths, **good** being the essential, and truths its formals ; and therefore in the beginning falsities are near truths . . . but in proportion as **good** is adjoined to the truths, falsities flee away. (From experience, & Sig.)

5208. For every truth shines and also enlightens from **good**.

5213. 'Fat and **good**' (Gen.xli.5) = to which the things of faith and charity could be applied. . . 'Good,' when predicated of scientifics . . . = their receptibility of the **good** of charity. Ex.

5214. For all **good** is of use.

5219. Unless truths are from **good** ; that is, unless truths have **good** in them, they cannot receive any light from the Divine : by means of **good** they receive light ; **good** being like fire or flame, and truths like the derivative light. Truths do indeed shine without **good** in the other life, but only with a wintry light, which becomes thick darkness in the light of Heaven.

5228². Perception . . . flows in through **good**.

5232. The reason there are two faculties in man which constitute his life, is that there are two things which make life in Heaven, namely, **good** and truth ; **good** relates to the will, and truth to the understanding. (Thus) there are two things which make the spiritual man . . . namely, charity and faith ; for charity is **good**, and faith is truth.

—^e. For he who is contrary to **good** is also contrary to truth . . .

5270². See CONJOIN. 5340². 5365². 5440. 5928.

5278². This ordination (of the thoughts) is effected by the **good** which flows in. Des. 5288.

5280². For all the truths of faith spring from **good**, and flow to **good** ; for they look to **good** as their end.

5292. Because truths are nothing without **goods** ; and truths are not stored up in the interior man . . . except such as are conjoined with **goods**. 5294.

5304. 'The word was **good** in his eyes' (Gen.xli.37) = complacency.

5332. The quality of the marriage of truth with **good**, and of **good** with truth. Sig.

5337². Truth is said to go out or proceed from **good** when truth is the form of **good**, or when truth is **good** in a form which the understanding can apprehend.

5342². For truths give quality to **good**, and **good** gives essence to truths.

5345. Truth is never multiplied except from **good**. Sig. and Ex. 5355, Ex.

5351². **Good** is actually the first-born in the Church . . . Refs. and Ex. 5354^e.

5354. If men knew what charity is, they would also know what **good** is, and from **good** what evil is ; for all that is **good** which comes from genuine charity . . .

5355^e. For the apperception of truth is from **good** ; since the Lord is in **good**, and gives apperception . . .

5365. The need of **good** for truth. Sig. and Ex. (See CONJOIN, here.)

—². **Good** desires truth, and truth **good** . . . When truth is thought of, **good** is presented adjoined to it ; and when **good** is excited, truth is also presented adjoined to it, each with affection . . .

—⁴. What the highest **good** is . . .

5435². Truth is never appropriated to man except

through **good**; but when it is appropriated through **good**, truth becomes **good** . . . for they together constitute as it were one body, of which the soul is **good**; the truths in that **good** being as it were the spiritual fibres which form the body.

[A.] 5461². For the influx of the Divine . . . with the regenerate man, is into **good**, and thence into truth . . .

5470. The Lord continually flows in with **good**, and in the **good** with truth . . . 5471.

5478. See TRUTH.

5489. See KNOW-scire.

— For everything which is of love is called **good**, whether it be **good**, or (not). 5526.

5497^e. If man receives **good**, he is also gifted with truths; for in **good** all truths make their abode.

5526. That thus truths would become **goods**. Sig. and Ex.

5527². He who is in **good** is in the faculty of clearly seeing truths. Ex.

5595^e. The conjunction of the internal with the external is effected through **good**.

5612. That the **good** of the Church will be no more. Sig. and Ex.

5622. The **goods** of life corresponding to these truths. Sig.

5623. The capacities . . . of receiving truths are altogether according to **good**; for the Lord adjoins them to **good**; for when the Lord flows in with **good**, He also flows in with capacity . . . (From experience.) To those in **good** it is a pleasure to perfect **good** by truth; for **good** receives its quality from truths . . .

5651^e. When this takes place, the man receives **good** from the Lord; and when he receives **good**, he is gifted with truths; and when he is gifted with truths, he is perfected in intelligence and wisdom; and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity.

5658. Gravity corresponds to **good**, and extension to truth.

5660. A mind . . . to procure **good** elsewhere. Sig. and Ex.

—^e. To be led by the Lord is freedom; and he is led in **good**, from **good**, to **good**.

5670. Instruction about **good**. Sig.

5703^e. Truths rightly disposed under **good**. Tr. 5704. 5709.

5706. **Goods** applied to everyone from mercy. Sig. 5707.

5773. They who are being regenerated . . . through truth are led to **good**; and afterwards, from **good** are led to truth. When this inversion takes place . . . they are let into temptation. Sig. **Good** is then insinuated, and with **good** a new will . . . 5804, Ex.

5775^e. Truths have no communication with the Divine except through **good**. Sig.

5801. That it is **good** from which, and truth by which. Sig. and Ex.

5804². When a man has come to **good** through truth, he is then 'Israel;' and the truth which he then receives

from **good** . . . is the new truth represented by Benjamin while he was with his father.

5807. When the will wills **good**, this **good** is insinuated into the understanding, and is there formed according to the quality of the **good**; and this form is truth . . .

5816². The truth which makes man the Church is that truth which is from **good**; for when a man is in **good**, he then, from **good**, sees truths and perceives them, and thus believes that they are truths; but never if a man is not in **good**: **good** is like a flame which gives light . . . and causes the man to see, perceive, and believe truths . . . Sig. 5910^e. 6272.

5827. In the first state . . . truth appears manifestly, because it is in the light of the world . . . but not so **good**, for it is in the light of Heaven . . . being within in the spirit . . . although it is continually present, and flows in, and causes the truths to live . . . But when this state is past, **good** manifests itself . . . through love towards the neighbour, and the affection of truth for the sake of life. Sig.

5828². (The destruction with the evil of the **good** which is continually flowing in.) Sig. and Ex.

5830^e. That if this truth should depart . . . **good** itself will perish; for **good** receives its quality from truths; and truths receive their being from **good**. Thus they have life together. Sig.

5832^e. **Good** must have its truths in order to be **good**; and truths must have their **good** in order to be truths; **good** without truths is not **good**; and truths without **good** are not truths; they form together a marriage . . . and therefore if one departs, the other perishes. Sig.

5895². That he who is in **good** is not to turn to doctrine. Sig.

5912. When **good** is in the first place . . . it produces truths continually . . . and makes every truth like a little star . . . (Moreover) it also from truths produces other truths. Sig.

5935. 'To be **good** in the eyes of anyone' = to be a joy to him.

5939. That they should fill every truth with **good**. Sig.

5949. 'The **good** of all the land of Egypt, this is for you' (Gen. xlv. 20) = that they have what is primary in the natural mind.

— If the eye is on **good** as the end, the man is then in the sight of things consequent . . . Ex.

5954². He who has not . . . acquired for himself truths . . . and applied them to life, is not in **good**, however much he may believe himself to be so . . . Sig.

—¹⁰. Who of himself can know but that the **good** of the love of self and of the world is man's only **good** . . .

5978. (With every man there is a celestial Angel who acts into his **goods**, and a spiritual Angel who acts into his truths.)

6000². For when a man is not in **good** . . . if the veriest truths are told him, he does not receive them. Sig.

6005. That truths should become **good**. Sig.
- 6027². The **good** from the Lord flows in . . . through the internal into the external, and it is received in the external in proportion to the **good** there is there; if there is only truth of faith in the external man . . . the influx of **good** from the Lord is not received there; for there is no immediate communication with truth, but mediate through **good**. Sig. 6368². 6585^e.
6028. Such is the arrangement in order of **goods** with the regenerate. Des.
6044. The truths which lead to **good**. Sig. —^e, Ex.
6049. That they have truths productive of **good**. Sig. and Ex.
- 6052^e. Unless the internal and external man are conjoined, all the **good** flowing in from the Lord . . . is either perverted, suffocated, or rejected.
6065. **Goods** . . . are from a twofold origin . . . from the will, and from the understanding. Ex.
- 6077². In **good** there is life, and in truths from **good**, and thus in scientifics from **good** through truths: then **good** is like a soul to truths, and through truths to scientifics . . .
6110. When it is morning with the Angels, **goods** are administered to them; when it is noon, truths . . .
6122. All the truth and **good** which have once been given . . . remain . . .
- 6159². The Angels . . . are **good** in all things . . . (Thus) where **good** universally reigns, it reigns in each and all things; and in like manner evil . . .
6206. All **good** flows in through Heaven from the Lord.
6216. It treats in (Gen. xlviii.) of the Intellectual of the Church (Ephraim) that it is from truth; and of its Voluntary (Manasseh) that it is from **good**. . . That the truth of faith . . . is apparently in the first place, and the **good** of charity . . . in the second. 6217. 6267. 6271.
6273. That **good** is in the prior place . . . and truth in the posterior . . . who cannot see from natural light . . . (for) the **good** with man causes this or that to be true . . . Reflect, can the truth of faith be rooted except in **good**? 6291.
6294. When spiritual **good** is in illumination . . . it perceives that **good** is in the prior place, and truth in the posterior. Sig.
- 6325². The perception and sensation of **good** are then given him.
6344. All power in the Spiritual World is from **good** through truth; without **good**, truth is absolutely nothing; for truth is like a body, and **good** is like the soul of that body. A body without a soul is a corpse, and so is truth without **good**. 8599².
6358. Turning away from **good**, and consequent damnation. Sig.
- 6368². The states of **good** in the **good** are retained (in the other life), and are filled with **good**.
- 6376². They who are in the external of the Church are in truth; but they who are in the internal are in **good** . . .

6379. That the Intellectual or internal Human is nothing but **good**. Sig.
6391. '**Good**' (Gen. xlix. 15) = that they are full of happiness. Ex.
6396. See DAN.
- . The man who is being regenerated . . . is first in truth and not in any **good** of life from truth; then he is in the **good** of life from truth but not yet from **good**; afterwards, when regenerated, he is in the **good** of life from **good**, and then he perceives truth from **good**, and multiplies it with himself. These are the degrees of regeneration.
6399. Reasoning from truth about **good**. Sig.
6400. They who are in truth and not yet in **good** are in fallacies from lowest nature; (because) truth is not in any light, unless **good** is in it; for **good** is like a flame which emits light; and when **good** meets truth, it not only illuminates it, but also introduces it into its own light . . . Therefore, they who are in truth and not yet in **good**, are in shade and darkness . . . All heresies have arisen from those who have been in some truth from the Word, but not in **good** . . .
6402. Those in truth and not yet in **good** . . . look downwards or outwards . . . but those in **good** . . . look upwards or inwards. (The former) belong to the external skin in the Grand Man . . .
6404. See GAD.
6405. They who do works from **good** have the understanding enlightened; for **good** enlightens; for the light of truth from the Lord flows into the Intellectual through **good**, and thus into truth, but not into truth immediately. Ex.
6423. The reason truth is mighty, is that **good** acts through truth; for **good** is of such a character that nothing evil or false can approach it . . . But in order that **good** may be able to fight with the infernal crew with man . . . **good** acts through truth; for thus it can approach.
- 6440^e. For the Church is the Church from **good**.
6507. The **good** of the Church (Israel) left scientifics . . . when it ascended . . . to the **good** of truth. For when the truth of the Spiritual Church becomes **good**, there is a turning . . . and consequent sadness. Sig. 6539. 6541.
6564. The Lord continually flows in through the internal man with **good** and truth; **good** gives life and its heat, which is love; and truth gives enlightenment and its light, which is faith . . .
6567. So long as truth alone predominates . . . the external man does not submit to the internal; but as soon as **good** dominates, the external man submits, and the man becomes a spiritual church.
6572. 'God thought it for **good**' (Gen. i. 20) = that the Divine turns it into **good**.
6574. 'Truth from **good** is greater than the truth from which is **good**; because the former truth, in itself, is **good**, being formed from **good**, thus is **good** in its form. 6584.
- 6587³. The internal of the Church consists in willing **good** from the heart, and in being affected with **good**,

and its external is to act it, and this according to the truth of faith which the man knows from good . . .

[A.] 6628^e. Knowing that everyone receives truth in proportion as he is in good.

6634. In this first chapter (of Exodus) it treats of the established Church, when good acts as principal, and is made fruitful by the multiplication of the truths of faith.

6635. Afterwards it treats of . . . good being by infestation made still more fruitful through truths.

6648. When the Church is being established, the man is in truths, and through them good grows; but when the Church has been established with him, the man is in good, and from good in truths, which then grow continually; little while he lives in the world . . . but immensely in the other life . . .

6655^e. They know that good and truth . . . have a strong hidden force of attracting minds, even those of the evil.

6658^e. The Church is indeed established with man when he acts good from affection; but still it is not fully established until he has fought against evils and falsities, thus until he has undergone temptations . . . Sig.

6666^e. (The infernals) are utterly unable to do good . . . 7541^e.

6677. That they should endeavour to destroy truth but not good. Sig. For when the infernals infest, they are allowed to assault truths, but not goods; the reason is that truths are assailable, but not goods, these being protected by the Lord; and when the infernals attempt to assault goods, they are cast down deep into Hell; for they cannot withstand the presence of good, because in all good the Lord is present. Hence it is that the Angels, because they are in good, have such Power over infernal Spirits, that one of them can master thousands of infernals. It is to be known that in good there is life; for good is of love, and love is the life of man. If evil, which is of the loves of self and of the world, and is apparent good to those who are in these loves, attacks the good which is of heavenly love, the life of the one fights against the life of the other; and as the life from the good of heavenly love is from the Divine, if the life from the love of self and the world comes into collision with it, it begins to be extinguished; for it is suffocated; and so they are tortured like those who are in the death agony . . . It is otherwise with truth; this has not life in itself, but from good, that is, through good from the Lord.

6686. All the life the scientific truths in the Natural have, is from the good which flows in through the Internal: when the good flows in, the Natural is entirely unaware of it; because . . . there are no goods and truths themselves in the Natural, but the representatives of them.

6707. See NEIGHBOUR. 6709. 6711. 6823.

6717. How it is that the truth the origin of which is good, is conjoined with good. Sig. and Ex. The truth which is insinuated into man . . . derives its origin from good. At first good does not manifest itself, because it is in the internal man; but truth manifests itself, be-

cause it is in the external man; and as the internal man acts into the external, and not the reverse, it is good which acts into truth, and makes it its own; for nothing but good acknowledges and receives truth. . . The affection itself of truth is from good. But the truth received at first . . . is not the genuine truth of good, but the truth of doctrine . . . But when he is regenerate, good manifests itself, especially by this, that he loves to live according to the truth . . . Then . . . truth . . . is appropriated to him . . . (and) there is the conjunction of good and truth; (and from this conjunction) truths and goods are continually being born . . .

6720. She saw him, that he was good' (Ex.ii.2)=apperception that it was through Heaven. Ex.

6724. See EVIL.

6740. The insinuation of good. Sig. and Ill. 6745.

6749. Increase from good. Sig.

6822. Good may be insinuated into another by everyone in our country; but not truth, except by those who are teaching ministers . . .

— . Charity is exercised, if, by truth . . . the neighbour is led to good: if there is anything . . . called truth which leads away from good . . . it is not truth.

6856. 'To a Land good and broad' (Ex.iii.8)=to Heaven, where are the good of charity and the truth of faith.

6904^e. The truth they know . . . when it becomes of life, is called good; but it is truth in act.

6916. The good of everyone will be enriched with such things as conduce. Sig. . . For good, that it may be good, must have truths to qualify it. The reason is, that when a person lives according to truths, the truths themselves become goods; and therefore such as the truth is, such does the good become. This good afterwards adopts and adjoins to itself no other truths than according to its own quality . . .

6917. Therefore if the riches of the evil are transferred to the good, they become good.

6959^e. A harder lot awaits those who profane good than those who profane truth . . .

7022. Good adjoined. Sig.

7056. The conjunction of truth proceeding immediately . . . with truth which proceeds mediately, is possible only in good; for good is the very ground: truths are seeds, which grow nowhere except in good as their ground: good, moreover, is the very soul of truth; from it, truth, in order to be truth, must come forth—*existit*, and must live. Ex.

—². The truth which proceeds immediately from the Divine, is called truth, but in itself is good, because it proceeds from the Divine Good; but it is the good to which every truth Divine is united.

7078^e. Thus the Lord looks at man from good; and illuminates him through good.

7102. The vastation of good. Tr. (throughout the no.)

7178. No one can know what good is . . . unless he knows what love towards the neighbour and to God is. . . Neither can anyone know . . . what truth is, from interior acknowledgment, unless he knows what good is, and unless he is in good. 7255.

7197^e. In a word, the life of Christian good is what makes Heaven ; not the life of natural good.

7212^e. The good which is in truth is the Lord Himself ; and the truth in which is good is the life from the Lord by which all live.

7236. According to the genera and species of good in truths. Sig. and Ex. . . For the goods of the Spiritual Church, in their essence, are nothing but truths . . .

—². All in the Heavens are distinguished according to goods ; (thus) no two can be in the same good . . . What makes good so various is truth. Ex. 7833, Rep.

7437³. They who are in good cannot but think from good to truths. For good and truth are conjoined . . .

7564. The goods and truths which are the Lord's ; and those which are not the Lord's. Tr.

7601⁸. That they should not be in two states at once ; namely, in good, and from it regard truth ; and at the same time in truth, and from it regard good. Sig. and Ex.

7623. On good and truth. Gen.art. 7752. N.11.

— . There are two things which proceed from the Lord . . . the one is good, and the other is truth. These two . . . make Heaven. In the Church they are called charity and faith.

7624. Good and truth, when they proceed from the Lord, are perfectly united, so that they are not two, but one . . .

7724. Worshipping the Lord from good. Ex.

7752. Good is what produces ; and truth is that by which it produces.

7755. The first of the Church is good, the second is truth . . .

7759. Good acquires its quality from truth, and truth its essence from good : (thus) the quality of good is according to the truths with which it is conjoined . . . 8768².

7761. The good which is formed through the truths of faith, is the plane into which Heaven can flow . . .

7812^e. The quality of good is known from its opposite.

7836. The impletion of good for innocence. Sig. and Ex.

7840. See INTERNAL CHURCH.

7887². See FALSITY. 7889. 7909. 8051. 8311. 9192⁷. 9258.

7923^e. To regard truth from good is according to order . . . but to regard good from truth is not according to order. Ex.

7950². All spiritual light comes through good from the Lord . . .

7977. Good acquired through truth, interior and exterior. Sig. and Ex.

8206. Good with truth destroys, that is, removes, evil with falsity, because the former is Divine, and has all power . . . 8209².

8214². Therefore they who do good from good . . . receive good from others . . . Hence to every good there is adjoined its reward. Sig.

8237^e. Hence it is that evils can be seen from good,

but not goods from evil ; for good is higher, and evil is lower.

8263^e. The man is then in a state to receive the influx of good from the Lord . . .

8269. See DWELL. 8309².

—^e. The Lord is in every man as in His own Heaven when he is in good there ; for good is the Heaven of man ; and a man by good is with the Angels in Heaven.

8313⁴. Good longs for truth, and receives it willingly . . . 8562³, Ex.

8349. All the delight of truth is from good. Tr.

8364. The Lord keeps man in good. Refs.

8393^e. A man can be kept in good in the other life, in proportion as in this life he has done good from affection. 8472^e.

8395. The third temptation, caused by a deficiency of good. Tr. 8403. 8413, Ex.

8408⁵. That the falsified good of the Church becomes good through truth from the Word. Sig.

8409². What is alive is so called from good . . .

8422. The gathering of the manna every day = the reception of good.

8432^e. The good which flows in from the Lord is not given as much as they want, but as much as they are able to receive ; but evil is allowed as much as they want.

8452. Natural delight through which is good. Sig. and Ex.

8458². Good is there presented in a continuous quantity, thus not as much, or little. Good is also presented as round . . . and, as to colour, as sky-blue, yellow, and red.

8469². Each Society has a general good distinct from the good of other Societies ; and each person in a Society has a particular good distinct from the good of the others in the Society ; from the distinct . . . goods of those who are in a Society, there arises a form, which is called a heavenly form ; the universal Heaven consists of such forms. These conjunctions are called forms relatively to goods, but Societies relatively to persons. 8470², Ex.

8470². See GENERAL.

8480. Good from the Lord has in it what is Divine, thus it is good from the inmost . . . But the good from man is not good, because man from himself is nothing but evil, and therefore the good from him is in its first essence evil, although in the external form it may appear as good . . . —², Ex.

—³. They who trust in the Lord continually receive good from Him ; for whatever happens to them . . . is still good . . .

8485. The reception of good from the Lord continually. Sig.

8496. Preparation for the conjunction of good. Sig.

8505. That good shall no longer be acquired through truth. Sig.

— . Before regeneration, man acts from truth, and

through it **good** is acquired; for at that time truth becomes **good** with him when it becomes of the will and thus of the life: but after regeneration, he acts from **good**, and through it truths are procured. To understand this better:—before regeneration man acts from obedience, but after it from affection: these two states are the inverse of each other; for in the former state truth dominates, but in the latter **good** dominates. . . . When a man is in the latter state . . . he is no longer allowed . . . to do **good** from truth; for then the Lord flows into **good**, and thereby leads him: if he were then . . . to do **good** from truth, he would act from himself; for whoever acts from truth leads himself, but whoever acts from **good** is led by the Lord. Sig.

[A.]8512^e. To live according to order means to be led by the Lord through **good**; but not yet to live according to order, is to be led through truth; and when man is led through truth, the Lord does not appear; and therefore the man then walks in darkness in which he does not see **good**: it is otherwise when a man is led through **good**; he then sees in the light. 8513². 8517. 8521.

8516². Truths do not of themselves enter into **good**; but **good** adopts truths and adjoins them to itself. Ex.

8522. That **good** was delightful. Sig. and Ex.

8530. That truths are vessels recipient of **good**. Ex.

8533. **Good** as to quantity and as to quality. Ex. 8540.

8539². Man is out of Heaven so long as he acts from truth and not from **good**; but comes into Heaven when he acts from **good**. Rep. 8559.

8603^e. All things of life relate to truth, and their perfection relates to **good**.

8604³. Divine truth . . . flows into the **good** with a man When, therefore, a man is in **good**, and from **good** in truth, he is drawn to Himself by the Lord

8648. (The first state in which they act from truth, and the second in which they act from **good**. Ex.) 8658². 8685². 8690². 8701. 8754. 8771^e. 8772. 8805². 8806². 8888. 9184². 10060. 10076². 10184⁴.

8691. **Good** acts, and truth reacts.

8694². They who are in **good** and long for truth are thus taught from the Word; but they who are not in **good** cannot be taught from the Word . . . Ex. and Des.

8702. When **good** and truth are conjoined there is accordance in each and all things, namely, of **good** with truth and of truth with **good**: the reason is, that **good** is of truth and truth of **good**, and thus these two are one; for that which **good** wills, truth confirms; and that which truth perceives to be truth, **good** wills, and both together do. Ex.

8721. If truth inflowed only immediately from the Divine, and not mediately through Heaven, the man of this Church could be led only through truth, and not through **good** . . . and unless he were led through **good** he could not be in Heaven, thus the Lord could not have His abode with him; for the abode of the Lord with man is in the **good** with him, but not in the truth except through the **good**.

8722. That those of the Spiritual Church shall be in

good, and shall therefore be led from **good**. Sig. . . For those of the Spiritual Church are led through truth to **good**; and when they are led to **good**, they 'come to their own place in peace' . . . So long as a man is in truth, and not yet in **good**, he is in disturbance; but when he is in **good**, he is in calm, thus in peace: the reason is that evil Spirits cannot attack **good**, but flee away at the first apperception of it; but they can attack truth. (See PEACE, here.)

8725. The choice of truths with which **good** could be conjoined. Sig. and Ex.

8728^e. The things which come from the Angels themselves . . . in themselves are not **goods**, but still they serve to introduce the **goods** and truths which are from the Lord.

8744. (The unregenerate external man) places all **good** in pleasure, gain, pride

8745. But when the external man is regenerate, the internal man places all **good** in thinking well of the neighbour and in willing well to him; and the external man places it in speaking well of him and in doing well to him

8753. (Arrival at) a state of **good** in which the truths of faith were to be implanted. Sig. and Ex. 8754, Ex. 8793. 8805.

8767. Life in **good**, and consequent conjunction. Sig.

8771². They who are in **good** from truth look through truths upwards to the Lord; but they who are in **good** and thence in truth are in the Lord, and from Him look at truths

8772. He who knows the formation of **good** from truths knows the veriest arcana of Heaven . . . All Christian **good** or spiritual **good** has in it truths of faith, for the quality of this **good** is from the truths of faith; the **good** which is not from the truths of faith has its own quality; it is not Christian **good**, but natural **good**, which does not give eternal life. Ex.

—³. When these truths are conjoined with **good** . . . the man no longer looks from truths at what is to be believed and done, but from **good**, because he is imbued with truths, and has them in himself; nor does he care for truths from any other source besides what he can see from his own **good**, and he continually sees more . . . The truths which are produced from (this marriage of **good** and truth) have **good** in them, because they are born from it; these enter **good** successively, and enlarge it, and perfect it, and this to eternity.

8794. Extension into Heaven no further than to the spiritual spheres of **good**. Sig. and Ex. 8795.

8809². Those of the Spiritual Church . . . are not in any Conjugal until truth with them has been implanted in **good**

8812. A state when in **good**. Sig. and Ex.

8816². The reception (of the Divine) is according to the **good** with everyone.

8834². For the Lord inflows through **good** into truth, and thus gives life to man 8868².

8880^e. Therefore when evil is removed, **good** is received

8882. To turn **good** into falsity ; that is, to live holily and not to believe. Sig.

8889. See SABBATH.

8908. That **good** is not to be called evil, nor truth falsity. Sig. and Ex.

8935. A representative of worship in general from **good**. Sig. and Ex.

8945². It is not granted to anyone . . . to be elevated any higher into Heaven than to the degree of **good** in which he is. Ex.

8961. In temptations . . . the evil . . . is in the external man, and the **good** in the internal . . .

8974. Those within the Church who are in truths of doctrine and not in **good** according to them. Sig. and Ex. (In the Spiritual Church there are two kinds of men, and this is one of them. Ex. —².) 8987, Ex. 8990.

8977². Delight is instead of **good** in the man of the external Church. Ex.

8979. For in the spiritual sense nothing is called **good** except what is of love to the Lord and of love towards the neighbour.

8981. **Good** from the Spiritual adjoined to truth when in combat. Sig. and Ex.

8983². The truth represented by 'the servant' is in the external man, and the **good** represented by 'the woman' is in the internal man ; and the **good** of the internal man cannot be conjoined with the truth of the external man, unless the conjunction has previously been effected in the internal man. Refs.

8988. For truths are called **goods** when they become of the will.

8988³. A man or Angel . . . is a Heaven . . . in proportion as from truths he is in **good** ; and afterwards in proportion as he is in truths from **good** . . . The Angels appear . . . entirely according to the truths which with them are in **good** ; in beauty and resplendence according to the quality of the **good** from the truths . . .

8990³. For **good** reigns in Heaven, and not truth without **good** ; neither is truth truth . . . except with those who are in **good**.

8991². They who act **good** from the obedience of faith and not from the affection of charity . . . in the other life can never be brought to a state of **good** ; that is, so as to act from **good** . . .

9007. **Good** united to truth makes the spiritual life ; and therefore when truth is taken away, **good** falls, and thus the spiritual life.

9043². When **good** is in the Natural, the man is new ; his life is then from **good**, and his form from truths from **good** . . .

9049. Whoever there does **good** to another from the heart, receives the like **good**. Ex.

9055². For where there is truth there is **good**, and where there is **good** there is truth ; for truth without **good** is not truth, and **good** without truth is not **good** ; for **good** is the *esse* of truth, and truth is the *existere* of **good**.

9079². When those meet who had never seen each

other, if they are in like **good**, it is as if they had seen each other from infancy . . .

9094². For there is a general affection under which all the truths with man are consociated ; this general affection is **good**.

9096². The Lord implants affections in favour of **good** . . . hence man has freedom in doing **good** . . .

9103. See CHARITY.

—². Interior **good** can be restored to the full, but not exterior **good**. Sig. and Ex.

9119. See CONSCIENCE.

9127. He who does violence to truth, does violence also to **good** ; because truth is so conjoined with **good**, that the one is of the other.

9128². For from **good** evil can be seen, and from truth falsity ; but not conversely.

9133². For upon the general **good**, particular **goods** and truths depend. Refs.

9135². In the external man **good** proceeds to truth, and in the internal, from truth to **good** . . .

9154. **Good** is called 'a lord,' because truths and scientifics belong to **good** as to their lord ; and **good** is also called 'a house,' because truths and scientifics are in **good** as in their house. 9167.

—². The case herein, that scrutiny shall be made from **good**, with regard to the truths and scientifics taken away from the memory, is this. The **good** with a man is what receives in itself all truths ; for **good** has its quality from truths, and truths live in proportion as they have **good** in them and also around them. Ex. —³.

9174. See TRUTH. 9176.

9179. If for the sake of the **good** of gain. Sig. 9180, Ex.

9182. **Good** not conjoined with truth. Sig. and Ex.

9185². From interior **good** as a father and from interior truth as a mother are conceived and born exterior truths and **goods**, which are called 'sons and daughters.'

9193². Those in the Church who do not acknowledge the Lord, cannot be in **good**, thus neither in truth.

9199. Those who are in truth, and not yet in **good**, and who long for **good**. Sig. and Ex. 9200.

9200². With those who are in the Church, **good** and truth are to be conjoined according to order, thus reciprocally ; truth with **good**, and **good** with truth. Tr.

9206. That **goods** with them will perish. Sig. and Ex.

9206². They who are in **good**, and do not long for truth, are not in **good**. The reason is that **good** becomes **good** through truths ; for **good** receives its quality from truths. **Good** conjoined with truths is what is meant by spiritual **good** ; and therefore when truth perishes with a man, **good** perishes too ; and, conversely, when **good** perishes, truth perishes too ; because the conjunction is dragged asunder . . . 9213³. Refs. **Good**, therefore, is Known from the fact that it longs for truth, and is affected with truth for the sake of **good** use, thus for the sake of life. Ex.

9207. The truths which are conjoined with **good** have

always within them the longing to do **good** ; and, at the same time, to be thereby more closely conjoined with **good** . . . Therefore, they who believe that they are in truths, and do not long to do **good**, are not in truths, that is, in the faith of them . . . Sig. (See **SALT**, here.)

[A.] 9210³. To do truth for the sake of truth is to do **good**; for truth becomes **good** when . . . it enters the will, and from the will goes forth into act. 9224.

9227. The beginning of the following state, when he lives from **good**, that these things are then with the Lord. Sig. and Ex.

—². The **good** which flows in from the Lord by an internal way inflows into the will . . . The **good**, at the boundary line there, meets the truths which have entered by the external way, and, through conjunction, causes the truths to become **good** ; and in proportion as this is effected, the order is inverted ; that is, in the same proportion the man is not led by truths, but by **good** ; consequently, in the same proportion he is led by the Lord . . .

9229. The state of life then from **good**. Sig. and Ex.

9231². See **DOG**.

9255. **Good** not genuine, and truth not genuine, with those who are outside the Church. Sig. and Ex.

9257. The falsity which does not agree with the **good** of the Church, from which they will perish. Sig. and Ex. 9258, Ex. 9259, Ex.

9258². The case with the **good** which lies inwardly concealed in genuine truths, or in truths not genuine. Ex. . . The prolific germ in plants corresponds in man to **good** . . .

—³. After the **good** has been formed, it produces such truths as agree with **good** ; and although they may not be genuine truths, they are accepted as if they were genuine, because they savour of **good** . . . For **good** proliferates and produces itself through truths ; and in the production it is continually in the endeavour to bring forth a new **good**, wherein there is a like prolific germ . . .

—⁶. (Thus) all **good**, which is to bear any fruit, must be from the Lord ; and unless it is from Him, it is not **good**.

9262. Aversion to the destruction of interior or exterior **good**. Sig. and Ex.

9274. The second state, when the man of the Church is in **good**. Sig. and Ex.

9277⁴. That the people . . . did not want celestial **good** or spiritual **good** to reign over them, but spurious **good**. Sig.

9279. The state of **good** when he is in internal things, and the tranquillity of peace then. Sig. and Ex.

9289. The appropriation of **good** purified from falsities. Sig.

9293. The reception of **good** from mercy. Sig. and Ex.

9294. Thanksgiving for the implantation of truth in **good**. Sig. and Ex. 9295, Ex.

9296. Worship from a grateful mind on account of the implantation of **good** thence. Sig. and Ex.

9297². When a man is regenerate, the Lord is present

not only in the **good** with him, but also in the truths which are from **good** ; for truths then have life from **good**, and are **good** in form, by which the quality of **good** can be apperceived. Ex.

9299. The **good** of worship not from proprium but always new from the Lord. Sig.

9300². With the regenerate (**good** and truth) flow into each other scarcely otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart ; and afterwards as it flows from the left of the heart into the arteries, and from these through the veins back again into the heart . . .

9325. That **goods** and truths shall proceed in their order in a continual progression. Sig. and Ex.

—⁷. See **BAREN**.

9337. That the removal from evils and falsities is effected according to the increase of **good**. Sig. and Ex.

— (Thus) the chief thing with man is **good**.

9338². The Lord calls those 'His brethren' who are in **good**, thus also who do **good** ; because **good** is the Lord with man.

9345. That evils shall not be together with the **goods** of the Church. Sig.

9346. Lest evils turn away **goods** from the Lord. Sig. and Ex.

9378². **Good** is received . . . only in proportion as evils are removed.

9393. Truth then becomes of man's life, and is called **good**.

9404. All who are in **good** from truths. Sig. and Ex.

—². When the **good** which is from truths is mentioned, the Spiritual Church is meant . . . (One) might believe that all the **good** of the Church is from truths, because **good** cannot be implanted except through truths ; nay, man cannot know what **good** is except through truths ; but still the **good** which comes through truths is the **good** of the Spiritual Church, and regarded in itself is truth, which is called **good** when it becomes of will and act . . . But the **good** which does not come forth—*existit*—through truths, but through the **goods** of mutual love, is the **good** of the Celestial Church ; and regarded in itself is not truth but **good**, because it is the **good** of love to the Lord. The Jewish Church represented this **good** ; but the Israelitish Church the former **good** . . . On the difference between these **goods**. Refs. 9685.

9431. On the two states with the man who is being regenerated, which are called the state of truth and the state of **good**. Refs.

9432. When truth has been conjoined with **good**. Sig.

9447⁶. The infernal loves . . . turn the influx of **good** into evil, and that of truth into falsity.

9473³. So with the **good** of love ; unless there is an internal **good** in it, it is not **good** ; the internal **good** in the **good** of faith is the **good** of charity, which is spiritual **good** ; the internal **good** in the **good** of charity is the **good** of mutual love, which is external celestial **good** ; the internal **good** in the **good** of mutual love is the **good** of love to the Lord, which also is the **good** of innocence, this **good** is internal celestial **good** ; and the internal

good in the good of love to the Lord . . . is the Divine Good itself proceeding from the Lord's Divine Human, thus it is the Lord Himself ; this good must be in all good, in order that it may be good ; and therefore there is no good unless its internal is from this ; (otherwise) it is not good but evil, because it is from man . . . 9683. 9912².

9487. All as to good, Sig. and Ex.

9495. The marriage of truth with good, and of good with truth. Sig. and Ex.

9514. As to the elevation of good through the truths of faith. . . Good without truth is not good, and truth without good is not truth ; for good without truth has no quality, and truth without good has no being ; for truth is the very form of good . . . and good is the very being of which the manifesting—*existere*—is truth. Ex.

9529. All as to conjunction with good. Sig. and Ex.

9550. If good is withdrawn, truth is instantaneously extinguished ; for good is the soul of truth. Ex. 9568. —³. —⁴.

9604. A constant communication of truth with good, and of good with truth. Sig. and Ex.

9637. Every good has its own truth, and every truth its own good ; good without truth does not appear, and truth without good does not come forth—*existit* ; for truth is the form of good, and good is the being of truth. Ex.

9643. Good has power and thus support through truth . . . The reason is that truth is the form of good . . . Hence it is that good has faculty, but it is not determined except through truth. Sig.

9682². For the Lord is in good, because all good is from Him . . . (Thus) the Lord is present where the good which is from Him is received.

9685. Good in obscurity. Sig. and Ex.

9721. That the power shall be from good. Sig.

9728. The sphere of good through which there is conjunction. Sig.

9732. The power of holding together in a state of good. Sig.

9736. The power of good from which is truth, and of truth from good. Sig. and Ex.

9741². The good with a man makes his Heaven. . . There are three goods which follow in order ; the good of faith, the good of charity towards the neighbour, and the good of love to the Lord. (These three goods make the three Heavens respectively.) 9812, Ex. 9832, Ex. 10270².

—³. In the internal of the Celestial Kingdom are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love ; but in the internal of the Spiritual Kingdom are they who are in the good of charity towards the neighbour, and in its external are they who are in the good of faith. Rep.

9768. Every good which supports Heaven. Sig.

9780². As the Word is the doctrine of good, in order to understand the Word, it is necessary to know what good is ; and no one knows what good is unless he lives

in good according to the Word ; for when he lives in good according to the Word, the Lord insinuates good into his life ; and thus the man apperceives it, and feels it, and therefore apprehends the quality of it ; otherwise it does not appear . . .

9822². Good reigns in the Celestial Kingdom, and truth in the Spiritual Kingdom.

9846². For truths are created to the whole likeness of good . . .

9863. Truths themselves in their order from one good. Sig. and Ex. 9864.

9974. They who believe that they merit Heaven by the goods they do, do goods from themselves . . .

9975. None of the goods which men do from themselves are goods, because they are done for the sake of self . . . But all the goods which men do from the Lord are goods, because they are done for the sake of the Lord and the neighbour . . . 9980. 9981.

9982. To believe they are rewarded if they do good is not hurtful with those who are in innocence . . .

9983. To do good, which is good, must be from the love of good . . . 9984.

9995³. Moreover, all the good with man is formed through truth ; for good flows in through an internal way . . . and truth enters by an external way, and they enter into marriage in the internal man. . . With (the spiritual) the marriage takes place in the intellectual part, but in (the celestial) in the voluntary part. Ex.

10021². That without innocence good is not good. Refs.

10022. The reception of truth from Heaven, and the conjunction of it with good. Sig. and Ex.

10029. Good accommodated . . . to the external man. Sig. and Ex.

— . For truth must be accommodated to its own good, and good to its own truth . . .

—². The truth in the Natural is what is scientific, and the good there is the delight thereof ; both are perceptible to man . . . But truth in the internal man is truth implanted in his intellectual part, and does not appear as what is scientific ; neither is the good there perceptible, because it is implanted in his voluntary part ; both in the interior life of the man . . .

10075. Inmost good. Sig. and Ex.

10109². (Thus) good cannot possibly be appropriated to man so long as he is in evil. By the appropriation of good is meant the implantation of good in the will . . .

10110⁴. That good is that which is first of all appropriated to man by the Lord, is evident from . . . the good of (infancy) . . . This good inflows from the Lord with them, and serves . . . as the first of the Lord's life with man, and thus as a plane for the reception of truths . . . When good is mentioned, there is meant charity towards the neighbour, and love to the Lord ; for everything which is of love and charity is good.

— . That good is in the first place, and truth in the second, with those who are being regenerated, although it appears otherwise. Refs.

[A.] 10112. No appropriation of **good** with those who do not acknowledge the Lord. Sig. and Ex.

10124. The faculty of receiving **good** from the Lord. Sig. and Ex.

— See CELESTIAL KINGDOM.

10128. Therefore in proportion as man receives **good**, and with **good** truth from the Lord . . . he receives the Lord . . .

10153². The Lord inflows and is present with man in his **good**, which he receives from the Lord; for **good** makes the man himself; for everyone is such as is his **good**: by **good** is meant love; for everything which is loved is called **good** . . .

—⁴. The Lord is not present in truth without **good**; but where **good** is, there He is present in truth through **good**; and so far in truth as it leads to **good**, and proceeds from **good**; for truth without **good** cannot be said to be within man . . .

10177¹³. The **good** of love is not possible, unless there is also at the same time the truth of faith; for **good** produces truth, and in truth procures to itself its quality, and forms itself. Rep.

10179. The east and the west = **good** from one boundary to the other.

10184². 'The roof' = . . . **good**; for **good** is everywhere inmost; and truth proceeds from it, as light does from flame.

10194. For there is no truth with man unless he is in **good**; the truth with a man which is without **good** is an external without an internal. Ex.

10201³. For the Lord enters through the **good** . . . with a man; and leads into truths corresponding to the **good** . . .

10202⁹. In the Heavens . . . truth is in its light as **good** is in its heat; that is, in its love.

10219³. So long as a man believes that he does all things of himself . . . so long **goods** do not affect him . . . But as soon as he acknowledges and believes that **goods** flow in from the Lord . . . **goods** affect him . . . Moreover, in proportion as **goods** affect him, evils are removed . . .

10236⁷. Sensuous **good**. Sig. and Def.

10258. All perfection is from **good**; that is, through **good** from the Lord.

10291³. The reason every **good** has its own truths, is that **good** is formed through truths; and also manifests itself through truths. Ex.

10300. The longing of truth for **good**. Tr. (See SALT, here.)

10334. There are many genera and species of **goods**. Enum. . . **Good** must be in all truth in order that it may be truth; moreover, the **good** with man is formed through truths; and hence **good** is varied and becomes manifold, so . . . that no (person) is in the same **good** as another. The Universal Heaven consists in variety as to **good** . . . but these various **goods** are so ordained by the Lord that together they constitute one general **good**. . . The Divine **Good** is one, because it is infinite; but it is varied with Angels, Spirits, and men, both as to quality and quantity, from its reception in truths; for

truths qualify **good**; that is, give to **good** its quality; and truths are manifold.

10336. All who will and do **good** and truth for the sake of **good** and truth. Sig. and Ex.

10355³. For all Divine influx from Heaven takes place into the **good** with man, and through the **good** into truths. H.26(11), Refs. 297.

10367. See SABBATH.

— The reason a man enters Heaven . . . when he is in **good**, is because the Lord flows into the **good** with man, and through the **good** into his truths; for the influx takes place in the internal man . . . and therefore unless the man is in **good**, his internal man is not opened . . . however he may be in truths as to doctrine . . .

—². That man is wholly such as he is as to **good**, and not as to truth without **good**. Shown.

—⁴. Hence it is that the Knowledges of truth and **good** must precede . . . to the end that they may be received by his will, and become **good**; for truths become **good** when a man wills them, and from will does them: hence it is evident how the **good** with man is formed; and that unless a man is in **good**, he is not . . . regenerated. When, therefore, a man is in **good** as to the will, he is in the truths of that **good** as to the understanding . . . and this is what is called the conjunction of truth and **good** . . .

10555. Truth mutually conjoins itself with **good**; because it has its being from **good**, and **good** has its quality in truth. In Heaven there is no truth which is not conjoined with **good**; because truth is not anything without **good**, neither is **good** without truth; for truth without **good** is like *existere* without *esse*; and **good** without truth is like *esse* without *existere*: or truth without **good** is like a body without life; and **good** without truth is like life without a body; and therefore unless they are conjoined they are not anything . . .

10575. 'All the **good** of Jehovah' (Ex.xxxiii.19) = everything Divine of Heaven and the Church.

10619. 'Great in **goodness** and Truth' (Ex.xxxiv.6) = that He is **good** itself and truth itself. 10620.

10661. All the **good** which man has from the Lord is given him through truth. Ex.

10723. In the Heavens there is a communion of all **goods**. Enum.

10729². The agent is **good**, and the reagent is truth; but truth never reacts from itself, but from **good**; hence in proportion as truth receives **good** it reacts; and in proportion as it reacts it is conjoined with it . . .

10746. Then all things which favour (these evil loves) they call **goods**; and the things which confirm them they call truths.

10808². See EVIL.

H. 46 (a). That all the proximities, relationships . . . in Heaven are from **good**, and according to its agreements and differences. Refs.

107. All **good** is **good** according to use . . .

153. No one receives truths unless he is in **good**; because it is **good** which receives truths, and never evil.

205 (p). That **good** acknowledges its own truth, and truth its own **good**. Refs.

278. To love **good** is to love the Lord ; and to love truth is to love the neighbour.

281². Truth cannot be conjoined with **good** and **good** with truth, except by the medium of innocence . . .

285. Innocence is that from which is all the **good** of Heaven ; and peace is that from which is all the delight of the **good** ; all **good** has its own delight ; both **good** and delight are of love ; for that which is loved is called **good**, and is perceived as delight.

288². For **good** is felt through its delight ; and delight is Known from its **good**.

370. For that which a man wills is **good** to him ; and that which he understands is truth to him. N.108.

371. The only receptacle of **good** is truth . . .

372. The **good** and truth conjoined with an Angel or man are not two things but one . . . Sig.

375^e. No two things love each other more than truth and **good** . . .

378. There is no conjugal love between two of diverse religion, because the truth of the one does not agree with the **good** of the other.

387. The **goods** with all in the Heavens are **goods** in act, which are uses . . .

406². All **goods** increase immensely in the other life.

506. All who have lived in **good** . . . who are they who have acknowledged the Divine, and have loved Divine truths, especially who have applied them to life, appear to themselves, when let into the state of their interiors, like those who have awaked from sleep . . .

541. Every **good** has its opposite evil, and every truth its opposite falsity . . .

558². Man is let into his proprium . . . whenever he regards himself in the **goods** which he does ; for he looks from **goods** to himself, and not from himself to **goods** ; and therefore in the **goods** he presents the image of himself and not any image of the Divine. From experience.

589. See EQUILIBRIUM. 590.

598. Evils cannot be removed . . . unless man is in both **good** and evil ; for from **good** he can see evils, but not **goods** from evil : the spiritual **goods** which man is able to think, he learns from infancy from the reading of the Word and from preaching ; and the moral and civil **goods** from his life in the world.

N. 11. On **good** and truth. Gen.art. T.398.

— . All things in the universe which are according to Divine order, relate to **good** and truth . . . The reason is that both . . . **good** and truth proceed from the Lord . . .

12. (Thus) nothing is more necessary for man than to know what **good** and what truth are ; and how the one regards the other, and how the one is conjoined with the other . . . This is why the beginning (of this Work) is made from **good** and truth.

13. It is according to Divine order that **good** and truth should be conjoined . . . thus that they should be one and not two . . .

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14. All the intelligence and wisdom the Angels have is from this marriage, and not any from **good** separated from truth, nor from truth separated from **good**. It is the same with the men of the Church. Life 32².

15. (Thus) **good** loves truth, and truth loves **good**, and the one longs to be conjoined with the other. Life 33-

16. **Goods** are manifold : in general there are spiritual **good** and natural **good**, and both conjoined in genuine moral **good**. . . It is the same with truths, because truths . . . are forms of **good**.

18. If **good** is adjoined to the falsity of evil, it becomes **good** no longer, but evil, because it is adulterated. But the falsity not of evil can be conjoined with **good**.

19. No one in evil and the derivative falsity from confirmation and life, is able to know what **good** and truth are ; because he believes his evil to be **good**, and his derivative falsity truth : but everyone who is in **good** and the derivative truth is able to know what evil and falsity are. Ex.

22. On those who are in truths, and not in **good** ; thus on truths without **good**. Refs. to passages.

23. On those who are in truths, and through them look and tend to **good** ; thus on truths through which is **good**. Refs. to passages.

24. On those who from **goods** are in truths ; thus on truths from **good**. Refs. to passages.

25. That all **good** and truth is from the Lord. Refs. to passages.

26. On various **goods** and truths. Refs. to passages.

27. That wisdom is from **good** through truths. Refs. to passages.

58^e. The delight of love is that which to man is **good** . . .

59. There are two loves from which all **goods** and truths come forth—*existent*—as from their very fountains . . .

J. 56. For such as the truths are such does the **good** become.

C. J. 42^e. They preach intrinsic **good**, and separate it from extrinsic **good** . . .

S. 80^e. For some words are predicated of **good**, and some of truth, and some include both.

81. For in every Divine work there is **good** conjoined with truth, and truth conjoined with **good**.

90^e. Truth admits of what is harsh (in sound), but not **good**.

100. Every man is his own love, and thence his own **good** and his own truth . . . For all the **good** and truth proceeding from the Lord in its form is a man . . .

Life 10^e. This gold is comparable to Pharisaic **good**.

12. There are civil **good**, moral **good**, and spiritual **good**. Def.

13. The man who has spiritual **good** is a moral man and also a civil man ; but the man who has not spiritual **good** appears to be a moral and a civil man, but is not. . . . Spiritual **good** has the essence of **good** in it, and, from this, moral and civil **good**. . . Inquire whence **good**

K

is good, and you will see that it is from its *esse*, and that that is good which has the *esse* of good in it; consequently, that that is good which is from Good itself . . . and consequently, that good not from God . . . is not good.

[Life] 19^o. So long as a man is in the world, he is in the middle between evil and good, and is kept in freedom to turn himself either to the one or to the other; if he turns himself to evil, he turns himself away from good; but if he turns himself to good, he turns himself away from evil.

28. That no one can be in good and at the same time in evil. Ill.

37. As good is not good unless it is conjoined with truth . . . consequently good does not come forth—*existit*—before; and yet it continually wants to come forth; and therefore in order that it may come forth, it longs for and procures for itself truths; from these is its nourishment and its formation. This is the reason why in proportion as anyone is in good, he loves truths; and therefore in proportion as anyone shuns evils as sins; for in the same proportion he is in good.

39. That good loves truth. Shown by comparisons. 40.

43. See WILL.

52. (Thus) there is not a grain more of truth with a man than there is of good . . .

70. As evil and good are two opposites . . . it follows that if a man shuns evil as sin, he comes into the good opposite to the evil . . . 95.

108^e. Therefore the goods these do are not goods, because they are from themselves. Ex.

F. 14. Good is nothing else than use . . . 20.

31². When man is in this (second) state . . . good daily multiplies truths, and makes them fruitful . . .

W. 127^o. All right parts relate to the good from which is truth, and all left parts to the truth from which is good . . . 384^o. 409².

221². Every man is his own good and his own truth . . .

253². All truths are of spiritual light, and all goods of spiritual heat; and good through truths opens the spiritual degree; for good through truths operates use; and uses are goods of love, which derive their essence from the conjunction of good and truth.

—^e. The end is charity or good; the cause is faith or truth; and the effects are good works or uses . . .

406^e. All the power of good is through truth; and therefore good acts in truth and through it.

409^o. Because good regards truth in order that it may come forth—*existat*; and truth regards good in order that it may be—*sit*.

410⁵. It is the same with the marriage of good and truth; for good is of love, and truth is of understanding. Good acts all things, and receives truth into its house, and conjoins itself with it so far as it agrees. Good can also admit truths which do not agree, but this it does from the affection of knowing, etc. . . Reciprocal conjunction, or that of truth with good, there is absolutely

none; that it is conjoined reciprocally is from the life of good. Hence it is that every man, Spirit, and Angel is regarded by the Lord according to his love or good, and no one according to his understanding or truth separated from his love or good . . .

411. The love calls all those things its goods which favour it; and all those things its truths which as means lead to the goods . . .

P. 7. In every created thing there is . . . the marriage of good and truth.

10. That the good of love is not good any more than it is united to the truth of wisdom; and that the truth of wisdom is not truth any more than it is united to the good of love. Gen.art.

13. Therefore both taken together are called love or good . . .

14. That the good of love not united to the truth of wisdom is not good in itself, but apparent good; and that the truth of wisdom not united to the good of love is not truth in itself, but apparent truth. Gen.art.

15. The reason good can be separated from truth, and truth from good, and when separated, still appear as good and truth. Ex.

16. That the Lord does not suffer anything to be divided; and therefore it must either be in good and at the same time in truth, or in evil and at the same time in falsity. Gen.art.

17. In the world a man can scarcely come into either conjunction . . . of good and truth, or of evil and falsity. Ex. 18.

19. That what is in good and at the same time in truth, is something; but what is in evil and at the same time in falsity is not anything. Gen.art.

21. See EVIL. 24. —^e. 85. 86. 93. 177². 195³. 227². —³. —⁴. 233. —². —³. —⁴. —⁵. —⁹. —¹⁰. —¹¹. 277. 278. 278a³. 283. 284. 288. 296. —⁷. 298³. 308. 319. 324³. 327. R.78. 79. 97³. 672. 875¹¹. 948.

24. The quality of good is known only by its relation to what is less good, and by the opposition of evil. Ex.

28². The Lord conjoins Himself with the Angels through good; and they conjoin themselves with Him through truth . . .

33³. They all derive from the good in which the man is that they are truth.

78³. All the good which a man acts from freedom according to reason is appropriated to him as his own . . . 79².

79⁴. These goods are no otherwise appropriated to man, than that they are constantly of the Lord with him . . .

87. That man . . . can be so far regenerated . . . as he can be led to acknowledge that all truth and good . . . are from the Lord . . . Gen.art.

92³. The reciprocal in man is, that the good he wills and does . . . and the truth . . . he thinks and speaks . . . appear as if from him . . .

93. They who believe good to be from the Lord turn the face to Him, and receive the delight . . . of good;

but they who believe good to be from themselves regard themselves . . . and . . . perceive only the delight from their own good, which is . . . the delight of evil . . .

157^b. That (this) is good itself and truth itself, to which all things have relation. Ex.

195². Good is that which is the delight of anyone's affection, and truth is that which is the pleasantness of his thought from affection . . .

—^c. Goods and truths are indeed the changes and variations of the state of the forms of the mind . . .

279³. Good is the delight of the affection of acting and thinking according to Divine order . . . and there are myriads of affections which enter into and compose each good . . .

287. See INFLUX.

298⁵. The will . . . in itself then turns the truth into good . . .

312. That from his own prudence man persuades himself . . . that all good and truth are from and in himself; in like manner all evil and falsity. Gen.art.

— . What are truth and good in the eyesight? Is not that truth there which is called beauty, and that good which is called delight? . . . What are truth and good in the hearing? Is not that truth there which is called harmony, and that good which is called pleasantness? . . . From this it is evident what natural truth and good are. (Then) is spiritual truth anything but the beauty and harmony in spiritual things . . . and is spiritual good anything but the delight and pleasantness from their beauty and harmony when perceived? (The parallel continued.)

318⁹. See FALSITY OF EVIL.

320. That if man believed . . . that all good and truth are from the Lord . . . he would not appropriate good to himself, and make it meritorious. Gen.art.

321⁴. That to believe and think, as is the truth, that all good and truth are from the Lord . . . appears impossible; when yet it is truly human and thence angelic. Ex. —⁶. —⁷.

—⁸. That the Divine Providence does not appropriate evil . . . or good to anyone, but man's own prudence appropriates both. Ex.

322². The goods done by civil and moral men are not goods in themselves; for the man and the world are in them. The goods which are done by spiritual civil and moral men are goods in themselves; because the Lord and Heaven are in them.

324⁶. All love desires the good of another . . . And what is good but delight? . . . All good is called good from its delight or blessedness. That which is given and possessed is indeed called good, but unless it is delight it is barren good which in itself is not good.

—¹¹. Thus the Lord has endued every man with the faculty of willing good and the faculty of understanding truth.

326⁶. That everyone acknowledges God and is conjoined with Him according to the good of his life. Ex.

335^e. The means by which the Divine Providence operates . . . to perfect man as to the understanding . . . are called by the general term truths. The means

by which man is . . . perfected as to the will are of equal number; and are called by the general term goods. From the latter man has love; and from the former wisdom. The conjunction of them makes the man . . .

R. 8³. To receive good for the sake of good. Sig.

17⁴. When truth becomes of the life it is then good. Ex. and Sig.

90. For good is within truths; for good is the *esse* of life, and truth is the *existere* of life thence.

95. That they are in falsities, and therefore not in goods. Sig.

97². As it treats of those who are in good as to life, but in falsities as to doctrine; and they do not know but that they are in good . . . something shall be said about this. All the good of worship is formed through truths, and all truth is formed from good; and therefore good without truth is not good, and truth without good is not truth . . . If, therefore, there are falsities with a man instead of truths, he does the good of falsity, which is not good; for it is either pharisaic good, meritorious good, or connate natural good. Examps.

—³. For good derives its quality from truths; and truths derive their *esse* from good.

121. For all good loves truth, and conjoins with itself such truth as agrees with itself, especially the good of celestial love; this unites truths with it so completely that they make absolutely one: hence it is that they see truths from good alone. Sig. and Ex.

122. That they will thus have a quality of good which they had not before. Sig. and Ex.

— . All the quality of good is from the truths united to it; for good without truths is like bread and food without wine and water, which do not nourish; and also like fruit in which there is no juice . . . Sig. . . 'Salt,' here, is the longing for truth.

128. Because truth serves good, and good ministers to truth.

130^e. For good loves truth, as food does drink; for it wants to be nourished, and it is nourished through truths: hence it is that those who are in charity have continual increasings of truth. Sig.

164. But still good without its truths is not good, except meritorious or hypocritical good; and evils and falsities take it away like a thief . . .

244². 'To satisfy the mouth with good' (Ps.ciii.5) = through Knowledges to give understanding.

249. That the Word ascribes all truth and all good and all worship to the Lord who will judge. Sig. and Ex.

287. All who are in truths and in goods. Sig. and Ex.

305. The understanding of the Word destroyed as to good. Sig. and Ex. E.364.

313. The (slight) estimation of good and truth with them. Sig. and Ex.

320. The understanding of the Word destroyed both as to good and as to truth. Sig. and Ex.

322. The destruction of all the good of the Church. Sig. and Ex.

[R.] 380. That the Lord constantly implants good in their truths. Sig. and Ex.

—². The influx of the Lord with truths with Angels and men is not like the influx of good with them; for it is mediate, flowing forth from good, like light from fire; and is received in the understanding by them, and in the same proportion in the will as they do the truths.

381. That henceforth goods and truth shall not be deficient with them. Sig.

386^o. They had not known that all of faith is truth, and that all of charity is good; and that truth without good is not truth in the spirit, and that good without truth is not good in the spirit; and that thus the one makes the other.

484⁷. The subject of discussion was, whether the good which man does in a state of justification by faith . . . is the good of religion, or not. Ex.

671. This was done from the pure and genuine truths and goods of the Word. Sig. and Ex.

672. Naked goods and truths cannot flow in; for these are not received; but clothed truths, such as are in the sense of the letter . . .

675⁴. That all good is from God (made an argument for faith alone).

775. Because they have no scientific goods and truths in the things of the Church. Sig. and Ex.

792^o. For they have no truth from the Word; and as they have no truth neither have they any good; this is possible only with those who long for truths . . .

794. For all truth is from good; and all truth which is not from spiritual good is not spiritual.

832. The appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Sig. and Ex.

—². No man has any spiritual good except through truths from the Word; for the truths of the Word are in the light of Heaven, and the goods are in the heat of that light . . . Love and charity can be formed only through truths from the Word; man cannot be reformed except through truths thence; the Church itself with man is formed through them; but not through these truths in the understanding alone, but through life according to them; thus truths enter the will, and become goods; thus is the face of truth turned into the face of good; for that which is of the will and thus of the love is called good . . .

854². Therefore no Angel or man can produce from himself any good or truth which in itself is good and truth; from which it is evident that they are kept in good and truth by the Lord, and this continually. Therefore if anyone comes into Heaven, and thinks that good and truth are appropriated to him as his own, he is at once let down from Heaven and instructed.

906. That good and truth in the New Church make one, like essence and form. Sig. and Ex.

908. Good does not enter man's thought like truth; for truth is seen because it is from the light of Heaven, but good is only felt because it is from the heat of Heaven, and it is rare for anyone . . . to attend to the

things which he feels . . . And therefore a man calls that good which he feels from delight . . .

923^o: Everything of doctrine is called truth; and even its good is truth, because it only teaches it; but everything of life according to the things which doctrine teaches is called good; moreover, to do the truths of doctrine is good.

933. The Lord . . . from whom flow forth all the goods which man does apparently as from himself. Sig.

935. That the Lord (from the inmost) produces goods with man according to every state of truth with him. Sig. and Ex.

— . Goods without truths are not goods, and truths without goods are not truths with the man, although in themselves they are truths. Ex.

M. 17^o. The honourableness and good of any virtue does not pass over by successive progressions to dishonourableness and evil, but passes to its leasts and then perishes; and when it perishes, the opposite begins . . .

60. In everything in the universe good is conjoined with truth, and truth with good. Ex.

66. There is no good or truth which is not in a substance as its subject . . .

70. That no others can come into conjugal love . . . except those who approach the Lord, and love the truths of the Church, and do its goods. Ex. 72.

76^o. The husband is truth, and the wife the good thereof; and good cannot love any truth except its own, neither can truth love back any good except its own . . .

83. It has remained hidden that there is any union between good and truth; (because) good does not appear in the light of the understanding, as truth does . . . and as on this account good is among the things unknown, no one could guess that there is any marriage between good and truth; nay, before the rational sight, good appears so distant from truth that there is not any conjunction. . . (Thus) when it is said, This is good, truth is not at all thought of; and when it is said, This is truth, good is not at all thought of; and therefore it is now believed by many that truth is an entirely different thing, and in like manner good; and by many also, that a man is intelligent and wise . . . according to the truths which he thinks, etc., and not at the same time according to the goods. That nevertheless there is no good without truth, nor truth without good . . . and that this marriage is the origin of conjugal love, shall now be explained.

84. That good and truth are the universals of creation, and therefore are in all created things, but that they are in the created subjects according to the form of each subject. Gen.art.

— . This falls more lucidly into the perception . . . if instead of good we say love, and instead of truth we say wisdom . . . for these two are the same as good and truth: the reason is that good is of love, and truth is of wisdom; for love consists of goods, and wisdom of truths. (Therefore) . . . we shall sometimes mention the latter and sometimes the former . . . We say this to prevent the understanding having a different perception (of the two sets of terms).

87. That there is neither solitary **good** nor solitary truth, but everywhere they are conjoined. Gen.art. 115³.

—¹. There can be no idea of **good** without something added to it which presents and manifests it . . . and that through which it is presented and manifested relates to truth . . . **Good**, without something added to it, is a thing of no predication, and therefore of no relation, of no affection, and of no state; in a word, of no quality. It is the same with truth, if it is pronounced without something joined into it: that which is joined into it relates to **good** . . .

—². But as **goods** are innumerable, and each one ascends to its greatest and descends to its least as by the steps of a ladder; and also, according to its progression, and according to its quality, varies its name; it is difficult . . . to see the relation of **good** and truth to their objects, and their conjunction in them.

100. The male was created to be . . . truth in form; and the female was created to be . . . **good** in form . . . Thus the two make one form, which emulates the conjugal form of **good** and truth. It is said to emulate it, because it is not the same . . . for the **good** which conjoins itself with the truth in the man is from the Lord immediately; whereas the **good** of the wife which conjoins itself with the truth in the man is from the Lord mediately through the wife; and therefore there are two **goods**, the one internal and the other external, which conjoin themselves with the truth in the husband, and cause him to be constantly in the understanding of truth . . .

121. That the spiritual offspring born from the marriage of the Lord with the Church are truths—from which come understanding, perception, and all thought—and **goods**, from which come love, charity, and all affection. Ex.

123. The reason the Lord adjoins and conjoins **good** with the truths which a man receives, is that man cannot take **good** as of himself; for it is invisible to him, being not of light but of heat . . . and therefore when a man sees truth in his thought, he rarely reflects upon the **good** which inflows into it from the love of the will and gives it life. Neither does a wife reflect upon the **good** in herself, but upon the inclination of the husband towards herself . . . The **good** which is in her from the Lord, she applies without the husband knowing anything about this application. (Thus) a man receives truth from the Lord, and the Lord adjoins **good** to that truth according to the application of the truth to use . . .

128. It follows, that when man is reading the Word, and takes truths from it, the Lord adjoins **good**. For the man does not see the **goods** which affect him, because he reads the Word from the understanding; and the understanding draws out truths only. That **good** is adjoined to these truths by the Lord, the understanding feels from the delight which inflows when it is enlightened; but this takes place interiorly with those only who read the Word to the end that they may be wise . . .

183³. Use is **good** itself.

—⁴. Hence it is said that all **good** is from God; for

everything done from love through wisdom is called **good**, and use is also that which is done.

198. The wife conjoins the man with herself, as **good** conjoins truth with itself; and the man reciprocally conjoins himself with the wife, according to the reception of her love in himself, as truth reciprocally conjoins itself with **good** according to the reception of **good** in itself; and thus the love of the wife forms itself through the wisdom of the husband, as **good** forms itself through truth; for truth is the form of **good**.

220². The female principle is propagated from intellectual **good**, because this in its essence is truth; for the understanding can think that this is **good**, thus that it is truth that this is **good**. Not so the will; this does not think **good** and truth, but loves and does them; and therefore 'sons'=truths, and 'daughters' **goods**.

240. See EVIL. 425⁶. 427. 444³. —⁴. —⁵. —⁸. B.84⁶. T.61. 329². —³. 398⁷. —⁸. —⁹. 435. —². 437. 448. 490². 491. 535². 536³. 596. 657. 658². 659. 713. 763.

242. With (married partners of different religions) **good** cannot be conjoined with its corresponding truth; for the wife is the **good** of the husband's truth, and he is the truth of the wife's **good** . . .

243. See FALSITY.

325². **Good** cannot provide or dispose anything except through truth; neither can **good** protect itself except through truth; and therefore truth is the safeguard and as it were the arm of **good** . . . From creation the man is truth, and the wife is the **good** thereof . . .

427². The delight of the love of **good** consists of innumerable affections of **good**; **good** itself is the co-united bundle of these affections. This bundle . . . is felt by the man as one delight . . .

461⁶. This influx (of love and wisdom from the Lord) is the very activity from which is all delight, which in its origin is called bliss, and happiness; and in its derivation delight, and pleasantness, and pleasure; and, in a universal sense, **good**.

524. That to everyone after death there is imputed . . . the **good** in which he is. Gen.art. (See IMPURE, at 524⁵.)

525. That the transcription of the **good** of one into another is impossible. Gen.art.

—². That man is led into **good** through regeneration . . .

—³. That man is led into **good** by the Lord through a life according to His precepts . . .

I. 7. The receptacle of **good** is called the will, and the receptacle of truth the understanding. . . The reason **good** is of love, is that man wills what he loves, and when he operates it he calls it **good**; and the reason truth is of wisdom, is that all wisdom is from truths; nay, the **good** which a wise man thinks is truth; and this becomes **good** when he wills and does it.

T. 38. That God is **good** itself and truth itself, because **good** is of love and truth is of wisdom. Gen.art.

—¹. For all that proceeds from love is called **good**; for this is felt; and the delight by which love manifests itself is **good** to everybody; but all that which proceeds

from wisdom is called truth; for wisdom consists of nothing but truths . . . Therefore love is the complex of all goodnesses, and wisdom is the complex of all Truths . . .

[T. 38]. The delights of love, which are also the delights of charity, cause goods to be called goods; and the pleasantness of wisdom, which is also the pleasantness of faith, causes truths to be called truths; for the delights and pleasantnesses make their life, and without life from them goods and truths are like inanimate things, and are also barren. (Continued under DELIGHT.)

—³. Every good forms itself through truths, and also clothes itself through them, and thus distinguishes itself from another good; and the goods of one stock bind themselves into bundles, and at the same time clothe these, and thus distinguish themselves from others . . .

—^c. The mind whose delights of love are goods, consists inwardly of spiritual substances such as are in Heaven . . . and the goods are bound into bundles through truths. Sig.

40. Good and truth are not creatable.

87. The quality of good without truth, and the quality of truth from good, appears manifestly from man: all his good resides in the will, and all his truth in the understanding; and the will from its good cannot do anything except through the understanding . . . consequently through truth. (Ex. by the heart and lungs.)

96^e. Every metal is Known from its goodness.

152. This exaltation of the mind takes place from time to time, and as the man procures for himself truths and conjoins them with good.

224. Truth and good are the beginnings of all things in both worlds . . . and are the things through which the universe was created, and through which it is preserved; and also through which man was made; and therefore these two things are all in all things.

263^e. The Lord is good itself and truth itself, which He became by fulfilling all the good and all the truth which are in the Word; for He who does not think and speak anything but truth, is that truth; and He who does not will and do anything but good, is that good . . .

373². That good is in man, and that every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man. Gen.art.

406. See NEIGHBOUR. 410. 418. 422.

417. See LOVE OF THE NEIGHBOUR. 419.

419^e. Whether you say use, or good, it is the same; and therefore to perform uses is to do goods; and according to the quantity and the quality of the use in the goods, the goods are goods.

423^e. Every man derives hereditarily . . . to act good and justice for the sake of self and the world . . .

449. See FRIEND.

564. That he who has never performed repentance . . . at last does not know what saving good is. Gen.art.

595. Every created thing is esteemed according to its internal goodness . . .

613^e. Every good with man has conjunction with such in Heaven as are in the like good.

643. See IMPUTE. 650. D.950.

655. (Thus) faith in the one and true God causes good to be good in the internal form also; and . . . faith in a false God causes good to be good in the external form only . . .

718. With every sound man there is the faculty of receiving wisdom from the Lord, that is, of multiplying the truths from which it is, to eternity; and also of receiving love, that is, of fructifying the goods from which it is, to eternity . . .

753. When there is no genuine truth there can be no genuine good; because all the quality of good is formed through truths; for good is the essence of truth, and truth is the form of good, and without form there is no quality. Good and truth can no more be separated than the will and the understanding . . .

754. When falsity appears to be truth, the good which in itself is good and is called spiritual good, is no longer possible. The good which is then believed to be good, is only the natural good which a moral life produces.

Ad. 631. Good and truth mentioned. . . They are order itself. 632.

945. Not for the sake of Truths, but for the sake of goodnesses; or, more clearly, not for the sake of truth, but for the sake of good; for Truths have their own end, and have regard to good . . .

946. This is good itself, which affects; but not truth in itself . . .

947. There are goods, or goodnesses, which so constitute Truths, that these Truths are nothing but forms determined from perpetual goodnesses . . .

948. Goodnesses therefore, or goods, are the very essentials of the understanding; and Truths are its formal things . . .

949. That these goodnesses are nothing but loves . . . and because they are loves they are called goodnesses; because good is what is loved . . .

950. As to goodnesses, there are as many kinds or classes of them as there are of Truths; for Truths are only goodnesses in form . . . Although goodnesses are innumerable, they may be reduced to these four,—Supra-celestial or Divine goodnesses. Des. . . To these succeed celestial goodnesses, and truly spiritual ones. Ex. . . And as these ought to reign in societies, they are to be called moral goodnesses . . . To these again succeed infracelestial goodnesses, which are intermediate between the spiritual and the natural ones. Ex. . . But the lowest goodnesses are those which are called harmonies and beauties . . . 951. 952. 957. 958.

D. 764. On truth and good.

1048^e. They became sufficiently instructed . . . concerning the goodnesses of a thing, but not so well concerning the Truth of a thing.

1560. (That all good is from the Lord, strikingly shown.)

1561. Whenever, therefore, a man reflects . . . that he thinks good, or does good, it comes from his proprium . . .

1637. That Spirits can act nothing of good from themselves. Ex.

1987. There are still some who . . . can perceive whether a thing is good. Des.

1992. See EVIL. 1993. 3622. —e. D.Min.4618. 4626³. 4685.

2161. (How it is that although no one can do any good except from the Lord, yet we are commanded to do good.) 2646, Ex.

2863. When I asked what goods they take away in the other life . . .

2946. That good is not attributed to him who is in faith. Ex.

2995. That those who long for good care nothing for scientifics. Ex.

3354. The offspring of the Most Ancient Church . . . supposed that they could do good of themselves.

3428, Pref. What good is. . . And truth.

3547^e. All the good (of infants) is of the Lord.

3873. There is such an order that . . . if anyone intends and does good and truth, the good returns to him ; so that the good excuse him, and turn everything to good, provided his end is good.

4005. The representation of good with the Angels can fall into all the innumerable goods of man . . . things sweet, fat, etc.

4322. That no one becomes good without means, or miraculously.

4414. To will to become good, nay, to make one's self good, when good is intended, this is good, though it is not known that it is from the Lord . . . But to those who want to make themselves good for an evil end, as that of commanding others . . . it is magical. Examp.

4574. On the Hells of those who are deceitful within, and good without.

4708. On the good with a robber and seducer.

4834. On the Hell of those who take away all sense of civil, moral, and Christian good and truth.

5030. They who are in good without truth are in adulterated good ; and they who are in truth without good are in falsified truth. Examps. 5031. 5406. 5542.

5643. Thus is good conjoined with truth in the natural memory, and at the same time in the spiritual memory . . .

5708. Light from Heaven enters through good. Ex. D.Min.4752².

5781^e. For good always rules the evil with man. Ex.

5925. On those who are in good and not in truths.

6003³. Then the Lord begins to operate good in the thought and in the will . . .

6005. The Lord conjoins good with truth in the spiritual mind, or in the spirit of man ; and what the Lord is doing in that mind does not come to the manifest perception of the man . . .

6032. That the influx of good from the Lord effects nothing if the man does not do good as of himself. Ex.

D. Min. 4580². Good itself is the recipient of what is affirmative . . .

4630. Some of the faithful are let into trials . . . that they may not ascribe good to themselves . . . For, when misfortune arrives, many of the faithful think about good . . . that they should be spared on account of the good they have done ; and if then they were to be spared, they would glory that it was because they were good . . . and would thus arrogate good to themselves.

4684. The men of the Church who are in good, as to their souls are in the middle ; and those who are in truth are round about . . .

4711. The Most Ancient Church had a Voluntary in which there was some good . . .

E. 6². No truth ever enters into the life of man unless the man be in good ; for good is of love, and love makes the whole man ; a man therefore receives into his life all truths which agree with his love.

6³. For those who are in faith from love are also in truths, and those who from this are in truths, instruct concerning good, and lead to good ; for all the spiritual good which a man has, is procured and implanted through truths.

48. There can be no truths without good ; for truths have their life from good . . .

102⁷. To love and do truth for the sake of truth, and good for the sake of good, is to be affected with truth and good for their own sake . . .

131¹¹. Because all good is implanted in man through truth. Sig.

136. All good relates to love, and all truth to faith ; but the truth with man is of faith only so far as it derives from the good of love ; because all truth is from good, being its form ; and all good is the *esse* of truth. For good, when it is so formed as to appear before the mind, and through the mind in speech, is called truth ; therefore it is said that good is the *esse* of truth.

142. Those who separate good from truth, or charity from faith, which is against Divine order. Sig. and Ex.

182². The good of these is not the good of Heaven, nor is their truth the truth of Heaven ; but the delight of the concupiscence of the flesh is what they call good, and the falsity thence is what they call truth . . .

183². There are two things which make all the life of man, namely good and truth ; these two united in man make his spiritual life.

239³. See EVIL. 250³. —. 349³. 366^e. 386². 526. 618³. 644². 739⁴. 740¹⁵. 790⁶. 797³. 802⁵. 803, iv, v. —³. 847³. 864⁶. 887. 939³. 946⁶. 969³. 971². —. —⁴. 979^e. 982³. 1014². 1145¹⁰. —¹¹. 1148⁴. 1152². —³. 1153⁵. 1159⁵. 1162². 1167. 1168². 1174³. J.(Post.) 230. 241. 342. C.18. 20. —. 21. 22. 23. —. 27. 31. 33. 208. Coro.21, viii.

240². There is the understanding of truth and the understanding of good ; and also the will of truth and the will of good. Ex.

242. That they may procure genuine good from the Lord, in order to be able to receive the truths of faith. Sig. and Ex.

286. Good is everywhere the *esse* of a thing, and truth is the *existere* thence. 295.

[E.] 316¹⁶. All good is received behind, and all truth before; for the cerebellum is formed to receive good that is of the will, and the cerebrum truth that is of the understanding.

324. For good without truth has not any perceptivity, neither has truth without good.

336. That those who are in truths are innumerable, and that those who are in goods are innumerable. Sig. and Ex.

—³. Because every good consists of many truths; for good is formed from truths; and therefore good is produced through truths. Sig.

— . The delight of the affection is what is called good, and the ideas of thought and various things in speech which proceed from that delight are called truths.

340⁷. 'The blessings of good' (Ps. xxi. 3) = truths from good.

—¹². That truths will produce good, and that good will produce truths. Sig. 365²⁸.

—²⁴. The truths with man are confirmed and conjoined from no other source than good.

365². By good is meant the good of love to the Lord, and the good of love towards the neighbour; because all good is of love. When these goods are not with the man of the Church, the Word is not understood; for the conjunction of the Lord and the conjunction of Heaven with the man of the Church is through good; and therefore if good is not with him no enlightenment is possible. . . . That the Word is not understood if a man is not in good, may also be evident from the fact, that in each thing of the Word there is the conjunction of good and truth; and therefore if good is not present with the man who is reading the Word, neither does truth appear; for truth appears from good, and good through truths.

—³. In proportion as a man is in good, the Lord inflows, and gives the affection of truth and the consequent understanding; for the interior human mind is formed exactly in the image of Heaven, and the whole Heaven is formed according to the affections of good and truth from good; and therefore unless there is good with man, that mind cannot be opened, still less formed to Heaven; for it is formed through the conjunction of good and truth. (Thus) unless a man is in good, truths have no ground in which to be received, nor heat from which to grow. . . .

—⁴. For when good is separated from truth, evil succeeds in its place; and this does not love truth, but it loves falsity. . . .

366². Good with man, or what is the same, love with him, is the fire of his life, and the truth with him, or the faith of truth, is the light thence; and therefore such as the good or such as is the love with him, such is the truth or the faith of truth with him.

376³. Where good is rejected there cannot be any truth which in itself is truth; for all truth is from good; for the Lord inflows into the good of a man, and through the good enlightens him, and gives the light to perceive truths. . . .

386¹⁵. For all the good with man is formed through

truths; and therefore where there are no truths, but falsities, there cannot be good.

401¹⁰. Truth is full and perfect when it is good, or good in form. Sig.

408^o. The reason why all power is in truths from good, is that good does not act from itself, but through truths; for good forms itself in truths, and clothes itself with them as the soul with the body, and thus acts. The reason it acts through the truths in the natural man, is that all interior things are together there and are in their fulness.

411¹¹. Divine truth is not received by anyone except those who are in good; to be in good is to be in the good of life, which is charity. Sig. . . . That which becomes of the will and love is called good.

—^e. Truth without good is hard, and also brittle. 412³¹.

419. Then they who are in good from a spiritual origin are separated from those who are solely in good from a natural origin. Tr.

434⁴. See FIRST-BORN. 725⁴.

440⁷. See MANASSEH.

458. When truth is only in the memory and thought, it is not good; but it is good when it comes into the will and thence into act; for the will itself transforms truth into good; (for) whatever a man wills he calls good, and whatever he thinks he calls truth. . . . From this it is evident how the good with man is formed through truths; and that all the good which is good with man is the good of life. It is believed that good is also of the thought, although not of the will, because a man can think that this or that is good; but still it is not good there, but truth; to think that it is good is truth. . . . but if this truth which is in the thought is loved so much that he wills it, and from will does it, then, because it is of love, it becomes good. Examp.

478². The reason they were not saved before, is that good derives its essence from truths; for good is the esse of truth, and truth is the form of good; and therefore, such as are the truths, such is the good. . . .

479. Therefore it is necessary for man to be in good; for the Lord through it inflows into the truths which correspond to the good; (and not) immediately into the truths with a man. Refs.

520³. From good comes the perception of truth, and not from evil. Ex.

532². For all the truth and all the good which the external man has is from influx through the spiritual man from the Lord. Sig. 619¹⁰.

551. That they want to destroy the faculty of perceiving good. . . . Sig.

—^e. To perceive truth from the affection of the will is to perceive good; for truth is turned into good when a man wills or is affected with it. . . .

555¹⁴. That all good is formed from truths. Sig.

— . That truth must be of good, and that thus both will become one good. Sig.

630¹¹. 'To be satisfied with the good of the house' = to be in wisdom from Divine good.

638². There are two things which make one, namely good and truth; good is not good unless it is from truth, and truth is not truth unless it is from good . . .

654⁴⁷. That truth shall not domineer over good; as is the case when the natural man domineers over the spiritual. Sig.

—⁶⁸. For he sins more who corrupts or perverts the goods of the Church, than he who corrupts or perverts its truths. Sig.

660². For there is no good with anyone unless it is formed through truths, nor truth with anyone except that which lives from good; for all truth is the form of good, and all good is the *esse* of truth . . .

706²². 'To make a sign for good' (Ps.lxxxvi.17)=a testification that Jehovah will help and comfort him.

710³³. The goods of Heaven and the Church are of three degrees. Enum. . . The good of natural love is born from the good of spiritual love, and this from the good of celestial love.

724⁴. The goods and truths which procreate are in the spiritual man; and the goods and truths which are procreated are in the natural man . . . Thus the spiritual man is continually enriched by the elevation of truths and goods out of the natural man, which as parents will procreate anew . . .

725³. For good does not become spiritual good except through truths; and spiritual good is good, but not natural good without it. When these are one, truth is of good, and good is of truth. Sig.

730². That there are no truths where there is no good. By good is meant the good of life according to the truths of doctrine from the Word. The reason is that the Lord never inflows immediately into the truths with a man, but mediately through his good; for good is of his will, and the will is the man himself . . . and therefore if the will is not in good, but in evil, the influx of truth from the Lord into the understanding . . . is dissipated. Ex.

730³³. 'Good' (Jer.ii.7)=the good of charity and of life.

741³. That good from the Word is truly good. Sig. and Ex.

—⁴. Civil and moral good separated from spiritual good is not good in itself, because it is from man; nay, in so far as self and the world lie hidden in it, it is evil . . .

789⁵. Truth, regarded in itself, is nothing but good in form; for good can indeed present itself to be felt, but not to be seen, except in some form; and the form in which it presents itself to be seen in thought . . . is called truth.

790⁸. When evils are removed, the man is in goods from the Lord; and good loves truth, and truth good, and they want to be conjoined.

—⁹. The goods which are in the natural mind from the spiritual mind are called affections and desires for these truths . . . and, in general, uses.

863¹⁵. By 'his good' and by 'his beauty' is meant Divine good and Divine truth.

920². The production of truth from good. Ex.

1042³. Goods and truths are of a twofold origin. Ex.

1077⁹. It is from this marriage that good and truth are not two but one; and they are one when good is of truth and truth is of good.

1159². 'To eat what is good' (Is.lv.2)=to appropriate good to one's self.

1226⁷. The public good. Def.

D. Wis.ix. Use is what is called good and truth; good is the essence of use, and truth is its form.

xi. 4a. Truths become goods by willing and doing . . . Their complex, therefore, in the ultimate, is good; this has in itself an external form from the truths in the thought, and an internal form from the love of the will.

J.(Post.) 226. On the progression of truth to good.

C. 6. That good before repentance is spurious good.

21. All good which is really good proceeds from the interior will . . .

42. See NEIGHBOUR. 55. 67.

43. That man is not man from his form, but from the good and truth with him . . . Ex.

55. Good is distinguished according to degrees into civil good, moral good, and spiritual good.

57. Moral good, which is human good itself—for it is the rational good according to which man lives with man as a brother and companion—is the neighbour in so far as it derives from spiritual good; for moral good without spiritual good is external good . . . and this may be evil.

58. Civil good is the good of life according to the civil laws; and its first and fundamental principle, which is not to act against these laws, is on account of the penalties. If in this good there is not moral good, and in this, spiritual good, it is no other good than the animal good in which are beasts when kept shut up or chained . . .

107. That man is such a form of charity as is the good of the will conjoined with the truths of the understanding with him. Gen.art.

129⁶. The good of a house is habitation.

150. The good from which is the affection, is to will to do, and to will to know for the sake of doing; otherwise it is not the genuine good from which is truth.

207⁶. With those who are in good, there are forms which can never be . . . described; these forms are the forms of good. It is truly said that they are forms of good; but the form itself is truths, and its life is the good of love. For good sets truths in a form congruous with itself, and it vivifies all its truth. Such is good after repentance.

Scia. 14. The faith of the present Church has so destroyed the Church . . . that there is not any good of religion remaining which is not adulterated. Coro. xlviiii.

Coro. 35³. All good is conceived from the Lord as a Father, and is born from saving faith in Him as a mother.

Good (Man). Bonus.

See many passages under GOOD.

A. 1857³. The good are continually elevated towards Heaven by the Lord, and evil is successively wiped away.

2730^e. A married partner can be loved only by the good.

4111². Hence it is that the evil cannot stay in the Societies of the good, nor the good in the Societies of the evil.

4319. The evil think, will, and act from Hell; and the good from Heaven, that is, through Heaven from the Lord.

4493^e. All the evil which the evil intend and do to the good, the Lord turns into good.

4804. Had cared nothing whether they were good or evil. 5028². —³.

4882³. Every Spirit and Angel sees the good on the right and the evil on the left. Ex.

5068. From Divine truth and according to it, the good are judged in one way, and the evil in another. Ex. 7273². E. 502².

5071^e. The vital fire with the evil and with the good. Ex.

5764. In the world the good are consociated with the evil . . .

6441. The avidity of snatching away and delivering the good. Sig. 6442.

6481. Eminence and opulence are given to the evil; and also to the good, if they do not disagree with them and draw them away from Heaven. 8717^e, Ex. P. 216. 217.

6574³. Infernal Spirits, who are permitted thus to harass the good . . . 6681. 8209.

7770. That the scientifics of good and truth taken away from the evil . . . shall be awarded to the good. Sig. and Ex.

8223². The retaliation . . . never comes from the good. Ex.

8227. The presence of the Divine has for its sole end the protection and salvation of the good . . . against the evil. Tr. and Ex. 8700⁵.

8815². Truth Divine . . . perfects the good, and destroys the evil. Ex.

8875. When the Lord protects His own . . . they who are in evil are indignant and angry against the good . . . —³. When the Lord protects the good against the evil, it appears like hostility . . .

8885. Such (is the position) of evils and falsities with the good . . .

9141². The love of good . . . makes the fire of life with a good man and an Angel; and the love of truth and the faith of truth make the light of life with them.

10810. The good were separated from the evil; the good to the right, and the evil to the left . . .

—². That the evil might be ruled through the good by the Lord . . .

H. 131^e. If he is good, he appears (to the Angels) as a beautiful man . . . If evil, as a monster . . .

427. After death . . . the good are at once bound to the heavenly Society in which they had been in the world as to love, charity, and faith.

534². (The good and the evil live externally alike.) Rep.

P. 19. (The infernals) cannot do any evil to the good; and if they do evil to the good, as sometimes happens, it is through conjunction with their evil . . .

227³. With those who are interiorly evil and exteriorly good, good is taken away; and the converse with those who are interiorly good, and exteriorly, like other men, have hunted for riches, canvassed for dignities, been delighted with various worldly things, and favoured some concupiscences. With these, however, good and evil have not been commingled, but have been separated as internal and external. Thus in the external form they have been in many things like the evil, but not in the internal form . . .

296¹³. A good man is a Heaven in the least form.

298². When the good are let from the external state into the internal one, they become still wiser and more moral.

319³. With the good, the spirals turn forwards . . . thus to the Lord, and receive influx from Him.

R. 343. The nearer and stronger influx into the lower parts, where the good were conjoined with the evil, held back by the Lord. Sig. and Ex. 347.

815^e. A man cannot be reformed and regenerated, and thus become good, except through truths, and a life according to them.

948². For the interiorly evil may be exteriorly good . . . and sometimes the interiorly good may be exteriorly evil; for they may exteriorly act evils, and speak falsities, but still perform repentance, and want to be informed in truths. Sig.

T. 448. Evils can be inspired into the good; but not goods into the evil.

455. With the good, the internal man is conjoined with Angels in Heaven.

719. With the good, that is, the regenerate, the Lord is universally and singularly present . . .

D. 3903^e. How grievous is the life even of those who are good (but not in faith) to live the life of faith. Ex. See A. 6471.

4107. When any Spirit who is not good comes to such, they say to him that he is too good to do anything amiss; and then he either behaves as one who is good, or departs. 4108.

4471. Still, it is provided by the Lord that they inflict no evil on the good; and what they endeavour to inflict is turned by the Lord into good.

5998. How evils and falsities are removed from the good there. Ex.

D. Min. 4577. A characteristic mark of the evil and the good. Ex.

4715. They who appear (merely) as to the face good and sweet . . .

E. 426². Unless the good were first separated from the evil . . .

—⁴. When the good are being separated from the evil . . .

832². It is otherwise with the good . . . When these think from the interior memory, they think from the truths which are from good ; and in like manner when they think from the exterior memory ; with these the two thoughts make one ; and as they are in truths from good, the internal spiritual man is opened with them . . .

C. 122, 123. (How it is that good men are often loved by evil ones.)

Inv. 20. A pious and good man receives (spiritual and natural things) in their own order in which they inflow . . .

Good of Charity. *Bonum charitatis.*

See CHARITY, GRAPES, and SPIRITUAL GOOD.

A. 294^e. They are called sheep who are endowed with the good of charity, that is, with good spiritual and natural.

615. Therefore the good of charity precedes, and the truth of charity follows.

875³. When this ground is prepared in the intellectual mind, the good of charity is insinuated by the Lord . . .

—⁴. All the good of charity which he does is of the Lord alone, not through the will, but through conscience . . .

886^e. That there now appeared with the man of the Ancient Church a little of the truth of faith from the good of charity. Sig.

1300. See CLAY—*lutum*.

1861¹³. To do the good of charity. Sig.

2015⁴. 'Priest' = the good of charity.

2135². Peter, James, and John = faith, charity, and the good of charity.

2190². In the good of charity with man there are more things than a man can ever believe ; there are in it all things of his faith . . .

2220³. That they were averse to the goods of charity. Sig.

2256³. In his intellectual part the Lord implants the good of charity, and through this a new will . . .

2280⁶. Good . . . is also predicated of all who are in the good of charity, and are at the same time in ignorance of truth . . .

2296^e. (The little children) are thus introduced into the goods of charity . . .

2312. See LOT—*Lothus*.

2314. The states of those within the Church who are against the good of charity. Tr. 2315, Euum.

2324^e. Being among the evil, but separate from them, as is the case with the men of the Church who are in the good of charity. Sig.

2326. That those within the Church who are in the good of charity acknowledge the Divine Human and the Holy proceeding . . . but not those who are not in the good of charity. Sig.

2343³. It is impossible for those who are not in the good of charity to believe that (all regeneration is from

the Lord) . . . for the good of charity is the very ground of the seeds of faith . . .

2349. Here is described the first state of those within the Church who are against the good of charity, and consequently against the Lord ; for the one involves the other . . .

—⁴. That everyone will be judged according to the good of charity, and not according to the truth of faith, when this is separated from good. Sig.

2357. Lest they should do violence to the good of charity. Sig. and Ex. 2370.

2371². It does not treat here of those who falsify the good of charity, by explaining it in favour of self . . . but of those who do not want to hear anything about the goods of charity or of good works, but only about faith separated therefrom . . .

—⁴. 'Dinner,' 'supper,' 'feast' = the good of charity, in which is the cohabitation of the Lord with man.

2373. That they would reject the good of charity more than the Lord's Divine Human and Holy proceeding. Sig. and Ex. 2375. 2382.

2379. That the Lord protects those who are in the good of charity. Sig. and Ex.

2380^e. Man . . . scarcely knows whether he is in the good of charity or not . . . But . . . all are in the good of charity who have conscience . . . and who thence think well about the neighbour, and will well to him, even if he is an enemy, and this without any recompence . . .

2388. That all who are in the good of charity, and all things of it, will be saved. Sig. and Ex.

2425. Doubt whether he could have the good of charity ; that is, could think and act from this good. Sig. and Ex.

—³. But they who are in the good of charity do all things with discrimination ; for they are in light . . .

2524. The good of the Rational is conceived by the influx of Divine good into that truth, which then becomes the good of charity itself, which is the brother of faith.

2576¹³. 'The garments of salvation' = the truths of faith ; 'the robe of justice' = the good of charity.

2826⁴. As the truth of faith is inseparable from the good of charity . . .

3020^e. The external man does not domineer over the internal . . . only with those who are in the good of charity ; that is, who suffer themselves to be led by the Lord.

3111. Exploration concerning the good of charity. Sig. and Ex.

3147⁷. But when these evils are removed, the works become good, and are goods of charity . . .

3470². The natural good of truth is not spiritual good, that is, the good of faith and the good of charity, until it is reformed.

3579³. That the good of charity shall give truth. Sig.

3581^e. The goods of charity are such truths . . .

3652⁶. That those who are in the good of charity are

not to betake themselves to the doctrinal things of faith. Sig.

[A.] 3654⁴. These truths are the **goods of charity** themselves, which are called spiritual goods, and make the Spiritual Church . . .

3804. Good is not the **good of charity** until truths have been implanted in it; and such as are the truths implanted in it, such does the good become . . .

4245². If a man were to think from the **goods of charity**, he would then clearly see that the truths of faith are in the second place . . . for the **good of charity** is like a flame, which affords light . . .

4319². To believe is internal, and is impossible except . . . to those who are in the **good of charity** towards the neighbour.

4448. Interior truth in its essence is nothing but the **good of charity**. Tr.

4638³. That they had not the **good of charity** in their truths. Sig.

— That they had the **good of charity** and of love in their truths. Sig.

4721³. The reception of this influx (of the Divine which causes happiness) is impossible with anyone who has not lived the life of faith; that is, who has not been in the **good of charity**.

4922. When the colour scarlet appears in the other life, it=spiritual good; that is, the **good of charity** towards the neighbour.

5034. 'Anger'=recession from the **good of charity**.

5113³. The man of the Celestial Church was regenerated as to the voluntary part, from infancy imbuing the **good of charity** . . .

5117². The internal **goods of charity** are 'grapes;' and the external ones are 'figs.'

5213. Scientifics which are receptive of the **good of charity**. Sig.

5622³. The **goods of charity**, or goods of life. Sig.

5637^e. He has faith when he is in the **good of charity**; for then, from the **good of charity**, as from a flame, truths . . . are enlightened.

5686. See BROTHER.

5843^e. The **good of charity** from the will, thus from affection, is internal good, or the good of the Internal Church; but the **good of charity** not from affection, but from obedience; and not from the will, but from what is doctrinal, is external good, or the good of the External Church.

5859^e. The **good of charity** is attended with this, that everything of wisdom is appropriated to it . . .

5922². It is the **good of charity** towards the neighbour which conjoins (the Celestial and Spiritual Kingdoms). Ex.

6024³. The truths of celestial good, which are the **goods of charity**. Sig.

6048. When the Angels are talking about . . . the interior **goods of charity**, flocks (appear); and when of the exterior ones, herds.

6139. Thus the influx of the **good of charity** and of the truth of faith. Sig. 6154.

6222⁶. The good of the Church which is represented by 'Manasseh' is the **good of charity**, which is insinuated by the Lord into the man of the Church through the truths of faith . . .

6225^e. In the internal of the Church are those who are in the **good of charity**, which is the good of faith, also the good of truth, and also spiritual good, which are 'Israel' . . .

6231. Vivification through the **good of charity** and the truth of faith. Sig.

6295^e. The **good of charity** with the celestial man is what is called . . . celestial truth.

6357. That from a depraved will they had utterly debilitated the external **good of charity**. Sig.

6378^e. 'Grapes,' in the relative sense, = the **good of charity**.

6390^e. Contempt from those who are in the **good of charity**. Sig.

6400. They rejected the **good of charity** far behind the truth of faith . . .

6435. The **good of charity** is the internal of the Spiritual Kingdom.

—². The good of mutual love is more interior than the **good of charity** towards the neighbour; for the former is from the Rational, but the latter is from the Natural . . .

—³. In order to distinguish between the external good of the Celestial Church and the internal good of the Spiritual Church, we may in future call the former good the good of mutual love, and the latter the **good of charity** towards the neighbour, which distinction has not been observed in what precedes.

— That the Spiritual Kingdom shall come above the **good of charity** even to the good of mutual love . . . Sig.

—⁴. Where the Spiritual Kingdom is treated of, 'mountains'=the **good of charity** towards the neighbour, which is the internal of that Kingdom; and 'hills'=the truth of faith, which is the external of it.

6471^e. Hence it was evident how difficult it is to live the life of faith unless one has lived in the **good of charity**.

6578^e. Genuine trust is not possible with any but those who are in the **good of charity**; and genuine hope with any but those who are in the good of faith.

6587³. (Thus) the internal of the Church is the **good of charity** in the will; and therefore when this ceases, the Church itself ceases; for the **good of charity** is the essential of it.

6628. They acknowledged as men of the Church all who lived in the **good of charity** . . . 6637. —².

7022. (Thus) the truth of faith without the **good of charity** cannot produce anything, nor the **good of charity** without the truth of faith; there must be a conjunction of both to produce fruits . . .

7328. The total falsification of the **good of charity** and of the truth of faith. Sig.

7356³. 'Jerusalem'=the Spiritual Church, thus the good of that love, which is the **good of charity** and thence of faith.

7474². The Spiritual Church . . . is internal and external; and those are in the Internal Church who are in the **good of charity**; and those are in the External Church who are in the good of faith. Those who are in the **good of charity** are they who from charity towards the neighbour see the truths which are of faith; but those who are in the good of faith are they who from faith regard charity, thus who do good not from the affection of charity, but from the obedience of faith; that is, because it is so commanded. It is the latter who are here properly represented by the sons of Israel; for these are they who in the other life are infested by those who are in falsities; for they who are in the affection of charity cannot be so infested, because the Spirits who are in falsities and evils cannot approach those who are in this good, because the Lord is in this good. If the latter are infested, it is done only as to the fallacies and appearances through which they have believed that to be truth which is not truth . . . These in the other life willingly reject falsities, and receive truths; because the **good of charity** is the recipient of truth, because it loves it and longs for it.

7756. As to the conjunction of the **good of charity** and the truth of faith in a man, the case is this. The **good of charity** enters through the soul into man, and the truth of faith enters through the hearing; the former inflows immediately from the Lord, the latter mediately through the Word; hence the way through which the **good of charity** enters is called an internal way; and the way through which the truth of faith enters is called an external way; that which enters through an internal way is not perceived, because it does not fall manifestly into the sense; but that which enters through an external way is perceived, because it falls manifestly into the sense; hence it is that everything of the Church is attributed to faith. It is otherwise with those who are regenerate; with these the **good of charity** is manifestly perceived. 9224², Ex. 9227².

7757. The conjunction of the **good of charity** with the truth of faith is effected in the interiors of man; the good itself which inflows from the Lord, there adopts truth, and appropriates it to itself, and thus causes that with the man good is good and truth truth . . . Without this conjunction, charity . . . is only natural goodness, and faith . . . is only knowledge . . .

7760. The **good of charity** receives its quality from the abundance of the truths of faith; and also from the connection of one truth with another. Thus is formed spiritual good with a man.

7817. They who are in the **good of charity** and of faith look above themselves, because they are elevated by the Lord; but they who are not in the **good of charity** and of faith look below themselves, because they are not elevated by the Lord. Ex.

8042². When man is being regenerated, he is led through faith in the understanding . . . to faith in the will . . . that is, through the truth of faith to the **good of charity**; and when the man is in the **good of charity**, he is regenerate; and then from this good he begets truths, which are called the truths of good . . .

8075^o. The affection of good, thus the **good of charity**. Sig.

813. See PHILISTINE.

8327. Heaven, where is the **good of charity**. Sig. 8330².

8413². When the **good of charity** is to be insinuated, which makes the spiritual life, the delight of pleasures is removed, which had made the natural life. Tr.

—³. After regeneration, the **good of charity** becomes everything of life . . .

8462. This bread (the manna) = the **good of charity** which is begotten through the truth of faith; before regeneration this good is utterly unknown to man . . . When yet this good immensely transcends the delights of the loves of self and of the world . . .

8510. He who acts from the truth of faith is not yet in the order of Heaven; but he who acts from the **good of charity** is in the order. Ex.

8557^o. Through temptations the truths of faith . . . are conjoined with the **good of charity**.

8598. Conjunction of truth Divine with the **good of charity**, and influx thence. Sig. and Ex.

8658. The good of the Spiritual Church is the good of truth; this good is also the **good of charity**.

8970. It treats in (Ex. xxi.) of those who injure or destroy the truth of faith or the **good of charity** in themselves or others . . .

8977⁴. These arcana . . . can be apprehended only by those who are in the **good of charity**, but not by those who are in the truths of faith without this good. The reason is, that they who are in the **good of charity** are in the light of Heaven, and from that light they see the things which are in the light of the world; whereas they who are in the truth of faith and not in the **good of charity** are in the light of the world . . .

8979^o. This is why he who acts from the **good of charity** is the true man of the Spiritual Church . . .

8981. For the Spiritual itself is the **good of charity**.

8989⁸. Communication with Heaven, and through Heaven, is effected through the **good of charity** and of love . . . Sig.

9034². The truths themselves therein are called the truths of faith; and the good is called the **good of charity**.

9115. As the **good of charity** makes the new will, it also makes conscience.

9123. It treats in (Ex. xxii.) of the injuries done in various ways to the truth of faith and the **good of charity**; and of the amendment and restoration of them. . . Finally, of the state of life of man when he is in the **good of charity**.

9127². See FLESH.

9224³. The man of the Church would then see . . . that the Lord Himself has spoken many things about the **good of charity**; and that it is the principal of the Church . . . The **good of charity** is to do good from willing good.

9230^o. The good which a man does in the second state of regeneration, when he is regenerate, is called the **good of charity**; and therefore when a man . . . does good from the **good of charity**, he does good from affection.

[A.] 9250. No affirmation of such things as are against the good of charity. Sig.

9263³. The good of charity towards the neighbour is exterior good, which is signified by 'just;' and the good of love to the Lord is interior good, which is signified by 'innocent.'

—⁴. 'Sheep'=those who are in the good of charity from the Lord. 9391.

9275. Conjunction through the good of charity with those who are in few truths. Sig. and Ex.

9276². There are three kinds of men who constitute the Church; they who are in the good of charity constitute the internal of the Church . . .

—³. The conjunction of Heaven with the human race . . . is effected through those who are in the good of charity, thus through the good of charity; for in it the Lord is present; for the Lord is that good itself, because it proceeds from Him. Through this good the Lord conjoins Himself with those who are in the affection of truth . . .

—⁴. By the man of the Church is meant he who is in the good of charity and thence in the truths of faith from the Lord . . . for the Lord inflows into this good . . . and through it into the affection of truth . . .

9277. 'Vineyard'= . . . spiritual good, which is the good of charity towards the neighbour; for this good makes the Spiritual Church.

9286². Then the truths of faith are implanted in the good of charity; and finally this good itself is implanted; and then the man is regenerate . . .

9296³. Then this good is the good of charity.

9457². In the Middle Heaven reigns the good of charity towards the neighbour.

9468. The internal of the Spiritual Kingdom is the good of charity towards the neighbour; and the external is the good of obedience from faith. 9741². 9870. 9873.

9473. Spiritual heat is the good of charity; and spiritual light is the truth of faith.

—³. The internal good in the good of faith is the good of charity, which is spiritual good; and the internal good in the good of charity is the good of mutual love, which is the external celestial good . . .

9594². The second degree is opened through a life according to the truths of faith from the Word, and according to the goods of charity towards the neighbour thence.

9670. The good of charity towards the neighbour makes the Middle Heaven.

9680. The good of charity towards the neighbour is the internal in the Middle Heaven; and the good of faith in the Lord is the external good there.

—². In the Middle Heaven there is conjunction with the Lord through faith implanted in the good of charity towards the neighbour.

9682². They who are in the good of charity towards the neighbour also receive (the influx of the Lord), but more remotely; because the good of charity towards the neighbour is more remote than the good of love to the Lord.

9685². Truth is apperceived as good when it comes from the understanding into the will; this good is the good of charity towards the neighbour, and is called spiritual good.

9687. From the good of charity and of faith. Sig. . . For in the Middle Heaven reigns the good of charity towards the neighbour; and in the Ultimate Heaven the good of faith.

9712. Lastly (Ex.xxvii.) treats of the good of charity, through which the Spiritual Heaven is illuminated in the truths of faith by the Lord.

9741². See GOOD OF LOVE. 10129¹⁰.

9780. 'Let them take for thee the oil of olive'=the good of charity and of faith. Ex.

—⁶. 'Wine'=the good of charity and of faith.

9812². Divine spiritual good, which makes the Middle Heaven, is the good of charity towards the neighbour.

9833. The good of charity and of faith. Sig. 9834.

9912. It is the good of mutual love which inflows into the internal good of the Spiritual Kingdom, which is signified by 'the robe:' from this exists its good, which is the good of charity towards the neighbour. . . The good of charity towards the neighbour proceeds from the good of mutual love . . . (for) unless the good of charity has in it the good of innocence, it is not the good of charity. Refs.

—^c. 'The robe'=Divine truth in an internal form in the Spiritual Kingdom, which is the same as the good of charity.

9992. The Spiritual is the good of charity towards the neighbour; and the Natural thence is the good of faith . . .

10042¹⁰. 'Rams'=the goods of charity.

10057⁶. In proportion as a man is purified from evils and falsities, the truths of faith . . . are conjoined with the good of charity; and in the same proportion the man afterwards acts from the good of charity.

10087. 'The breast'=the good of charity . . . Ex.¹

—². As 'the breast,' from its correspondence, =the good of charity; and the good of charity is to do good from will; therefore John, who represents this good, lay on the Lord's breast . . .

— James=charity; and John, works, or the goods of charity. III.

10129^e. (Thus) the Lord is in the good of charity, and is this good, even unknown to those who are in this good. Sig.

H. 403². Angelic life consists in performing goods of charity, which are uses. 404^e.

P. 145². The delights of good are what are called the goods of charity.

220³. Uses are the goods which are called the goods of charity.

221. That a man is not interiorly admitted into the truths of faith, and into the goods of charity, except in so far as he can be kept in them to the end of life. Gen. art.

334^e. They who are in the goods of charity. Sig.

R. 32. Those who are in the goods of charity, and thence in the truths of faith. Sig. and Ex.

86. All those make works meritorious who set the truths of faith in the first place, and the goods of charity in the second; but not they who set the goods of charity in the first place. Ex.

517. That they who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the Lord, and were separated. Sig. and Ex.

M. 126^e. Yet the good of charity is the primary of the Church . . . Now as the good of charity is from the Lord, and the truth of faith is with a man as from Him, and these two make such a conjunction of the Lord with man and of man with the Lord . . . it is evident that this conjunction is the Church.

316^b. That they should teach the good of charity, and that thus they would gather men. Sig.

T. 571. Then he feels the good of charity, and perceives the truth of faith . . .

E. 9^b. As, at the last time of the Church, faith . . . rejects the good of charity. Sig.

— But that the good of charity will follow the Lord, and will acknowledge Him, even to the last time of the Old Church and the first of the New. Sig. 821^a.

209^d. With the spiritual, all power is from the good of charity through the truths of faith . . .

239^b. There is no will of good in those who do not know anything of the good of charity; and they who do not know anything of this good do not know anything about evil . . .

388^l. That the goods of charity are destroyed through falsities, and entirely consumed through evils of every kind thence. Sig.

444^d. As in all things of the Church there must be the good of charity . . . Sig.

633^d. The dove Noah sent out = the good of charity, which was the essential of that Church.

746^b. That all those are called 'brethren' by the Lord, who acknowledge Him, and are in the good of charity from Him. Gen.art.

918^o. The reason the Church is the Church from the good of charity, is that, regarded in itself, this good is the good of life originating from love to the Lord; consequently it is the effect of this love. By the good of charity is meant what is just, sincere, and right in every work and in every function, from the love of what is just, sincere, and right; which love is from the Lord alone.

932^e. In the explications in this and the following chapters it treats of the goods of charity.

C. 8. All the good which a man does to the neighbour for the sake of the neighbour, or for the sake of truth and good . . . is called the good of charity or good work.

33. That such as is the Knowledge and the consequent removal of evil through repentance, such is the good of charity. Gen.art.

108. Therefore genuine truths are to be learned; with

these the good of the will conjoins itself, and thus the good of the will becomes the good of charity.

Good of Faith. *Bonum fidei.*

A. 57. 'The tree in which is fruit' = the good of faith.

387. To be separated from all the good of faith of love. Sig.

654. Charity is the goodness of faith. 2088^a.

1826. 'Doves' = the goods and truths of faith.

1986^e. That the Spiritual Church were to be imbued with the goods of faith. Tr.

2053^d. Provided they are not contrary to the goods of faith.

2243^f. The Christian Church was primitively in the good of faith.

2364^a. All are bent by the Lord to the good of life through their good of faith.

2388^d. Then the truth of faith with him becomes the good of faith. Ex.

2500. Occurs.

2669. The Spiritual Church, which would receive the good of faith. Sig. and Ex. 2699.

— The good of faith, that is, charity. 2776^d. 2913^d. 2967^f. 2979.

—^e. The good of love is what makes the Celestial Church; and the good of faith is what makes the Spiritual Church. 2826.

2826^e. 'Integrity' is predicated of the good of faith.

—¹¹. Worship from the good of faith. Sig.

2933. See EPHRON.

2982^d. It is the good of faith which makes the Church; that is, the life of love and charity according to the things which are of faith.

3122^e. He who acts from charity is regenerate . . . for he lives from the good of faith.

3207^b. Man believes that he is reformed and regenerated through the truth of faith; but this is an appearance; he is reformed and regenerated through the good of faith; that is, through charity towards the neighbour and love to the Lord.

3236^d. The good with the spiritual man is in general that which is called the good of faith; and this is nothing else than charity towards the neighbour.

3240^e. The doctrinal things of charity are for those who are in the good of faith, who are here signified by 'the sons of Jökshan.'

—³. They who are in the Spiritual Kingdom are in the good of faith . . .

—⁴. They who are in celestial things; that is, who are in the goods of faith. Sig.

— Celestial things; that is, the goods of faith; or, what is the same, the works of charity. Sig.

3242. No one is admitted into the Lord's Kingdom, except him who is in the good of faith; for the good of faith is of life . . .

3248^e. Life is given to the spiritual through the good of faith. Sig.

[A.] 3249. To the good of faith. Sig. and Ex.

— The good of faith, which is signified by 'the land of the east,' is nothing else than what is called in the Word charity towards the neighbour.

3343°. Into this interior speech comes . . . only he who is in spiritual good : that is, in the good of faith ; or, what is the same, in charity towards the neighbour.

3470°. The natural good of truth is not spiritual good, that is, the good of faith and the good of charity, until it is reformed. Ex.

3921°. 'God' is mentioned when it treats of the good of faith, which is of the spiritual man.

3934. 'A troop' . . . in the internal sense, = the good of faith. Ex.

—². The good of faith produces works. Ex.

—³. The good of faith is to works as the will and thought are to the face . . .

3935. See GAD. —. 4605°. 4609. 6024°.

3941°. The goods of love and charity are 'wheat and barley ;' the goods of faith are 'the vine and fig.'

3969. 'Joseph' . . . in the internal sense, = the spiritual Kingdom, or the good of faith. 6417.

—⁵. The spiritual man is in the good of faith ; that is, in good from which is truth ; but before he becomes spiritual he is in the truth of faith ; that is, in truth in which is good.

—¹⁷. The Spiritual Kingdom is the good of faith ; that is, charity, which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

4274°. No others can be tempted than they who are in the good of faith ; that is, in charity towards the neighbour . . .

4581. The good of truth is that which is elsewhere called the good of faith ; and is love towards the neighbour, or charity. (See GOOD OF LOVE, here.)

4605. 'The first-born of Jacob, Reuben' = the good of faith . . . In the genuine sense, 'Reuben' = the truth of faith ; but after the truth of faith has become good, he = the good of faith ; for faith, regarded in itself, is charity ; thus the truth of faith, regarded in itself, is the good of faith . . .

5213. Scientifics which are receptive of the good of faith. Sig.

5626. Thus they would have the good of faith. Sig.

— 'Simeon,' here, = faith in the will . . . thus the good of faith ; for when the truth of faith passes into the will, it becomes the good of faith . . .

5863°. How dangerous it is for a man to be in living consort with Spirits unless he is in the good of faith.

6312. Man is elevated (above sensuous lumen) through the good of faith.

6377. 'Wine' = the good of love towards the neighbour, and the good of faith. Ex. and Ill.

6578°. See GOOD OF CHARITY. 7474°. 9468. 9473°. 9680. 9687. 9833. 9992.

6669°. See CLAY-lutum.

6786°. For he who is in the good of faith is the

Church ; and he is who is the Church is in the good of faith.

7093. The good of faith is signified by 'spathes of palms.'

8080°. That the good of faith, or charity, is that which is to be ascribed to the Lord, instead of the truths of faith. Sig. and Ex.

—³. Every truth of faith, with the man of the Spiritual Church, becomes the good of faith, when he is being regenerated ; and then for the first time it becomes the Lord's.

8337. A glorification of the Lord from the good of faith. Sig. and Ex. (See MIRIAM.)

— 'A timbrel' is predicated of spiritual good ; or, what is the same, of the good of faith.

8362. Obedience and life according to the goods of faith, which are the interior things of the Church. Sig. and Ex.

8431. See FLESH.

8555. The combat of falsity from evil against the truth and good of faith. Tr.

8593°. They who are in (interior evil) do not assault the truths of faith, but the goods of faith. Ex.

8809. Purification of the good of faith. Sig.

9139°. 'A noble vine' = the good of faith of that Church.

— The conjunction of the good of faith in the Lord, which is of the Spiritual Kingdom, with the good of love to the Lord, which is of the Celestial Kingdom. Sig.

9230. That the falsified good of faith shall not be conjoined. Sig. and Ex.

—². Everything of the Church is called the good of faith which concerns life and use from those things which the doctrine of faith of the Church teaches ; in a word, which concerns willing and doing them from obedience . . .

— The good which a man does in the first state of regeneration is called the good of faith . . . and therefore when a man does good from the good of faith, he does good from obedience . . .

9340°. 'Israel' = those who are in the good of faith.

9476. 'The stones of fillings' = the goods of faith, or spiritual goods.

— The breastplate upon the ephod = the good of faith, or spiritual good.

9671. See GOOD OF LOVE. 9680°. 9780. 10129°. 10530.

9682°. They who are in the good of faith do indeed receive (the influx of the Lord), but in proportion to the good which faith has in it . . .

9741. The Ultimate Heaven is called 'the court,' because in it are they who are in the good of faith, and not as yet in charity . . .

—². The good of faith itself, which is the good of the Ultimate Heaven, really is a court ; for through it man is introduced into the good of charity . . .

—⁴. They who are in the good of faith are in the affection of truth for the sake of truth.

9742. The good of faith exists through illumination by light which is from the Lord. The light which is from the Lord is the truth of faith ; and when this becomes of the will, it is called the good of faith.

9747. The Ultimate Heaven is supported through the good of faith, which is the same as the good of truth. Sig.

9755⁹. 'The statutes of the moon' = the goods of faith.

9812. Divine good natural, which makes the First Heaven, is the good of faith and of obedience.

9870. The external of the Second Heaven is the good of faith.

9873. The external good of the Spiritual Kingdom is the good of faith : this good is what is meant by the spiritual love of truth.

10042¹⁰. 'He-goats' = the goods of faith.

10087. The feet correspond to the good of faith, thus to the good of obedience, which is the good of the Ultimate Heaven, and is called the Divine Natural.

10242. Worship from the good of faith. Sig. and Ex.

— . There are two essentials of Divine worship, the good of faith and the good of love . . . the good of faith is the good of charity towards the neighbour.

10270². There are three kinds of goods, which make the three Heavens . . . The good of faith, which is called spiritual good, makes the Ultimate Heaven . . . Into the spiritual natural good, which is of the Ultimate Heaven, the Lord inflows from the Divine Human also mediately again, (as well as immediately).

10335. Those in the good and truth of faith with whom the Church is to be established. Sig. and Ex.

10521. 'The blood of the Lord' = the good of faith ; in like manner 'the wine.' L.27.

10530. 'Milk' = spiritual good, which is the good of faith.

H. 118². To those who receive Him in the good of faith He appears as a Moon, bright and sparkling according to the reception . . . The reason is that . . . the good of faith corresponds to light.

—^e. The good of faith, in its essence, is truth from good.

472². Some from the truth of faith, or obedience ; some from the good of faith, or conscience . . . some from the good of charity . . .

N. 4. Under (the spiritual Angels) are the Angels who are in the good of faith ; who are they who have lived a life of faith . . .

E. 65³. 'Feet' = the good of natural love from spiritual love, which is the good of faith.

638². The truth of the good of charity is called the good of faith.

Good of Life.

See under LIVE-*vivere*.

A. 2853². The faith of charity is the truth of doctrine adjoined to the good of life.

2861. By truths of doctrine conjoined with good of life, man become spiritual.

2874^e. See FREE.

2875. The good of life, or the affection of good, is insinuated by the Lord through an internal way, quite unknown to the man . . .

2982. When love to the Lord and charity towards the neighbour, that is, the good of life, is the essential, Churches make one. 6269².

—². This trust is impossible except in the good of life ; without the good of life there is no reception . . .

3241^e. For everyone is gifted with a lot in the other life according to the good of life . . .

3300. The natural good of life of truth. Sig. and Ex.

3305. The good of life of natural truth is what is represented by 'Esau.'

3309. The good of life from sensuous and scientific truths. Sig. and Ex.

3310. The good of life from doctrinal things. Sig. and Ex.

— . The Church is not the Church from doctrinal things, except in so far as they regard the good of life as an end ; or, what is the same, unless the doctrinal things are conjoined with the good of life ; and therefore by 'a field' is principally signified the good of life . . .

— . Without doctrinal things there is indeed the good of life, but not as yet the good of the Church . . . as is the case with the good of life with the gentiles . . .

3322. 'Esau,' here, = . . . the good of life from influx from the Rational.

3332. The good of life gifted with the good of truth and with the good of doctrinal things. Sig. and Ex.

—². At last he lives according to them, which is the good of life. Thus does the spiritual man, when being regenerated, proceed from the doctrine of truth to the good of life. When, however, he is in the good of life, the order is inverted . . .

— . That these goods ; namely, the good of life, the good of truth, and the good of doctrinal things, are distinct from each other, may be evident to those who consider : the good of life is that which flows forth from the will ; the good of truth from the understanding ; and the good of doctrinal things from knowledge.

3336. That meanwhile the good of life made no account of the priority. Sig. and Ex.

—^e. Thus the affection of good, or, what is the same, the good of life, begins to have dominion. It had the dominion before, but this could not appear to the man . . .

3427⁴. They who are . . . not in the good of life cannot but be in persuasive faith . . . But in proportion as anyone is in the good of life, that is, in love to the Lord and in charity towards the neighbour, he is in intelligence, that is, in faith from the Lord . . .

3436^e. With those who are not in the good of life, the falsities which they have hatched by a wrong interpretation of the Word, keep in the middle or centre, and truths in the circumference . . .

[A.] 3494. The affection of natural good, or the **good of life**. Sig. and Ex.

— . That the affection of good, and the derivative **good of life**, is the elder son. Ex.

— . For whatever is imbued from infancy puts on life, and as it remains permanently, it becomes the **good of life**.

3505. The good of infancy and the derivative **good of life** is the first of regeneration.

3563⁵. The man is then not only affected with truth . . . but still more with the **good of life** itself.

3570⁶. Not all the things which the soul introduces are such as to become the **good of life** . . .

3603³. In his fourth age, which is the age of his regeneration . . . the man loves the Word and the doctrinal things which are from it . . . for the sake of the **good of life**; and therefore from the **good of life**. Thus does good become in the first place . . .

3921. 'God hath judged me . . . ' = . . . in the external sense, the **good of life**.

—². For the Holy of faith corresponds to the **good of life**.

3923. See DAN. 4608. 6024⁶. 6396.

3986³. Still, they who are in the **good of life**, that is, who live in love to God and in charity towards the neighbour, are saved. Ex.

5342¹. No one can be regenerated except through the **good of life** conjoined with the truth of doctrine. Sig. . . . 'Water' = the truth of doctrine; and 'spirit,' the **good of life**.

8356². For they who are in the **good of life**, that is, who love the Lord and the neighbour, love the truths of faith . . .

8762². In both externals and internals are all those who are in the **good of life** according to the doctrinal things of their Church . . .

8974². In the Spiritual Church . . . there are two kinds of men; there are those who are in the truth of faith and not in the corresponding **good of life**; and there are those who are in the good of charity and the corresponding truth of faith. (The latter) are men of the Internal Church; and are called 'the sons of Israel' . . . But (the former) are men of the External Spiritual Church; and are meant by 'the Hebrew servants.'

9246. That then are implanted truths of doctrine and **goods of life**, and through them the man of the Church is regenerated by the Lord. Tr.

9272³. To be instructed about the **good of life**, but not to live in it. Sig.

9305. Introduction into Heaven by Him according to the **good of life** and of faith. Sig. and Ex.

9399. They who receive (the light of Divine truth) are they who are in the **good of life** . . .

9682². Therefore they who are in the **good of life** from the truths of faith receive (the influx of the Lord).

9832^e. By good is meant the **good of life**; and the **good of life** is to do good from willing good . . .

10205^e. In proportion as (the gentiles) have been in the **good of life**, they worship Him from faith and love.

10635². All within the Church who are in the **good of life** acknowledge the Divine in the Word. Ex. . . It is otherwise with those who are not in the **good of life**; with them the internal . . . is closed.

10648. See FALSITY.

Life 7². The **good of life** regarded as only a moral accessory for the public good.

F. 30^e. The evil of life interiorly hates truths, but the **good of life** interiorly loves truths.

P. 326⁶. That everyone acknowledges God, and is conjoined with Him, according to the **good of his life**. Ex.

—⁸. That the **good of life**, or to live well, is to shun evils because they are contrary to religion, thus contrary to God. Ex.

R. 5. The things which are revealed by the Lord through Heaven to those who are in the **good of life** from charity and its faith. Sig. and Ex.

17. Truth in act and work, which is the **good of life** . . . is the first and primary of the Church. Ex. —⁴.

—⁵. Therefore the **good of life** is now taught by the Lord for those who will be of His New Church . . .

—⁷. 'Levi' = truth in act, which is the **good of life**; and therefore the priesthood was given to his posterity.

42. The inversion of the state of those who are in the **good of life**, as to the perception of truth in the Word, when they turn to the Lord. Sig. and Ex.

73. To those and concerning those who primarily regard truths of doctrine and not **goods of life**. Sig. and Ex.

82. That this is against them, that they have not the **goods of life** in the first place; yet this has been done and is done at the beginning of every Church. Sig. and Ex.

— . In proportion as a man is in **goods of life**, he is really in truths of doctrine . . . The reason is that **goods of life** open the interiors of the mind; and when these are open truths appear in their own light; from which they are not only understood, but are also loved . . .

—². As the Church declines, it begins to regard truths of doctrine in the first place, and **goods of life** in the second.

84. He who is being regenerated, after he has imbued the truths of faith, regards the **goods of life** in the first place; and in proportion as he does this, he ripens like fruit; and in proportion as he ripens, the seed in him becomes prolific . . .

91. To those and concerning those who are in **goods as to life**, but in falsities as to doctrine. Sig. and Ex.

98. 99.

94^e. As to life they are in goods, which they believe to be **goods of life**, when yet they are not.

358. The **good of life** with those who will be of the Lord's New Heaven and New Church. Sig. and Ex.

—^e. The meritorious **good of life**. Sig.

461^e. The **good of life** is not religion where there is faith alone.

815. That through truths from the Word there are

goods of life with those who are of the Lord's Church. Sig. and Ex.

M. 72. There are two things which make the Church . . . with man, the truth of faith and the **good of life**; the truth of faith makes the Lord's presence, and the **good of life** according to the truths of faith makes conjunction with Him . . . Ex. E.440².

D. 4792. Occurs. 5708^e. 5916. 6004³. D.Min. 4624.

E. 331⁹. The Lord's Church is . . . with all who are in the **good of life**, and from their doctrine look to Heaven . . .

386¹⁸. The desire for Knowledges of truth and good is the spiritual affection of truth, which is possible only with those who are in the **good of life**; that is, who do the Lord's precepts.

403¹⁹. See FIG.

435. See GAD. —⁴. —⁵. —⁷. —⁹. 436.

—². See GOOD OF LOVE. —³.

440. See MANASSEH.

— . That which the will of a regenerate man does is called the **good of life**.

—³. By 'Simeon' is signified truth in the will, which is the **good of life**.

452. All who are in the **good of life** according to their religion, in which are not genuine truths. Sig. and Ex. . . . These undergo temptations in the other life, by which the falsities of their religion are dispelled, and genuine truths are implanted in their place.

—². On those who are in falsities from ignorance, and in the **good of life**. Refs.

455. For the **good of life** according to religion stores up in itself the affection of knowing truths . . .

458. In the **good of life** according to truths. Sig. and Ex.

— . The good of truth, when it is with anyone, is the **good of life**. Ex.

— . (Thus) all the good which is good with man, is the **good of life**.

478². To be in the **good of life** according to their religion does indeed save them; but it does not save them so long as they are in falsities; and therefore after their life in the world the falsities with them are removed. Ex.

535^e. For the essential in Heaven is the **good of life**, which is the same as the good of love to the Lord and the good of charity towards the neighbour; for according to this good everyone there has perception of truth, intelligence, and wisdom.

600⁷. 'Cast the net on the right side of the vessel' = that they should teach the **good of life**.

730²⁰. 'Wilderness' also = the state of the Church with the gentiles, who have been in ignorance of truth, and still in the **good of life** according to their religion, from which they have longed for truths. Ex. and Ill.

798³. They are in the ultimates of Heaven who are in falsities from doctrine and religion, and still in the **good of life** . . .

820⁷. By the disciples following Jesus are signified the **goods of life**, which are good works . . .

J.(Post.) 33. Occurs. 230.

Good of Love. *Bonum amoris.*

See CELESTIAL GOOD, and under FOREHEAD, MOUNTAIN, and OIL.

A. 886. 'Oil of olive' . . . = all the Celestial, thus all the **good of love** and of charity. Ill.

1589². For the **good of love** from the Lord continually inflows, through the internal man into the external; but the man who is in the affection of evil . . . perverts the good; but still the life thence remains. Ex. 7491. 7492.

1824^e. In proportion as the **good of love** and of charity is in the affection of good and the pleasure thence derived, it is celestial, and it is happy.

2243³. (The decline of the Most Ancient Church from the **good of love**.)

2256⁶. If he has lived in the **goods of love** and of charity, the Lord then separates evils, and through the goods with him elevates him into Heaven.

2359. No one is admitted into . . . Heaven unless he is in the **good of love** and of charity; and no one can be in the **good of love** and of charity unless he acknowledges the Divine and the Holy of the Lord . . .

2669^e. The **good of love** is what makes the Celestial Church; and the good of faith, the Spiritual Church. The truth of faith does not make it, but introduces.

2718^e. In the **good of love** from the Lord there is celestial life; but not in the truth of faith separated thence.

2761³. See JUDAH. 3654⁴. 4750. 9340¹⁰.

2826. Worship from the good of faith when the spiritual regenerate are treated of, and worship from the **good of love** when the celestial regenerate are treated of. Sig. —¹¹.

3146^e. Spiritual heat, which is the **good of love** . . . 3969¹⁶. 6190². 8487. 8750². 10188³.

3332. 'Bread' = the **good of love** in general, both celestial and spiritual . . .

3384². 'To dwell in the house of Jehovah' = to be and to live in the **good of love**.

—^e. 'Not to dwell in the land of Jehovah' = not to be in a state of the **good of love**, thus not in the Lord's Kingdom.

3755. Those who are imbued with the **good of love** to the Lord, and with the good of innocence. Sig.

—². Removal from a state of the **good of love** and of innocence. Sig.

3887^e. Of the **good of love** and of faith they have no other idea than that they are certain abstract things devoid of power to effect anything; when yet the contrary is the case; namely, that thence come all perception and sensation, and all life and action . . .

3902. In (Gen.xxix.) it treats of the state of the Church . . . as to the ascent from the truth of faith to the **good of love**.

3921³. 'Jehovah' is mentioned when it treats of the **good of love**, which is of the celestial man.

3941. See WHEAT.

3986³. The reason they can be saved, is that the

Divine of the Lord is in the good of love to God and the good of charity towards the neighbour . . .

[A.3986]⁴. Moreover, the good of love to God, and the good of charity towards the neighbour, however various truths may be . . . are still receptive of genuine good and truth; for they are . . . not hard and resisting, but as it were soft and yielding . . .

4007^e. 'Red'=the good of love; and 'white,' the truth of faith. 6379.

4197⁵. 'Altar'=the good of love.

4210. Worship from the good of love. Sig.

—'. 'Mountain'=the good of love. 4213^e.

4213^e. For the good of love and of charity gives peace.

4225³. They who are in the Grand Man are in the freedom of breathing when they are in the good of love . . .

4302³. The order of Heaven is the disposition of the truths of faith in the goods of charity . . . and the disposition of these in the good of love to the Lord.

4352². (Thus) no faith is ever possible except with those who are in the good of love . . .

4448. The Most Ancient Church, being celestial, was in the good of love to the Lord, and thence in the perception of all truth . . .

4581. There are two universal kinds of good, one which is called the good of faith, and the other which is called the good of love. The good of faith is signified by 'drink-offering;' and the good of love by 'oil.' They who are brought to good by the Lord by an internal way are in the good of love; but they who are brought by an external way are in the good of faith. The men of the Celestial Church and the Angels of the Third Heaven are in the good of love; but the men of the Spiritual Church and the Angels of the Second Heaven are in the good of faith. Hence it is that the former is called celestial good, and the latter spiritual good. The difference is that which there is between willing well from willing well, and willing well from understanding well. 4750².

4697. 'To give the sun for the light of the day'=the good of love and of charity.

4779². 'All loins'=all goods of love.

5113¹⁷. The celestial man is regenerated through the good of love.

5199. From their faces shines forth the good of love through the truth of faith . . .

5248. The resplendence of their garments is from the good of love and of charity . . .

6135². 'Body'=the good of love. Ex.

—³. For the good of love is like a flame which emits a light from itself which is the derivative truth of faith.

—^e. That 'gold,' 'fire,' 'lightning,' and 'brass'=the good of love. Refs. 8496.

6180. 'To do mercy'=the good of love.

—². The good of love is inseparable from the truth of faith.

6367. 'Lion'=the good of love and the derivative truth in its power.

6377. 'Wine'=the good of love towards the neighbour and the good of faith. Ill.

—². 'The bread'=the good of celestial love . . .

—⁴. That the good of love and the good of faith ceased. Tr.

—⁶. 'Oil'=the good of celestial love . . . 8468².

6378. 'The blood of grapes'=the good of love.

6432⁷. 'Girt about the paps with a golden girdle'=the good of love.

6435. The internal good of the Celestial Kingdom is the good of love to the Lord, and its external good is the good of mutual love. They who are of this Kingdom are in the good of love, but not in the truth which is called the truth of faith . . . for in the place of the truth of faith with them, there is the good of mutual love.

6502⁵. 'Fruit'=the good of love. 9031⁴.

6629. They who are in the good of love and of charity are, as to the internal man, in Heaven . . .

6630. As the human race removed from the good of love to the Lord and of charity towards the neighbour, it also in the same proportion removed from wisdom, because in the same proportion it removed from Heaven.

6693⁵. 'The sun'=the good of celestial love. Refs.

7056. Conjunction in the good of love there. Sig. and Ex.

7356³. 'Zion'=the Celestial Church, thus the good of love which is of this Church.

7679. The good of love and of charity, in its origin . . . is very kind . . . but when it falls down to the Hells it becomes unkind and savage, because it is turned into this by them; and therefore the influx of this Divine good not only torments them, but also devastates them.

7852. 'Roast with fire'=the good of love.

—'. The paschal lamb=the good of innocence, which good is the good of love to the Lord.

7856. 'Raw'=without the good of love.

8314³. 'Edom'=the good of celestial love.

8327^e. For Heaven is Heaven from the good of love. 8410.

8370. That after temptation the truths of faith were ordained through the good of love. Sig. and Ex.

8409. See FLESH. 8682². 9127².

8487³. Without such a change of states the good of celestial love would become as it were dry . . .

8547^e. For the good of love and of faith is the image of the Lord.

8615³. They who are in the good of love and of faith are in correspondence; and the Divine makes all things with them . . .

8680. Worship from the good of love and the truths of faith. Sig. and Ex.

8750². Hence it is that the Angels are alternately in the good of love, in the truth of faith, and in obscurity as to both. . . A state of the good of love corresponds to morning . . .

8765. 'I have brought you to Me'=to the good of love, which is in Heaven.

8797². Because the good of love in the higher Heaven is relatively like a consuming fire . . .

8818. 'They stood in the lower parts of the mount'=far from the good of celestial love.

8880. 'To them that love Me'=who receive the good of love.

8893. That then there is peace and the good of love. Sig. and Ex.

— . As soon as the good of love is implanted, combat ceases . . . For he is then introduced into Heaven, and is led by the Lord according to the laws of order there.

8894. 'To bless'=to endow with the good of love. Refs.

9007². 'Man-homo'=the good of love. Refs.

9049. The good of love from the Lord is universally regnant in Heaven, and inflows constantly according to the degree in which it is shown to another.

9050. The goods of love make the life of the will.

9139¹. See GOOD OF FAITH.

9188. There are two things which make Heaven, and thus spiritual life with man, the truth of faith in the Lord, and the good of love to Him.

9262. 'Just' is predicated of the good of love towards the neighbour; and 'innocent' of the good of love to the Lord; the former is exterior good, and the latter is interior good. Ex.

9263². For the Lord is in the good of love, and through it in the truth of faith.

9277. 'Oliveyard'=the Celestial Church, thus celestial good, which is the good of love to the Lord; for this good makes the Celestial Church.

9310. That from Him is all the good of love and truth of faith. Sig. and Ex.

— . For the good of love is such, that what is in it is also in others from it; because it is communicative of itself . . .

9323. Increase of the good of love and truth of faith. Sig. and Ex.

9391². The Lord's guard and providence lest he should be approached except through the good of love. Sig.

9396². Heavenly food is all the good of love and of charity.

9434. Divine truth in Heaven itself resplendent from the good of love. Sig. and Ex.

9457². In the Inmost Heaven there reigns the good of love to the Lord . . . 9670.

9468. The internal in the Celestial Kingdom is the good of love to the Lord, and the external is the good of mutual love. Sig.

9473³. See GOOD.

9506. The hearing and reception of all things of worship from the good of love. Sig. and Ex.

— . See CHERUB. 9509. —³. 9517. E.179⁵.

9517. All the good of love is from the Lord, and is the Lord Himself with Angel and man.

9532². All the good of love is from mercy. Sig.

9570². The light of the Celestial Kingdom or of the Inmost Heaven appears as flame; the reason is that in that Heaven reigns the good of love . . .

9594². The third degree is opened by a life according to the good of mutual love and the good of love to the Lord.

9642². See EAST. 9668². —³. H.148.

9668². The Lord enters Heaven through the good of love; and the good of love from the Lord fills Heaven and makes it. Sig.

9671. The goods of love and of faith conjoined there. Sig. and Ex.

9680. The good of love to the Lord in the Inmost Heaven is the internal good there, and the good of mutual love is the external good there; but the good of charity towards the neighbour is the internal in the Middle Heaven, and the good of faith in the Lord is the external good there.

—². For they who are conjoined with the Lord through the good of love are with Him; but they who are conjoined with the Lord through the good of faith are indeed with Him, but more remotely.

9682. The hearing and reception of all things which are of worship from the good of love in the Inmost Heaven from the Lord. Sig. and Ex.

—³. They who are in the good of love to the Lord are they who proximately receive His influx . . .

9710. It treats in (Ex.xxvii.) of the worship of the Lord from the good of love.

9741². There are three goods which follow in order,—the good of faith, the good of charity towards the neighbour, and the good of love to the Lord; the good of faith makes the First Heaven; the good of charity towards the neighbour makes the Second Heaven; and the good of love to the Lord makes the Third Heaven.

—³. In the internal of the Celestial Kingdom are those who are in the good of love to the Lord, and in its external are those who are in the good of mutual love; but in the internal of the Spiritual Kingdom are those who are in the good of charity towards the neighbour, and in its external are those who are in the good of faith; it is the external of each [Kingdom] which is called the First Heaven.

9780. All good is of love, even the good of faith; for this exists from the good of love, and not without it.

9812². Divine celestial good, which makes the Third Heaven, is the good of love to the Lord . . .

9817. The influx of the Lord through the Word into all who are in the good of love. Sig. and Ex.

9818. All truths are implanted in the good of love.

9846. The heavenly form of all Truths in their order in the memory from the good of love. Sig. and Ex.

— . 'A workman of stone'=the good of love, thus the Voluntary of the regenerate.

9863. There is one good from which are all truths; this good is the good of love to the Lord, thus the Lord Himself; and thence the good of love from the Lord, which is the good of love to the Lord. Ex.

[A.] 9874. That each and all things, in general and in particular, proceed from the **good of love** from the Lord to the Lord. Sig. and Ex.

—³. That this (Divine good which proceeds from the Lord) is the **good of love** from the Lord to the Lord. Ex.

9877². Hence it is that they who are in the **good of love** to the Lord, and thence in the truths of faith, are in the freest state of willing and thinking . . .

9954. See ANOINT. —. 10019. R.779². E.329². 1151.

9960¹⁰. That when nakedness relates to the loins and genitals, it = the deprivation of the **good of love**. III.

9961³. For what proceeds from the Lord and inflows into the Heavens is the **good of love**; and what is received there by the Angels is the truth thence . . .

9992. See CELESTIAL.

9993. See CELESTIAL KINGDOM.

—⁶. To worship the devil from the **good of celestial love**. Sig.

10017². As the things which succeed in order proceed from the **good of love** to the Lord . . .

10087². The head with man corresponds to the **good of love** to the Lord, which is the good of the Inmost Heaven, and is called Divine celestial good . . .

10099⁵. The **good of love** is what immediately conjoins man with the Divine . . .

10127⁴. The Lord is present with every man with the **good of love** . . .

10129¹⁰. The **good of love** to the Lord from the Lord is in all the good of charity which is genuine; and also in all the good of faith which is genuine; for it inflows from the Lord. Ex. and Sig.

10201². For the **good of love** is the vital fire itself; and the truth of faith is the intellectual light itself . . . These two proceed in equal degree.

10245. See ALTAR. 10344. R.325, etc.

10266. The **good of love** is formed through the truths of the Church which are from the Word; at first the external ones; afterwards, more and more interior ones. Sig.

—². (Thus) in such a perception and affection, and in such an order, as a man imbues truths, such is the **good of love** with him. Ex.

10329. Those who are in the **good of love** with whom the Church is to be established. Sig. and Ex.

10333. To represent all things of faith being of service to the **good of love**. Sig. and Ex.

10521. The Lord's body or flesh = the **good of love**; in like manner the bread.

10530. 'To a land flowing with milk and honey' = the pleasantness and delight from the **good of love** and of faith.

10645⁴. The **goods** which affect delightfully are called those of **love**.

10686. See BREAD.

H. 13^o. 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 through which and from which is the **good of love**.

51. Because the **good of love** and of faith is what makes Heaven; and this good is in every Society of Heaven, and in every Angel of a Society. It makes no difference that this good is everywhere different and various; it is still the good of Heaven . . .

118². To those who receive Him in the **good of love**, He appears as a Sun, fiery and flaming according to the reception; these are in His Celestial Kingdom. . . The reason is that the **good of love** corresponds to fire.

307². See GOLD. R.211. 904. 912. —². 913.

S. 74. The celestial Angels are in the **good of love** from the Lord; and the spiritual Angels are in truths of wisdom from Him; and where there is the **good of love**, there resides wisdom at the same time; but where there are truths, there resides no more of wisdom than in proportion to the **good of lov** . . . This is the reason why in the Word of the Celestial Kingdom . . . the **goods of love** are expressed, and the signs are affections; whereas in the Word of the Spiritual Kingdom truths of wisdom are expressed, and the signs are perceptions.

R. 89. 'I will give to eat of the tree of life' = the appropriation of the **good of love** and of charity from the Lord. Ex. E.109.

96. Their false assertion that they have the **good of love**. Sig. and Ex.

120. See EAT.

213. Lest the **good of celestial love** be profaned and adulterated. Sig.

336. That all the **good of love** and truth of faith had receded. Sig. and Ex.

907. That there was shown the quality of the New Church from doctrine, that all things of it were from the **good of love**. Sig. and Ex.

908. That all things of Heaven and the Church are from the **good of love**; and that the **good of love** is from the Lord. Ex.

I. 7. That this heat . . . inflows into man's will, and produces there the **good of love**; and this light into his understanding, and produces there the truth of wisdom. Gen.art.

T. 767. All **good of love** is an image of the Lord.

E. 8². 'John' = those who are in the **good of love**.

110³. The **good of love** to the Lord is the Lord Himself.

209⁴. As the **good of love** does not act from itself, but through truths, all power is from the **good of love** through truths; and, with the spiritual, from the **good of charity** through the truths of faith . . .

277. The guard and providence of the Lord lest the interior Heavens should be approached except by the **good of love** and of charity. Sig. and Ex.

292. The **good of love** inflows from the Lord alone; and is received by Angels and men in the truths which are from the Word . . .

295². For what love itself wills is the **good of love**.

401. That all the good of love had disappeared. Sig. and Ex. 405. 915.

435². There are three things which fully constitute and form every universal essential, namely, the good of love, truth from this good, and the derivative good of life . . . The good of love is the final cause; truth from that good is the efficient cause . . . and the good of life is the effect in which the prior causes exist . . .

—³. The good of love is like the heart; and is also meant by 'heart' in the Word; truth from that good is like the lungs . . . and the good of life is like the body . . .

635. 'The two witnesses' = the good of love and of charity, and the truth of doctrine and of faith. Ex. 638.

696⁶. All the worship of Jehovah God must be from the good of love through truths; the worship which is from the good of love alone is not worship . . . there must be both . . .

701³². There is indeed conjunction with Him through the good of love; but as the Lord inflows with man through good into truths . . . and man receives the good of the Lord in truths . . . therefore the good of love conjoins through truth . . .

1082⁸. This trine . . . is in every Heaven . . . the end is the good of love; the cause is truth from that good; and the effect is use . . .

1145⁴. The conjunction of the Celestial and Spiritual Kingdoms through the good of love. Sig.

1158². That a man should not be admitted into the truths of faith and the goods of love, except in so far as he can be kept in them to the end of life. Gen.art.

1179². There are two things which make conjunction, the good of love and the truth of faith; the good of love is from the Lord immediately . . . The good of love is that through which the Lord leads man, and the truth of faith is that through which man is led . . . God, therefore, conjoins Himself with man through the good of love; and man conjoins himself with God as from himself through the truth of faith . . . The Lord continually inflows with the full good of love; yet He cannot be conjoined with the man in the full truth of faith, but only in that which is with the man . . .

De Verbo 8². At this day in the Christian world scarcely anyone is in the good of celestial love . . . and therefore the good of love cannot pass immediately from man to the celestial Angels, but it passes mediately through the spiritual Angels . . .

Good of Mutual Love. See under MUTUAL LOVE.

Good of Truth. *Bonum veri.*

See under JACOB.

A. 2455. That all the good of truth was vastated. Sig. and Ex.

2524. 'Brother' = the good of truth. Refs.

2697. The man of the Spiritual Church seems to be regenerated through the truths of faith, and is not aware that it is through the good of truth; for this does not appear, but manifests itself only in the affection of truth,

and afterwards in a life according to truth. No one can ever be regenerated through truth, unless with the truth there is good . . .

2712. 'To dwell' is predicated of the good of truth, or of spiritual good; that is, of the good of the spiritual man; the quality of which is here described.

—, That 'to dwell' is predicated of the good or affection of truth . . .

2729. No one can be in marriage love unless he is in the good of truth and the truth of good from the Lord.

2774. 'Isaac' = its quality; namely, that it is the good of truth and the truth of good; that is, the Divine marriage as to the Human of the Lord.

3095². 'A trough' = the good of truth. Ex. . . The good of truth is what is produced from good through truth; and is like the offspring which is born from truth as a mother and from good as a father; all the genuine good which is in the natural man is derived from this, or from the marriage of good and truth in the Rational; this good is what is called the good of truth.

3124. 'Jehovah hath led me to the house of my lord's brethren' = to the good of truth.

3295. That at first truth was higher than the good of truth. Sig. and Ex.

—, The good of truth is the good which comes forth—*existit*—from truth, and, in its first coming forth—*existentiam*—it is truth, but it is called good because it appears to be good. Hence it is that by 'people' is also signified this good, which is called the good of truth first coming forth—*existens*. In order that some idea may be had of this good, it is to be known that before man is regenerate he does good from truth; but after he is regenerate he does good from good; or, more clearly, before man is regenerate, he does good from the understanding, but after he is regenerate, from the will; therefore the good which he does from the understanding, in itself is not good, but truth; but what he does from the will is good. Examp. . . This 'honouring of parents,' being from the commandment, is not in itself good, because it is not from love, but from obedience to the Law . . . but still it is called the good of truth, but in its first coming forth it is truth; for at that time the man does not do good, but he does truth; whereas when he honours them from love, then it is good.

3296. That the good of truth shall be lower at the time. Sig. and Ex.

3300³. 'Red as to His garment' = the good of truth.

3313. That the Divine good of the Divine Rational would love the good of truth. Sig.

—^e. As the good of truth, which is here represented by 'Esau,' and is signified by 'the venison,' is exterior, namely, in natural affection, proceeding from truth, it is said that it 'was in the mouth of Isaac.'

3332. See GOOD OF LIFE.

—, 'Bread' = the good of love in general, both celestial and spiritual; thus also the good of truth, for this is spiritual good.

3459. Confirmation with those who are in the good of truth. Sig. and Ex.

—, Those are in this good . . . who make faith the

essential of the Church, and set it before charity. They who are such are in no other good than the **good of truth**; for they draw out from the Word nothing but the things of faith, thus the things of truth, and scarcely see the things of good, thus of life; and therefore they confirm themselves in the doctrinal things of faith, and not in any of charity. When these do good, it is from the doctrinal things of faith; and the good thence is what is called the **good of truth**. The Lord conjoins Himself with those who are in this good, but not so much as with those who are in the good of charity. . . From those who are such in the other life, it has been given me to know that they are separate from those who are in the good of charity . . . for their good is . . . hard, not suffering itself to be bent; not communicative; thus not in Heaven, but at the entrance to Heaven.

[A.] 3469. A state of temptation as to the natural **good of truth**. Sig. and Ex.

— . It has treated of those who are in the **good of truth**; that is, who are in a life according to doctrinal things taken from the literal sense of the Word.

—². Therefore they who are in the **good of truth**, or in a life according to doctrinal things, are regenerated as to interior things, which are their rational things, but not yet as to exterior things, which are their natural things. Ex.

—³. What the natural **good of truth** is, is known to few, if any.

3470². The natural **good of truth** is not spiritual good, that is, the good of faith and the good of charity, until it is reformed. Ex.

3659. Perception of quality as to the **good of truth** from the Lord. Sig. and Ex.

3669. The **good** which is **from truth** is one thing, and the good from which is truth is another; the former is 'Jacob,' and the latter is 'Esau;' the former is the inverse of the latter; in the former are they who are being regenerated before they are regenerate, but in the latter are the same when they are regenerate. 3688².

3671. 'Jacob'=the **good of truth**, or the good which is from truth.

3679. The thought of natural good concerning conjunction through the **good of truth**, which is 'Jacob.' Sig. and Ex.

3688^e. From this it is a little evident, what is the **good of truth** here represented by 'Jacob,' and what the truth of good represented by 'Esau;' and that these are at first inverted, but are afterwards conjoined.

3758. In (Gen.xxix.) it treats . . . of the Lord's Natural, how the **good of truth** therein is conjoined with related good from a Divine origin, which is 'Laban.' 3982².

3865. That hence would come the **good of truth**. Sig. and Ex.

— . The **good of truth** . . . is the affection of truth for the sake of life . . .

3956. The Divine **good of truth** and truth of good. Sig.

3960⁴. The **good of truth**. Sig.

3995⁵. For when anyone does good, not from the **good of truth**, he always wants to be recompensed . . .

3995. That all the **good of truth** in which falsity and evil are mixed shall be his. Sig. and Ex.

— . 'She-goats'=the **good of truth**. 4006.

—². What the **good of truth**, or the charity of faith is, shall be told in a few words. Ex.

— . Hence it is evident what is the **good of truth**, and what the truth of good.

4013^e. See POPLAR.

4016. 'Troughs'=the **good of truth** in the Natural. 4017.

4090. 'Where thou anointedst the pillar'=where is the **good of truth**, and the boundary.

4094. Conjunction with the Divine **good of truth**. Sig. 4275. 4283.

4169. His state as to good and the **good of truth**. Sig. and Ex.

4274. No temptation can come forth unless the man is in the **good of truth**; that is, in the love or affection of it . . .

4287⁵. Spiritual good, or the **good of truth**. Sig.

4336. It treats in (Gen.xxxiii.) of the conjunction of the Divine good of the Natural . . . with the **good of truth** . . . thus of the submission of the latter, and its insinuation into Divine natural good.

4337². The **good of truth**, regarded in itself, is only truth; for so long as truth is only in the memory it is called truth; but when it is in the will and thence in act it is called the **good of truth** . . .

—^e. For the good which inflows through the internal man . . . inflows into the will, and there meets the **good of truth** which is insinuated through the external man.

4346. 'Jacob'=the **good of truth**; that is, truth in will and act. . . The **good of truth** is the universal of all things; for generals, particulars, and singulars . . . are of it, because in it.

4348. Conjunction on the part of the **good from truth**, which is 'Jacob.' Sig.

4353³. Hence it is evident, that the truth with man ought to be made truth in will and act, that is, the **good of truth**, before the conjunction of the Rational with the Natural . . . can come forth. But how truth becomes the **good of truth**, may be evident to everyone who pays attention. Ex.

4373. That [the affection itself] was insinuated by the **good of truth** . . . Sig. and Ex.

4390. (How the **good of truth** grows.)

4402⁵. By 'El' is signified truth in will and act, which is the same as the **good of truth**.

4487. 'Substance,' when it is also of small cattle, = the **good of truth** . . . but the **good of truth** is truth in will and act.

— . The **good of truth** is called celestial truth . . . (which) is truth that has been made of the life.

4502. The **good of truth** of another Church. Sig.

4538². The glorification of the Lord proceeded from truth to the **good of truth**, and finally to good.

—⁵. After a man has been instructed in the truths of faith, he is afterwards led by the Lord by degrees to will the truth, and also, from willing, to do it; this

truth is called the **good of truth**; for the **good of truth** is truth in will and act; and it is called the **good of truth**, because the truth which had been of doctrine then becomes of life. At last, when the man apperceives delight in willing good, and thence in doing it, it is no longer called the **good of truth**, but good; for he is then regenerate; and he no longer wills and does good from truth, but truth from good; and the truth which he then does is also as it were good . . .

4581. 'A libation' = the Divine **good of truth**.

— The **good of truth** is that which has elsewhere been called the good of faith; and is love towards the neighbour, or charity. (See GOOD OF LOVE, here.)

4598. What the Celestial Spiritual of the Natural is, has been explained before; namely, that it is the **good of truth**, or the good of charity procured through the truth of faith.

4600. See ISRAEL.

4984. It may be believed that the good which appropriates truth to itself is truth . . . but it is the **good of truth**. The truths which are not uses indeed approach, but do not enter; all uses from truths are **goods of truth**.

5117. 'Grapes' = the **good of celestial truth**.

5295. 'They heaped up corn' = the **good of truth** together. . . 'Corn' = the good of the Natural; here, the **good of truth** which is in the Natural; the **good of truth** is truth in will and act.

5331². For the Celestial of the Spiritual is the **good of truth** in which is the Divine, or which is immediately from the Divine. Tr.

5397². That some good of natural truth was given gratis. Tr.

5410. To appropriate to themselves the **good of truth** through scientifics. Sig. and Ex. 5487.

5505. By Jacob their father is represented the **good of truth** in the Natural; and to come to this, is to be so far reformed. 5506. 5508. 5533.

5508. As the **good of truth** which Jacob represents is interior, there is therefore signified reflection from the **good of truth**.

5541. The things which are of faith in the understanding apperceived by the **good of truth**. Sig. and Ex.

5582. That in order to live they should procure for themselves the good of spiritual truth. Sig.

5733. [Influx] into the Natural with the **good of truth**. Sig.

— The truth of good is of the Celestial Church, and the **good of truth** is of the Spiritual Church . . . With those who are of the Spiritual Church, good is implanted in the intellectual part through truth . . . and through truth they are led to good; for to do truth is to them good; hence they have the **good of truth** . . .

5803². The internal of the Spiritual Church is the **good of truth**, or spiritual good from the Natural.

5820. That the **good of truth** is to be appropriated. Sig.

— Spiritual food . . . in special, is the good which is acquired through truth; that is, truth in will and act; for this becomes good from willing and acting, and is called the **good of truth** . . .

5826². The spiritual good which Israel represents is the **good of truth**; that is, truth in will and act; this truth, or this **good of truth**, causes man to be the Church . . . Hence it may be evident, that in order for the Church to be the Church, there ought to be spiritual good, that is, the **good of truth** . . .

—³. Man is introduced through truth to good, when truth becomes truth in will and act; this truth is good, and is called the **good of truth**; and produces new truths continually . . .

5954². The good thence, or the **good of truth**, is 'hyacinthine and erimson.'

5959. See CORN.

—². What inflows from the spiritual Internal is nothing but truth; which, when it is made of the life, is called the **good of truth**.

6016. 'They took their cattle' = the **goods of truth**. Ex.

6060. That then the truths of good and the **goods of truth** (were reduced into order under their general). Tr.

6065. Interior and exterior **goods of truth**. Sig. and Ex.

6078. They are in want of scientifics in which are **goods of truth**. Sig. and Ex.

6121. That they should offer the **goods of truth**, and should be supported. Sig.

6134. The **good of truth** not visible . . . on account of desolation. Sig.

6159. That hence the **good of truth** may be in each and all things. Sig. and Ex.

6277. This Divine vivifying the **good of spiritual truth** from the Natural. Sig. and Ex.

6289². This truth is that which becomes good with them when it becomes of the will and thence of the life; and then it is that good which is called the **good of truth**, and also the good of faith, and also spiritual good or the good of the Spiritual Church.

6296. That good from truth will receive more of increase. Sig. and Ex.

— 'Ephraim' = **good from truth**.

— **Good from truth** constitutes the man of the Spiritual Church. The internal of this Church is what is represented by 'Israel;' and the external by 'Ephraim.'

6380. That the Divine Natural is nothing but the **good of truth**. Sig. and Ex.

6426. As the **good of truth** is the essential itself of the Spiritual Church . . .

6427. The truth of faith, when the life is according to it, becomes good, and is called the **good of truth** . . .

6432². 'To suck the breasts of kings' = **good from truth**.

—⁶. To be in grief on account of the lost **good of truth**. Sig.

— 'A vine' = the Spiritual Church; thus the **good of truth**.

6437. For the man of the Spiritual Church is in the **good of truth**; and this good is interior, because it is in the interior Natural.

6499². For by 'Israel' the **good of truth** or spiritual good is signified; and this good makes the Spiritual Church . . . In order for this good to come forth, there

must be influx from the celestial Internal . . . for without the influx thence this good is not good, because of no affection.

[A.] 6504. To preserve the **good** which is from truth. Sig.

6537. 'A threshing-floor'=where the **good of truth** is; for in a threshing-floor there is corn, and 'corn'=the **good** which is from truth.

6968. See FLESH.

7236. See ARMY.

7297². 'Whoredoms'=the falsified **good of truth**.

7711². 'To await splendours'=the **good of truth**; for the resplendence of light is from good.

7728. Worship from the **good of truth**. Sig.

7835. Conjunction with the nearest **good of truth**. Sig. and Ex.

— It is said the **good of truth**, because it treats of those who are of the Spiritual Church, with whom is the **good of truth**; for the **good of truth** is truth in will and act; for when the truth of faith is received with the affection which is of charity, it is implanted in the interiors of the mind; and when the truth is reproduced, the affection also to which the truth has been adjoined is reproduced, and appears under the face of good; hence now it is, that the **good of this Church** is the **good of truth**, which is also called spiritual good.

7840. 'A she-goat,' or 'kid'=the **good of truth** in which there is innocence.

7847^c. 'Wood of oil'=the **good of truth**, or the **good** which is of the Spiritual Church.

7857. 'Boiled in waters'=the **good** which is from the truths of faith.

7916. See FAMILY.

8018. That the Lord delivered those in the **good of truth** and in the truth of good from damnation. Sig. and Ex.

8056^e. 'Milk' is predicated of the truth of good; and 'honey,' of the **good of truth**.

8234. That those who are in the **good of truth** and truth of good passed through that Hell safely without infestation. Sig. and Ex. 8321.

— They who are of the Spiritual Church are first in the **good of truth**, and afterwards in the truth of good. Ex.

8337³. 'A timbrel' corresponds to spiritual good; that is, to the **good of truth**. Ex. 8339.

8338. 'All the women went out after her'=all the **goods of truth**. (For) 'women'=affections of good . . .

8369. 'Seventy palm-trees'=the **goods of truth** in all abundance. . . 'Palm-trees'=the **goods of the Spiritual Church**, which are the **goods of truth**. —

8398. 'Sin'=the **good** which is from truth.

8399^e. The **good** which is from truth is the **good** which is with the spiritual man before regeneration; for he then does good from truth; that is, because it is so commanded, and therefore from obedience; whereas the **good** from which is truth is the **good** which is with the spiritual man after regeneration; for he then does good from affection: the former good is signified by 'Sin,' and the latter by 'Sinai.'

8400². For 'the manna'=the **good of truth**, which is the life of the spiritual man.

8432. 'Bread'=the **good of love**; but here, the **good of truth**, which is the **good of the Spiritual Church**; because by 'bread' is meant the manna. 8464.

8458. 'A minute round thing'=the **good of truth** in its first formation. Ex.

— The **good of truth** is the name of the **good** with the man of the Spiritual Church, and not only as to origin but also as to essence it is truth; it appears as truth, but it is felt as good; and therefore as truth it forms the Intellectual of the mind, and as good it forms the new Voluntary.

8459. The **good of truth**, which is the **good of the man of the Spiritual Church**, is compared to 'hoar-frost' from what is continuous relatively to snow . . . 'Hoar-frost,' from its continuousness, is predicated of truth made good, which is the **good of truth**.

8469. As much **good of truth** as is sufficient for all in a Society. Sig. and Ex.

8487². How it happens that the **good of truth** . . . vanished according to the degree of the increasing concupiscence. Sig. and Ex. The **good of truth** or spiritual good is indeed given to the man of the Spiritual Church when he is being regenerated; but as all the delight of the love of self and of the world, which had before made their life, extinguishes this good, because they are opposites; therefore with that man the **good of truth** cannot long remain pure, but is tempered by the Lord through the delights of the loves which had before been of his life; for unless this good were so tempered, it would become undelightful to him . . . Such is celestial good at first with those who are being regenerated . . .

8505. See Good. —

8521. The **good of truth** is now described . . . as to the quality of the truth and of the good therein. Sig.

—². The **good of truth**, which is the **good** with those who are of the Lord's Spiritual Kingdom, is entirely different from the **good** with those who are of His Celestial Kingdom. The **good of truth** which is with those who are of the Spiritual Kingdom is implanted in the intellectual part; for in this part a new will is formed by the Lord, which is that the man wills to do according to the truth which he has imbibed from the doctrine of his Church; and when he wills and does this truth, it becomes good with him, and is called spiritual good, and also the **good of truth** . . .

8527. The **good of truth** when in a state of temptations. Sig.

8537. The appropriation of the **good of truth** in a state of all temptations. Sig.

8649. 'Her two sons'=the **goods of truth**. . . 'Sons'=truths . . . here, the **goods of truth**, because they are called the sons of the wife. . . The **goods of truth** are the truths which are made of the will and thence of the life, and constitute the new will with the man of the Spiritual Church.

8650. The quality of the **good of truth** of those who are outside the Church. Sig.

8651. The quality of the **good of truth** of those who are within the Church. Sig.

8658. 'Where he encamped at the mount of God' = near the **good of truth**.

— The good with the Spiritual Church is the **good of truth**; this good is also the good of charity . . .

— The ordination of the good and truth of the Church near the **good of truth**. Sig. and Ex.

8770. 'Ye shall be to Me a kingdom of priests' = that they shall then have the **good of truth**. Ex.

8902⁵. That the **goods of truth** will be perverted by evils of falsity. Sig.

8916. 'The mountain smoking' = the **good of truth** itself not perceptible except in an external form. Ex.

8976^e. 'Wine' = the truth of good; and 'milk,' the **good of truth**.

9042. The hurting of the good which is from truth. Sig. and Ex.

9178. That if the **good of truth** be there together, there shall be no restoration. Sig.

9273. 'Thou shalt gather the produce thereof' = the **goods of truth** from it.

— Appropriation takes place when the truths which had been of doctrine become of life. When they become of life, they are called **goods of truth**.

9295². 'A green ear' = the **good of truth**.

9300. That all truths of good and **goods of truth** are holy. Sig. and Ex.

9404. 'Seventy from the elders of Israel' = all who are in **goods from truths**.

9747. The **goods of truth** supporting fully. Sig.

— 'Pillars' . . . here, = the **goods of truth**, because they are said of the Ultimate Heaven, which is supported by means of the good of faith, which is the same as the **good of truth**.

9750. Where the **good of truth** is in obscurity. Sig.

M. 61². It follows that there is the truth of good or truth from good, and that there is the **good of truth** or **good from truth**; that the truth of good . . . is in the male, and is the Masculine itself; and that the **good of truth** is in the female, and is the Feminine itself; and also that the conjugal union is between these two.

88. That there is the truth of good, and, from this, the **good of truth**; or truth from good, and good from that truth; and that in these two there is implanted from creation an inclination to conjoin themselves into one. Gen.art.

90. That in the subjects of the animal kingdom the truth of good or truth from good is masculine; and that from it the **good of truth** or good from that truth is feminine. Gen.art.

E. 323³. The **good of truth** is the good which is produced through truth.

458. 'Palms in their hands' = that the **good of truth** was in them; or that they were in the **good of truth**. The **good of truth**, when it is with anyone, is the good of life; for truth becomes good by a life according to it . . .

Good pleasure. *Beneplacitum.*

Pleasing. *Beneplacitus, Beneplacere.*

A. 1755². Some things (of Providence) from **good pleasure**. 2447². 9940, Ex.

2177⁴. 'Odour' = what is **pleasing**, that is, grateful. Refs.

2906². 'The year of **good pleasure** of Jehovah' = the time of the New Church.

2922. What is **pleasing** as to regeneration. Sig.

4110². Of the **good pleasure** of the Lord knowing . . .

6357. 'In their **good pleasure** they unstrung an ox' (Gen. xlix. 6) = that from a depraved will they . . .

— 'Good pleasure' = the will; here, a depraved will.

8700². To give salvation to everyone of **good pleasure**, provided they have faith, is impossible.

9325⁵. 'A land of **good pleasure**' (Mal. iii. 12) = the Church grateful to the Lord.

9940. 'To their being **pleasing** before Jehovah' (Ex. xxviii. 38) = the Lord's Divine in them. . . For what **pleases** — *benefacit* — the Lord is the Divine, which is from Himself with a man, Spirit, or Angel; for it is then in another, in whom it is regarded, and thus it **pleases**.

10612. By this is not signified what is **pleasing**, but permission . . .

H. 461³. When it is **pleasing** to the Lord . . .

521. (The idea) that all men could be saved of **good pleasure**.

—^e. (The idea) that salvation is nothing, but the Divine **good pleasure** — *benefacientia*.

T. 503². (He said) God . . . bestows faith of . . . **good pleasure** . . .

D. 892. They who are led by the Lord . . . do nothing except of the Lord's **good pleasure** . . .

2296. The Lord's permission, leave, **good pleasure**, and will (distinguished).

E. 295¹. The Lord's will is called 'His **good pleasure**' in the Old Testament; thus it = the Divine love. Ill. 391¹⁶.

—¹². The term **good pleasure** in the Hebrew also means will.

612⁵. His Advent is meant by 'the year of the **good pleasure** of Jehovah' (Is. lxi. 2).

Good Spirit. *Spiritus bonus.*

See under ANGEL, and SPIRIT.

A. 63³. At the end of the 'sixth day,' the evil Spirits recede, and the **good Spirits** succeed. 87.

187. That (the resuscitated person) is then received into a Society of **good Spirits**, is represented by . . . H. 450.

316. When a Soul thus dissociates himself (from the Angels), he is received by **good Spirits**; and when he is in their company, they perform all kind offices for him . . . D. 1107.

941. At the corner boundary (of a city in Gehenna) there is a **good Spirit**, who receives the comers . . .

1480². On this food live **good Spirits**.

1525². All the **good Spirits** who are in the First Heaven . . . are distinguished into the celestial and the spiritual . . .

1527. When the Lord pleases, **good Spirits** appear before others, and also to themselves, as bright stars,

which sparkle according to the quality of their charity and faith.

[A.] 1641². Nor do good Spirits love anything more than to instruct novitiates . . .

1666. When they approach the sphere of good Spirits . . .

1752. 'The boys' = good Spirits.

—². Good Spirits are indeed also Angels, but lower ones; for they are in the First Heaven . . . Such is the form of government in the other life, that good Spirits are subordinate to angelic Spirits . . .

1799². The good Spirits who are in the First Heaven, are external . . .

1868². See EVIL SPIRIT. 4307. 6914³. 8131. II.292. 293. 511. 558². 583.

1875. The idea from the nearest good Spirits . . .

1971. The visions which come forth before good Spirits . . .

1983². Some good Spirits began to scold me . . .

2179². Good Spirits very well know what they signify . . .

2338. The good Spirits and Angels . . . dispel this doubtfulness . . .

2598. (Good Spirits instructing an idolater.)

2893. Good Spirits wonder exceedingly that the man of the Church does not believe . . .

3214^e. Good Spirits are thus initiated into spiritual and celestial ideas.

3691⁴. See FIRST HEAVEN.

4051. Hence good Spirits, and still more Angels, are men more than those who are in the body, because they are more in the light of wisdom.

—^e. They said that they were good Spirits.

4307. Good Spirits and Angels are present with those who are in spiritual and celestial love.

4657^e. They cannot be admitted into the company of good Spirits, who are such that they do not hide their thoughts.

5145². The interior Natural makes the third degree; in this are good Spirits, or the Ultimate or First Heaven.

5854. Angels inflow through good Spirits into the goods of life and truths of faith with man . . .

5859². Thus the good Spirits in a heavenly Society . . . put on all the wisdom . . . in it.

6559^e. If perchance good Spirits speak or do evil, they are not punished . . .

6657. Around every good Spirit there is a general sphere of endeavours from Hell, and a general sphere of endeavours from Heaven . . .

6914⁴. Deprivation of external bonds is effected there by the taking away of the good Spirits to whom they are adjoined . . .

7295. See ANGEL. H.409.

7298². As soon as any truth is presented before good Spirits, something opposite is soon presented . . .

8237^e. It is sometimes granted to good Spirits to look into the Hells . . .

9049⁶. With good Spirits, when they are in infestations from evil Spirits . . .

9419². There inflows immediately from the Lord what is holy to the good Spirits who are with a man who is in the reading of the Word or in worship thence . . .

H. 479⁶. Good Spirits go in no other ways than those which lead to Heaven . . .

496. (Novitiates) are examined by good Spirits . . .

513². To these (places of instruction) good Spirits are carried by the Lord after the completion of their second state in the World of Spirits . . . but not all . . .

600. The Spirits who are in the World of Spirits are with man; and none from Hell itself or from Heaven itself. By evil Spirits in the World of Spirits, man is conjoined with Hell, and by good Spirits who are there, with Heaven.

N. 188. There are with every man evil Spirits and good Spirits; the evil Spirits are in his evils, and the good Spirits in his goods. When the evil Spirits come near they bring out his evils, and the good Spirits his goods; hence there is a . . . combat, causing the man interior anxiety, which is temptation.

W. 270^e. A good Spirit can with difficulty gyrate his body from right to left, but easily from left to right. Ex.

D. 578. On the characteristic marks of good Spirits.

878. On the chambers of some good Spirits of the female sex.

981. Souls . . . cannot be adjoined to good Spirits . . . until the things which are malignant . . . are driven away or tempered.

2530. They are good Spirits, and may be called Angels . . . in the World of Spirits.

2797. On the good Spirits who are in the interior World of Spirits.

3028. When good Spirits are angry . . .

3142. How good Spirits appear when inspected by the Angels.

4732. Good Spirits who as yet had not become Angels . . .

E. 783². Nothing is more desirable to evil Spirits than to draw good Spirits over to their side, because the evil thus prevail.

Good-will. *Benevolentia, Benevolens, Benevelle.*

A. 361. Occurs.

2950. The Lord's joy at the good-will of those of the new Spiritual Church. Sig. and Ex.

4464³. In good-will and charity . . .

4776. Charity, that is, to will well to another . . .

—². To will well to others, and from willing well to do good to them . . . —. —. 5128⁴. T.373².

H. 492. Friendship, good-will, and sincerity . . .

M. 164. The virtues which belong to the moral wisdom of the men, are . . . good-will, etc.

T. 374². Good-will or benevolence . . .

420. That charity and good works are distinct as are willing well and doing well. Gen.art. 421.

444. Charity is to will well to the neighbour, and thence to act well with him.

449. Sincerity, benevolence from charity . . .

592^e. Morality and benevolence in externals . . .

E. 388²⁶. 'The rain of benevolences which God causes to drop' (Ps.lxviii.9)=the Divine truth from the Divine good. (=the influx of Divine truth from the Divine kindness.) 650⁷.

661. To be consoiated from love and friendship through good-will. Sig.

Goose. *Anser.* D.3340. Coro.7^e.

Gopher. *Gopher.*

A. 640. 'Gopher wood' (Gen.vi.14)=concupiscesces.

643. Gopher wood is a wood abounding with fiery materials—*sulphure*-like the fir . . .

Gordian knot. *Nodus gordius.* W.283².
I.11⁵. T.74².

Gore. *Cruor.*

R. 681. Gore=infernal falsity. Ex.

Gorgon. *Gorgon.* B.66².

Goshen. *Goshen.*

A. 5910. 'Thou shalt dwell in the land of Goshen' (Gen.xlv.10)=what is middle in the Natural. 'The land of Goshen'=the middle or inmost. As this land was in Egypt, and by Egypt is signified the Scientific which is in the Natural, it=what is middle or inmost in the Natural. For Goshen was the best tract of the land of Egypt; and that which is the best, in the Natural, where scientifics are, is in the middle or centre; for good itself, like a kind of sun, is there, and gives light to the things at the sides.

6028. 'To show Goshen before himself' (Gen.xlvi.28) =concerning the middle in the Natural. . . By the middle or inmost in the Natural is signified what is best therein; for what is best is in the middle . . . and around it on every quarter are goods disposed in a heavenly form . . . 6031. 6051. 6068. 6080. 6085. 6170. 6532.

6649. By the land of Goshen, where the sons of Israel now were, is signified the Church. That the Church was there, before the sons of Israel came into the Land of Canaan, is evident from what follows . . .

—^e. The land of Goshen=the midst or inmost in the Natural, thus the Church; for the Spiritual Church is in the inmost of the Natural. 6658.

7240^e. The land of Egypt, where the sons of Israel were, and which was called Goshen, =this Lower Earth; but where the Egyptians were, =the Hells around, from which come infestations and falsities.

7443. 'I will distinguish in that day the land of Goshen . . .' (Ex.viii.22)=that they shall not be able to infest . . . those of the Spiritual Church, although they are near them. 7585. 7826^e.

Gospel. *Evangelium.*

Evangelize. *Evangelizare.*

Evangelization. *Evangelizatio.*

Evangelist. *Evangelista.*

A. 795⁴. 'To ascend into the high mountain and evangelize' (Is.xl.9)=to worship the Lord from love and charity.

—'. 'To evangelize upon the mountains' (Is.lii.7) =to preach the Lord from the doctrine of love and charity, and to worship from these.

1422². 'To evangelize His salvation' (Ps.xcvi.2). Ex.

1925⁵. 'An Angel'=the Gospel, which is of the Lord alone.

3488⁸. 'This Gospel of the Kingdom shall be preached in the whole inhabited [earth], for a testimony to all nations' (Matt.xxiv.14)=that this shall first be made known in the Christian world. . . 'This Gospel of the Kingdom'=this truth that thus it is; 'Gospel'=annunciation; 'Kingdom'=truth. E.741¹⁵.

3690⁴. The Evangelists, mentioned. E.815². S.2.

3780². 'Evangelizing and making to hear peace' (Is.lii.7)=the Lord's Kingdom.

4060⁸. 'A trumpet and a great voice'=evangelization.

7337. That such would receive the Gospel. Sig.

8915^e. 'The voice of a trumpet'=truth Divine through Heaven in an internal form, and its evangelization.

9924. A representative of the Lord . . . as to the things which concern evangelization and worship. Sig.

9925. 'To minister'=when in worship and evangelization. Ex.

—². For by evangelization are meant all things in the Word which treat of the Lord, and all things which in worship represented Him; for evangelization is annunciation concerning the Lord, His Advent, and concerning the things which are from Him, which belong to salvation and eternal life: and as all things of the Word, in its inmost sense, treat of the Lord alone, and also all things of worship represented Him, therefore the whole Word is the Gospel; in like manner all worship which is carried on according to the things commanded in the Word; and as the priests were set over the worship, and also taught, therefore by their ministry was signified worship and evangelization.

L. 42. Hence His Advent into the world is called 'the Gospel of the Kingdom.' —^e.

P. 254. As the Gospel could not . . . reach all . . . —³.

R. 478. 'As He hath evangelized to His servants the prophets' (Rev.x.7)=that after the Last Judgment upon those who have devastated the Church, the Lord's Kingdom will come. . . 'To evangelize'=to announce the Advent of the Lord and to announce His Kingdom; for the Gospel is a glad messenger.

553. This is meant by 'the Gospel of the Kingdom,' and by 'the Kingdom of God.' III.

612, Pref. Evangelization concerning the Advent of the Lord; and then a New Church. Tr.

[R.] 626. 'I saw another Angel flying in the midst of Heaven, having the everlasting **Gospel** to evangelize to them that dwell upon the earth' (Rev. xiv. 6) = the annunciation of the Advent of the Lord, and of the New Church which is to come down out of Heaven from Him. Ex. 633.

882. The Lord speaking and **evangelizing** from love, that He will now be present with men in His Divine Human. Ex. 960.

960°. By 'the **Gospel**' is signified the Advent of the Lord to His Kingdom.

B. 52°. This does not now appear as the **Gospel**, but still it is; for the **Gospel** is to be saved by the Lord.

T. 4. See APOSTLE.

581°. 'The **Gospel**' (Mark i. 15) = that they can be regenerated and thus saved . . .

669°. In the lower temple is preached the **Gospel** of the new Advent of the Lord, and also of regeneration and consequent salvation by Him.

796°. That this New Church is meant by . . . 'the eternal **Gospel** which the Angel . . . evangelized.'

840°. Hope of the propagation of this new **Gospel** . . .

D. 424. That the **Gospel** is preached to Souls . . .

4412. Paul . . . before he preached the **Gospel** . . .

—^e. The **Gospel** itself is in the **Evangelists**.

E. 365³⁰. 'To evangelize' = to preach these things. . . 'To evangelize good' = conjunction with Him through good.

405⁸. By 'the evangelizatress - *evangelizatricem* - Zion' (Is. xl. 9) is meant the Church which is in the good of love to the Lord; and by 'the evangelizatress Jerusalem,' the Church which thence from the Word is in truths of doctrine.

418°. 'The Angels with the great voice of a trumpet' = evangelization concerning the Lord.

612°. 'To evangelize' and 'the **Gospel**' are often mentioned in the Word, and thereby is signified the Advent of the Lord. III.

— Hence it is that Zion and Jerusalem are called 'evangelizatresses.' . . They are so called from the fact that 'the **Gospel**' = the Advent of the Lord . . . S50°.

—⁶. This is the reason why where the Last Judgment is treated of, 'to evangelize' is mentioned. III.

—⁸. As 'to evangelize' = to announce the Advent of the Lord, 'the **Gospel**,' in the supreme sense, = the Lord Himself as to His Advent, as to Judgment, and as to the salvation of the faithful. III.

725°. 'Cursed be the man who hath evangelized to his father, saying . . . ' (Jer. xx. 15) = who acknowledges falsity . . .

870. 'Having the eternal **Gospel**' = concerning His Advent, and concerning the salvation of those who believe in Him.

871. 'To evangelize to those that dwell upon the earth' = annunciation concerning it to all who are of the Church.

Can. Redemption vi. 6. This is the **Gospel** which He commanded should be preached in the whole world.

Gothenburg. *Gothoburgus.*

T. 137¹². A Spirit who was associated with the dean of Gothenburg.

D. 5036. The good Swedes are consociated in another city, which is like Gothenburg, in the middle of which are those who have still been sincere in this life. They dwell for the most part in the like houses . . . at first; but they are afterwards varied, according to the changes of the state of their life.

Gourd. See COLOCYNTH.

Gourd. *Cucurbita.*

E. 513°. 'The gourds,' etc. (Num. xi. 5) = such things as are of the lowest Natural; that is, of the corporeal Sensuous of man.

Gourd. *Kikajo.*

E. 401³⁶. By 'the worm which smote the gourd' (Jonah iv. 7) is signified the destruction of evil and the derivative falsity. That this is signified by 'the gourd,' is evident from the following things in the description . . .

Govern. *Gubernare.*

Governor. *Gubernator.*

Rudder. *Gubernaculum.*

A. 1506°. That he alone governs the universe.

1728. The Lord as a King governs each and all things in the universe from Divine truth; and as a Priest from Divine good.

1755°. The Lord governs the least singulars.

1928°. The Lord who would govern the universal Heaven . . .

5044. Truth governing in a state of temptations. Sig.

— It rules and governs the thoughts. . . Sometimes the truth which governs is not presented conspicuously before the understanding, but . . . still it governs . . .

— It is the affection of this truth through which the Lord governs those who are in temptations.

— Truth through which he can be governed . . .

H. 324°. God the Creator and Governor of the universe . . .

R. 786. 'Every pilot' (Rev. viii. 16) = the highest of the laity, who are emperors, kings, dukes, and princes.

T. 620°. Like navigation in a great ocean without a rudder.

D. 2234. That the universe is governed by the Lord very easily . . .

2808°. If they were not governed by the Lord alone . . .

4995. He was received among others as a governor.

6077. They said that with them he governs who is able to govern . . .

E. 514°. They who teach, lead, and rule, are meant by 'the pilot,' etc. (Ezek. xxvii. 8).

1170. 'Every pilot' . . . By 'the pilot' or shipmaster are signified those who are in wisdom.

Government. *Moderare.* See MODERATE.

Government. See under PRINCE and RULE—*regere.*

Government. *Praeficere.*

Governor. *Praefectus.*

Government. *Praefectura.*

Set over. *Praeficere.*

A. 1977. The third was **Commander** of a ship. D. 3380.

4789^e. See CHAMBERLAIN.

4977. 'He **set him over his house**' (Gen. xxxix. 4) = that good applied itself to him. Ex.

5087. 'The prince of the guards **set Joseph over them**' (Gen. xl. 4) = that the Celestial of the Natural taught them from the primaries for interpretation. . . 'To be **set over,**' here, = to teach. Ex.

5088^e. 'To be **set over**' is predicated of the good which is of life.

5288. To **set over.** Sig.

5290. 'Let him **set governors over the land**' (Gen. xli. 34) = the ordination of generals in the Natural. 'To **set over**' = to ordinate; and '**governors**' = generals . . . because generals are things in which and under which are particulars.

6393³. The more they love to serve without recompense, the nobler are the uses they are **set over** . . .

6643. Joseph being **governor** of the house of Pharaoh. Ex.

10790. Order cannot be kept in the world without **governors**, who must observe all things which take place according to order, and contrary to order; and who must recompense those who live according to order, and punish those who live contrary to order.

10792. Therefore there must be **governors**, who will keep in order the congregations of men, and who are skilled in the laws, wise, and men who fear God. Among the **governors** also there must be order, lest any one, from his pleasure or ignorance, should permit evils contrary to order . . . which is guarded against when there are higher and lower **governors**, among whom there is subordination. N. 313.

10793. **Governors** over those things with men which belong to Heaven, or over ecclesiastical things, are called priests, and their office the priesthood. But **governors** over . . . civil things are called magistrates; and their chief, where there are such sovereignties, a king. N. 314.

10799. As priests are **governors** to administer the things of Divine law and worship, so are kings and magistrates to administer the things of the civil law and judgment. N. 319.

10800. As a king cannot administer all things alone, there are **governors** under him, to each of whom there is given the province of administering what the king is not able to do . . . These **governors**, taken together, constitute the royalty, but the king himself is the chief. N. 320.

10801. The **governor** who believes that the dignity of the **government** is in his own person, is not wise. N. 321.

H. 215. (The Angels of the Spiritual Kingdom) have **governors**, fewer or more according to the needs of the Society . . . The **governors** administer all things according to the laws; they understand them because they are wise, and in doubtful matters they are enlightened by the Lord.

218. From this it may be evident what is the quality of the **governors**; namely, that they are those who are in love and wisdom above the rest; thus who from love will good to all, and from wisdom know how to provide that it shall take place. They who are such do not domineer and command, but minister and serve; for to do good to others from the love of good is to serve, and to provide that it takes place is to minister. They do not make themselves greater than the rest, but less; for they hold the good of the Society and of the neighbour in the first place, and their own in the last . . . Still, they have honour and glory; they dwell in the middle of the Society, on higher ground than the rest, and also in magnificent palaces. Moreover, they accept this glory and honour, not for the sake of self, but for the sake of obedience; for all there know that they have this honour and glory from the Lord, and that therefore they are to be obeyed. Sig.

220. Therefore the more malignant infernals are **set over** (the Hells), whom they obey from fear.

543^e. These **governors** (of the Hells) dare not go beyond the prescribed limits.

P. 252. It makes no difference whether the **Commander** is an upright man or not. Ex.

—^e. It is allowable to defend one's country and comrades . . . even by means of evil **Commanders**.

R. 153⁶. They who in the world had been over assemblages, are **set over** them here and there in the Societies of the World of Spirits; in general or in part according to the amplitude of the offices which they had discharged; but as they do not love truth, nor justice, and cannot be enlightened to know what is true and just, after some days they are deposed . . .

752. See MODERATE. 412^e. D. Love xiii².

—^e. He had written to the **governors** of the rich monasteries . . .

786^e. Some were **set over** those Societies, who had been emperors, kings, etc. . .

M. 10². The **Commander** of the guards addressed me . . .

373². Therefore this honour is seated in **Commanders** of soldiers more than in others.

T. 10. (The necessity of a General with subordinate **Commanders**.)

317. **Commanders** who deprive the soldiers of their just wages.

412². Dignities are dispensed according to the **governments** over societies.

418². Who loves the General of an army or any **Commander** under him, except for bravery united with prudence?

[T.]424^e. Like a common soldier under his Commander.

428^e. It is like giving the government to a robber.

430. For administration through officials and governors.

D. 751a. I asked who was the governor of the city . . .

1063. They consist for the most part of soldiers and their Commanders.

5635^e. He was among the governors there . . .

5822. A Christian who was their governor . . .

5891. One and another went to a certain governor . . .

6020⁴. A certain military Commander entered a Society . . .

E. 365¹. That the Lord will reign through the good of love, is signified by, 'I will set thy government peace, and thine exactors justice' (Is.lx.17). 'Government' = the kingdom.

576⁶. 'Governors and leaders' (Ezek.xxiii.6) = principal truths.

637⁴. Tartan the Commander of the king of Assyria . . .

839². Whatever a governor does in his function . . .

863⁸. 'Governors and leading men' (Jer.li.23) = principles of falsity and evil.

1191². There are in the Societies of Heaven higher and lower governors; all ordained and subordinated by the Lord according to their wisdom and intelligence. Their chief, who is wiser than the rest, dwells in the middle, in a palace so magnificent that nothing in the universal world can be compared to it. Des. . . The subordinate governors have like things; they have magnificent and splendid things according to the degree of their wisdom; and they have wisdom according to the degree of their love of uses.

J.(Post.) 246. I have seen many . . . of whom some had been Commanders of armies, greater and less . . .

D. Love xvii². Magistrates, governors, and officials . . . performing uses from mere natural affection . . .

D. Wis. xi. 4. Each performs his uses daily . . . The governor and official in administration . . .

C. 165. Charity with the Commanders under the general of an army. Ex.

Grace. *Gratia.*

Gracious. *Gratiosus.*

A. 318^e. How he could repay such great kindness. D.2038.

598. 'He found grace in the eyes of Jehovah' (Gen.vi.8) = that the Lord foresaw that the human race could thus be saved. The Lord's mercy involves and regards the salvation of the whole human race; in like manner His 'grace.'

—². But 'mercy' and 'grace' are distinguished in the Word, and this according to the difference of those who receive them. 'Mercy' is applied to those who are celestial, but 'grace' to those who are spiritual; for the celestial do not acknowledge anything except mercy, and the spiritual scarcely anything except grace. The celestial do not know what grace is; the spiritual

scarcely know what mercy is; they make it one and the same as grace . . . They who are in humiliation of heart implore the mercy of the Lord; but they who are in humiliation of thought ask for His grace; and if they implore His mercy, it is done in a state of temptation; or else with the mouth alone and not with the heart.

—³. That a distinction is made in the Word between 'mercy' and 'grace,' Ill.

—^e. That 'grace' regards spiritual things, which are of faith or understanding . . .

981. 'The presence and grace of the Lord.' Sig.

—². The reason grace is mentioned, and not mercy, is . . . that celestial men do not say grace, but mercy; whereas spiritual men do not say mercy, but grace; the source of which is, that the celestial acknowledge that the human race is nothing but filth . . . and infernal, and therefore they implore the mercy of the Lord . . . whereas the spiritual know but do not acknowledge this, because they remain in proprium and love it; and therefore they can with difficulty mention mercy, but easily grace. Each of these comes from the humiliation; in proportion as anyone loves himself, and supposes that he can do good from himself, and thus merit salvation, he cannot implore the mercy of the Lord. The reason some implore grace, is that it has become an accustomed form of address, and in this case there are only a few things of the Lord in the grace, and many things of self. Each person can examine this in himself, when he mentions the Lord's grace.

2157. 'If I have found grace in thine eyes' (Gen.xviii.3) = what is respective of the Lord's state . . .

—^e. 'To find grace in the eyes,' was a customary formula in everything respective. Ill.

2412. From grace and mercy. Sig.

—. They who are in truth and thence in good, only implore grace; but they who are in good and thence in truth, implore the mercy of the Lord; which comes from the unlike state of humiliation and thence of adoration . . .

2423. 'Lo, thy servant hath found grace in thine eyes' (Gen.xix.19) = humiliation from the affection of truth; 'and thou hast done thy great mercy' = a likeness of humiliation from the affection of good. . . For they who are in the affection of truth cannot humble themselves to such a degree as from the heart to acknowledge all things to be of mercy, and therefore instead of it they say grace; nay, in proportion as there is less affection of truth in them, there is less humiliation in their mention of grace. But, on the other hand, the more affection of good there is in anyone, the more humiliation there is in his mention of mercy.

3118^e. The man of the Spiritual Church only bends before the Lord and invokes His grace; whereas the man of the Celestial Church bows himself and implores His mercy.

3865^e. 'That however he lives he may be saved from grace.'

3980. 'To find grace in the eyes' of anyone = inclination.

4007⁴. Attributing . . . all things to grace and mercy.

4226. Believed admission into Heaven was of grace.

4674³. 4783³. 4925³.

4245. 'To find **grace** in thine eyes' (Gen.xxxii.5)=the condescendence and humiliation of truth before good.

4359. 'God hath **graciously** bestowed' (Gen.xxxiii.5)=from the Divine Providence.

4365. 'To find **grace** in the eyes of my lord' (ver.8)=pleasing initiation. . . For 'to find **grace**'=that they may be accepted. . .

4455. 'Let me find **grace** in your eyes' (Gen.xxxiv.11) . . . is a form of speech which involves inclination . . . here, that on his part there was a mind . . .

4975. 'Joseph found **grace** in his eyes' (Gen.xxxix.4)=that it was accepted. . . It is said 'in his eyes,' because **grace** is predicated of the Intellectual.

5043. 'And gave his **grace** in the eyes of the prince of the prison house' (ver.21)=relief thence derived. . . For 'to give **grace**' in temptations=to comfort and to relieve with hope.

5619. To obtain **favour**. Sig. and Ex.

5689. 'God be **gracious** unto thee, my son' (Gen.xliii.29)=that the Divine was with the Spiritual of the Celestial . . .

5929. Adjunction from **grace**. Sig. and Ex.

—². It is said from **grace**, and not from mercy, because the things which are more remote, and not in full correspondence, are not in such humiliation as to be able to implore mercy; nay, they cannot from the heart even mention mercy, but instead of it **grace** . . .

6178. 'If I have found **grace** in thine eyes' (Gen.xlvii.29)=longing, as is evident from the affection in which Jacob was when he said this to Joseph; for 'if I have found **grace** in thine eyes' is only a form of speech, through which the affection, thus the longing of the will, is expressed.

6512. 'If I have found **grace** in your eyes' (Gen.l.4)=that he may be well received; for 'to find **grace** in the eyes' is a form of speech of insinuation.

6914. 'I will give the **grace** of this people in the eyes of the Egyptians' (Ex.iii.21)=the fear of those who are in falsities of those who are of the Spiritual Church . . .

— As it treats of those who are in falsities, by '**grace**' is not signified **grace**; for with those who are in falsities and evils there is no **grace** for anyone; but if they . . . do not harm them it is from fear of the plagues . . .

10563. 'Thou hast found **grace** in Mine eyes' (Ex.xxxiii.12)=that he was received because he could be over that nation. 10564. 10569. 10626.

10577. 'I will do **grace** to whom I do **grace**, and I will do mercy to whom I do mercy' (ver.19)=that Divine truth and good will be revealed to those who receive. . . 'To do **grace**'=to gift with spiritual truth and good; here, to reveal it. . . and 'to do mercy'=to gift with celestial truth and good; here, to reveal it. . . For '**grace**' is predicated of faith, and 'mercy' of love. . . That they who are in the Spiritual Kingdom speak of **grace**, and they who are in the Celestial Kingdom, of mercy. Refs.

— Hence it is that Jehovah is called '**gracious** and merciful.' Ill.

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—³. As mercy is of love, and also truth of faith, it is said '**mercy** and **grace**' when the Lord is implored, and '**mercy** and truth' when the Lord is described. Ill.

10617. 'Merciful and **gracious**' (Ex.xxxiv.6)=that from Him is all good. Ex.

R. 12. '**Grace** be unto you, and peace' (Rev.i.4)=a Divine salutation.

484². Is it not contrary to reason to think that God the Father had fallen from **grace** towards mankind . . . Is not the Divine **grace** an attribute of the Divine essence? and therefore to fall from **grace** would be to fall from His Divine essence. . . If **grace** were to recede from God, it would be all over with the universal Heaven and with the universal human race. . . (Therefore) there is perpetual access to God the Father through **grace**.

T. 71³. Not under the law, but under **grace**.

155^o. Within there is charity, **grace**, and mercy.

358. The **grace** of reception.

D. 4843². How to catch the **favour** of princes. . .

E. 22. '**Grace** be unto you and peace'=the delight of truth and good.

— To those in the Spiritual Kingdom it is granted . . . to be in the affection of truth for the sake of truth; and this Divine gift is what is called '**grace**.' So far, therefore, as anyone is in this affection he is in the Lord's Divine **grace**; nor is any other Divine **grace** possible to man, Spirit, or Angel than to be affected with truth because it is truth; since in this affection there is Heaven and blessedness for them.

—². This is what is meant, in special, by '**grace**' in the Word. Ill.

— In general, Divine **grace** is all that is given from the Lord; and as all which is so given has relation to faith and love, and faith is the affection of truth from good, this is meant in special by Divine **grace** . . .

797⁵. I am in **grace** because I have faith.

802⁵. They say they are in **grace** . . . and therefore that their evils are not seen . . . 819,iv.

Grace. (The method of saying **grace** in Heaven. M.16.)

Gracefulness. See ORNAMENT—*decus*.

Graces. *Charites*.

A. 4966². The three maidens called the **Graces** were affections of good; and the maidens called (the Muses) were affections of truth.

Gradually. *Pedentim*. I.14². T.799. Coro. 29².

Graff. *Tradux*. S.115³. W.347^o. P.254. T.103². E.989². D. Wis.ii².

See ENGRAFT.

Grain. *Gratum*.

Life 52. With man there is not a **grain** more of truth than of good.

P. 293. There is not a **grain** of his Own will or prudence with any man.

R. 908². Occurs. M.233⁵. E.815¹⁰. 899¹³. 1100⁸.
D.Love xvii^e.

M. 268². They were little grains—*granula*—of gold . . .

Grammatical. *Grammaticalis.* A.241^e.
D.1951.

Grand Man. *Maximus Homo* (also *Magnus Homo*, *Unus Homo*, *Divinus Homo*, and *Coelestis Homo*).

See under PROVINCE.

A. 550. In like manner in the Lord's Kingdom, which is as one man, and is also called the **Grand Man** . . . 1013⁴. 1276².

911². Therefore Heaven is called the **Grand Man**.

931. So long does the Church live relatively to the **Grand Man**, which is the universal Heaven.

1273. On the situation of the **Grand Man**. Gen.art.

1376^e. All Spirits and Angels constantly keep their own situation in the **Grand Man**; this is an appearance . . .

1381. Souls and Spirits who are not yet allotted a constant situation in the **Grand Man** . . .

1894^e. The universal Heaven, before the Lord, relates to the image of a man, because to Him; therefore Heaven is called the **Grand Man**, especially from this, that the Lord is there all in all. 2739. 2853². 2996.

2996^e. They who are in Hell are outside that **Grand Man** . . . 3642.

3021. All the parts of the human body correspond to the spiritual and celestial things in the **Grand Man** . . . 3584^e.

3624. On the correspondence of all the organs and members . . . with the **Grand Man**, which is Heaven. Gen.art. 3741. 3883. 4039. 4218. 4318. 4403. 4622. 4652. 4791. 4931. 5050. 5171. 5377. 5552.

3627^e. The **Grand Man**, or the influx thence, is that prior thing through which man is connected . . . with the First . . .

3631². (Thus) all who come into Heaven are organs or members of the **Grand Man**.

3637. The **Grand Man**, relatively to man, is the universal Heaven of the Lord; but in the supreme sense the **Grand Man** is the Lord alone; for Heaven is from Him, and all things there correspond to Him.

— . Thus the Lord could no longer inflow and reduce these things into order through the **Grand Man** . . .

—^e. Under the feet, thus outside the **Grand Man**.

3638^e. (Thus) the form of Heaven is such, that it relates constantly to the **Grand Man** relatively to the Lord . . .

3644. All men in the universal world have a situation either in the **Grand Man**, that is, in Heaven, or outside of it in Hell . . .

3741. From correspondence . . . with the Lord, Heaven is called the **Grand Man**.

4046^e. Still they are within the **Grand Man**, although in its extremes, if they have led a life of good.

4219. The universal Heaven is the **Grand Man**; and

Heaven is called the **Grand Man** because it corresponds to the Divine Human of the Lord. Ex.

4222. As to the correspondence of the **Grand Man** to the things in man . . .

—². All these things, in general and in particular, correspond most exactly to the **Grand Man** . . .

—^e. Each Heaven pertains to its own general, and the general Heavens to the most general, or whole, which is the **Grand Man**.

4225. All who are in love to the Lord and in charity towards the neighbour, and who do good to him from the heart according to the good in him, and who have a conscience of what is just and fair, are within the **Grand Man**; for they are in the Lord, and therefore in Heaven: but all who are in the love of self and [the world, and thence in concupiscences, and only do what is good on account of the laws, self-honour, the wealth of the world, and reputation thence; thus who are interiorly unmerciful, in hatred and revenge against the neighbour for the sake of self and the world, and are delighted at his misfortunes when he does not favour them, are outside of the **Grand Man**, for they are in Hell. These do not correspond to any organs and members in the body, but to the various vitiations and diseases induced on them.

—². They who are outside the **Grand Man** . . . cannot enter into it, because their lives are contrary . . .

—³. But they who are in the **Grand Man** are in freedom of breathing when they are in the good of love . . .

4302². Heaven itself . . . from the order in which truths and goods are, is called the **Grand Man**; its life itself is from the Lord . . . 4321. 4839².

4321². All in the **Grand Man** keep a constant situation, according to the quality and state of the truth and good in which they are. Enum.

4330. As the three Heavens together constitute the **Grand Man** . . .

4797. For every Angel is in some province of the **Grand Man**, and thus generally and widely communicates with all who are in the same province . . .

4938. Celestial things in the **Grand Man** constitute the head; spiritual things the body, and natural things the feet. 5328, Ex. 6436.

5176. So long as they are in the state in which they are like food in the stomach, they are not in the **Grand Man**, but are being introduced; but when they are representatively in the blood, they are then in the **Grand Man**. 5392².

5199². The reason beauty is from this source, is that the universal Heaven is a **Grand Man**, and corresponds to each and all things with man . . .

5377. For whatever there is in man, in both the external and the internal man, has correspondence with the **Grand Man**. Without correspondence with it . . . nothing ever exists and subsists. Ex.

5569. Whatever is of correspondence with the **Grand Man** is in Spirits and Angels; for each of them as an image relates to the **Grand Man**.

6054². The reason an Angel and the spirit of man is a

man in form, is that the universal Heaven has from the Lord that it conspires into the human form, whence the universal Heaven is called the **Grand Man**.

640^e. (Thus) they are in the Lord's Kingdom, because they, too, are in the **Grand Man**, but in its ultimates.

6696. The Spirits who in the **Grand Man** relate to the memory . . . 6808. 6925. 7253.

6807. The universal Heaven relates to a man, which is called the **Grand Man** . . . But to constitute this **Grand Man** they who come from this Earth into the other life would not suffice . . . they must be from many other Earths . . .

6823. Thus the whole, which is all good in the complex, is the neighbour in the first degree, and is the **Grand Man** . . . which **Man** is an image representative of the Lord Himself. This **Man**, that is, the Lord's Kingdom, is loved, when, from inmost affection, one does good to those who are man through that **Man** from the Lord.

7078. Different Earths constitute different provinces in the **Grand Man**. 7358. 7800.

7236. All are . . . allotted a place in the **Grand Man** according to the quality of the good, both in general and in special.

7337³. This . . . is from the Divine, in order that all who are in the **Grand Man** may be distinct from each other.

7481. (The province of Mars in the **Grand Man**.)

7744^e. Such in the **Grand Man** relate to the longitudinal sinus . . .

8593. Genii in the **Grand Man** pertain to the province of the cerebellum, and also to that part of the spinal marrow which sends out fibres and nerves to the involuntary things.

8630^e. The Spirits and Angels from Jupiter relate in the **Grand Man** to the imaginative of thought . . .

8705⁵. The reason the Divine passing through Heaven is a Divine Man, is that Heaven is a **Grand Man**.

9107. The Spirits of Saturn in the **Grand Man** relate to the middle between spiritual and natural sense . . . But the Spirits of our Earth relate to the natural and corporeal sense. Thus the latter relate to the external man; but the former to the internal man.

9144¹¹. For the Divine truth proceeding from the Lord in Heaven is a Man; hence Heaven is a **Grand Man**; and this from influx and correspondence . . .

9236. The inhabitants of the moon in the **Grand Man** relate to the scutiform cartilage . . .

9256⁴. The real Church of the Lord on earth is circumstanced as is the **Grand Man** in the Heavens. Ex.

9276⁶. The heart of the **Grand Man**, that is, of Heaven and the Church, is constituted of those who are in love to the Lord and the neighbour . . . The lungs in the **Grand Man**, or in Heaven and the Church, are constituted of those who from the Lord are in charity . . . and thence in faith. And the rest of the viscera and members in that **Grand Man** are constituted of those who are in external goods and truths . . .

. 9279³. For Heaven is an image of the Lord; hence it is that Heaven is called the **Grand Man**. Refs.

H. 59^e. Therefore Heaven is called the **Grand** and the **Divine Man**.

W. 288. As God is a Man, the universal angelic Heaven in the complex relates to **One Man**; which is distinguished into regions and provinces according to the members, viscera, and organs of man. Enum.

P. 163². The Lord rules the universal angelic Heaven as **One Man** . . . as the soul rules its body.

164². Everyone is from infancy brought into this **Divine Man** whose soul and life is the Lord.

254³. The angelic Heaven before the Lord is as **One Man**, whose soul and life is the Lord; and this **Divine Man** is a man in the whole form, not only as to the external organs and members, but also as to the internal organs and members . . . And it is provided by the Lord, that those also to whom the Gospel could not come . . . should be able to have a place in that **Divine Man**, that is, in Heaven, constituting the things which are called the skins, membranes, cartilages, and bones . . .

326⁹. In that heavenly **Man** are all things which are in the natural man . . .

—¹⁰. That heavenly **Man**, which is Heaven . . . cannot be composed of the men of one religion, but of the men of many religions . . .

R. 5. Heaven in the sight of the Lord is as **One Man**, whose soul is the Lord Himself; and therefore the Lord speaks through Heaven with man . . .

49². The universal Heaven before the Lord is as **One Man**, in which they who are in the Divine Celestial make the head; they who are in the Divine Spiritual, the body; and they who are in the Divine Natural, the feet; and therefore in every man . . . there are three degrees . . .

363². The universal Heaven together with the Church on earth before the Lord is as **One Man**. (Those who constitute the face and the body. Sig. and Ex.)

T. 119. The universal angelic Heaven together with the Church on earth, before the Lord, is as **One Man**, whose internal is constituted of the angelic Heaven, and its external of the Church; or, more specially, whose head is constituted of the Highest Heaven; its breast and the middle region of the body of the Second and Ultimate Heavens; and its loins and feet of the Church on earth; and the Lord Himself is the soul and life of this whole **Man**; and therefore unless the Lord had effected Redemption, this **Man** would have been destroyed; as to the feet and loins, when the Church on earth receded; as to the gastric region, when the Ultimate Heaven receded; as to the chest, when the Second Heaven receded; and then the head, having no correspondence with the body, would have fallen into a swoon. Ex.

762². Before the Lord, the Church appears as **One Man**; and this **Grand Man** must pass through his ages like a little man . . .

D. 488. This **Grand Man** became entirely perverted by the falls . . .

[D.] 1122. In like manner in the **Greatest Body** . . .

1364. It is foreseen and provided that all . . . may be parts of this **Grand Man** . . .

1708. The existence and subsistence of human bodies is from the Lord through the **Grand Man**. Ex. 1713.

1759. What is there not in the **Grand Man**, in Heaven ?

1772. They who are in the earth of lower things are not in the **Grand Man** . . . yet they live from the Lord's life.

1831. Man could not subsist at all, unless as a part he corresponded to the **Grand Man** . . .

3041. When I treated of forms, that the **Grand Man** is constituted of them ; and that those who are not initiated to act in a Society . . . are not in the **Grand Man**, I perceived indignation from the World of Spirits, because they, too, were not among those who constitute the **Grand Man** ; but it was replied to them, first to the evil, that they cannot be there until they have first been rejected into the earth, like dung . . .

3114. It has been provided from eternity, and thus provided . . . that they may be parts in the **Great Man** . . .

3148. That the human body is entirely formed from the **Grand Man**.

3318. So that every Society of the **Grand Man** has its own species of respiration.

3413. They who appeared below are now above . . . But the regions of the **Grand Man** remain permanent to eternity before those who are in faith ; for it is impossible for phantasies to effect anything as to the **Grand Man** . . .

3419. That the whole **Grand Man** is organic, and relates to the purer and grosser membranaceous things of the body ; and the Lord alone relates to the interior things, thus to the bloods in the derivatives.

— Therefore anyone who wants to live or act his own life cannot be in the **Grand Man**, but in so far as he desires this, he expels himself . . . Therefore the whole of the **Grand Man** is a passive force . . . and the Lord alone is the active force . . . Hence comes the marriage . . .

3639. Man is ruled by the Lord through the World of Spirits . . . otherwise he could have no connection with the **Grand Man** . . .

3640. The evil who are in the interior sphere cannot be inspected by the Angels ; for they are thus turned into serpents . . . therefore there is no communication of them with . . . the **Grand Man**, except an external one. They are ruled by the Lord by means of an influx of external things . . .

3939. In respect of the **Grand Man**, [everyone] is a very small particle . . . for each and all things of him inflow through the **Grand Man** . . .

3972. On the influx of the **Grand Man**. 4063.

— (Thus) nothing in man can be kept in its form . . . except from something general or universal, and therefore from the **Grand Man**. In like manner neither can the **Grand Man** himself, except from . . . the Lord alone.

4064. Thus, unless each and all things of the body, both interior and exterior, corresponded to some **Grand Man**, it could never exist and subsist . . .

4089. (Thus) he who is not in the life of love cannot be in the **Grand Man** . . .

4403^o. Thus each state has its own situation within the **Min Man**, and also outside of it.

D. Min. 4710. On the **Grand Man** and correspondence.

4711. On the **Grand Man**, how it is circumstanced with the Voluntary.

E. 391¹⁰. Regarded in itself, the angelic Heaven is from the Divine which proceeds from the Divine Human of the Lord ; hence it is that the angelic Heaven, in the whole complex, is as **One Man** ; and therefore this Heaven is called the **Grand Man**. 622⁵.

708. In the head of the **Grand Man** are those who are in love to the Lord . . . In its body . . . are those who are in love towards the neighbour . . . and in the feet of the **Grand Man**, which is Heaven, are those who are obscurely in the faith of charity . . .

1115⁵. The universal . . . Heaven before the Lord is as **One Man**, which may be called the **Grand Man** ; and therefore the Angels in Heaven are in **Man**, which is the proceeding Divine of the Lord.

1222³. The Church on earth before the Lord is also as **One Man** . . . It is also distinguished into Societies, and each Society is a man ; and all who are within this **Man** are within Heaven ; but they who are outside of it are in Hell . . . Moreover, the Church on earth, together with the Angels, makes not only the interiors of that **Man**, but also the exteriors, which are called the cartilaginous and bony things. The Church makes this, because men on the Earth are endowed with a body, in which the ultimate Spiritual is clothed with what is natural . . . 1223³. 1224⁴.

D. Love vi. In the Lord's view the universal human race is as **One Man** ; and so all of one kingdom are as **One Man** ; in like manner all of one province ; and also all of one city, and all of one house. It is not the men themselves who thus appear together, but it is the uses with them. Those appear together as a perfect and beautiful man who are of good use . . . But those who do uses not for the sake of uses . . . appear before the Lord as an imperfect and ugly man.

viii. That all things of the world also relate to a like form. Gen.art.

xiii². The Church and Heaven are from the Lord as **One Man**, whose forms, which are called higher and lower organic forms, and also interior and exterior ones, are made of all who love uses in doing them ; and the uses themselves compose this **Man** ; because it is a spiritual **Man**, which does not consist of persons, but of the uses in them . . . and as this **Man** is the proceeding Divine from the Lord, and the proceeding Divine is the Lord in Heaven and the Church, it follows that all these are in the Lord . . .

Grandfather. *Avus.*

A. 313. Evil is thus implanted in children, and becomes hereditary, thus from each parent, from his

grandfather, great-grandfather, great-great-grandfather . . . 4317⁴. 8550. W.269. P.277.

6716². In some cases grand-children and great-grand-children are born with the natural disposition of the **grandfather** and **great-grandfather** . . .

Grandson. *Nepos*.

A. 2720³. 'With my son, and with my **grandson**' (Gen.xxi.23)=concerning the things which are of faith.

5912^e. Good from truths produces other truths . . . which are the sons' sons or **grandsons**.

6716². See GRANDFATHER.

7231. Their sons, and **grandsons**, who are here named, are nothing but derivations.

H. 556^e. He who loves himself, loves his own, who are in special his children and **grandchildren**.

M. 206. The father returns in effigy, if not in his sons, still in his **grandsons**, and great-grandsons.

Grape, Cluster. *Botrus*.

A. 1071². 'The **grape**'=charity, or what is holy. —³.

5117. 'The **clusters** thereof ripened [into] grapes-*uvae*' (Gen.xl.10)=the conjunction of spiritual truth with celestial good. . . 'Clusters'=the truth of spiritual good; and '**grapes**'=the good of celestial truth. . . The conjunction of them in the Sensuous is circumstanced like the ripening of **clusters** into grapes. . . This is represented in the fruits of trees when they ripen; in unripe fruits, which are here 'the **clusters**,' is represented the state when truth still predominates; but in the ripe fruits, which are here 'the **grapes**,' the state when good has the predominance: the predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes.

—⁷. 'To make **grapes** and eat the fruit of them' (Amos ix.14)=to appropriate the goods thence derived.

—¹⁰. See GRAPE-*uva*. E.433³⁰.

—¹¹. 'To vintage the **grapes** of the earth' (Rev.xiv.18)=to destroy all things of charity.

9320². 'Grapes-*uvae*-and **clusters**'=the internal and external goods of that Church.

M. 294⁷. Their husbands came with **grapes** in their hands, of which some were of delicate flavour, and some of bad flavour; and the wives said, Why have you brought also bad grapes-*uvae*s, or wild grapes. Ex.

R. 649. 'Vintage the **clusters** of **grapes** of the vine of the earth' (Rev.xiv.18)=the operation of the Lord . . . by means of the Divine truth of the Word into the works of charity and faith which are with the men of the Christian Church. . . By '**clusters** of **grapes** and grapes-*uvae*s' are signified the works of charity . . . because they are the fruits of the vine in a vineyard . . . 651.

—³. That '**grapes-uvae**' and '**clusters** of **grapes**'=the goods and the works of charity. Ill.

651. Because in the presses the must is expressed from the **clusters** of **grapes**. —

E. 519⁷. By '**grapes-uvae**' are signified the goods of the Church; and by '**clusters** of **grapes**,' the truths of the Church.

618⁷. By '**grapes-uvae**' are signified the goods thence, which are the goods of charity; and by '**clusters** of **grapes**,' the goods of faith.

918. 'Vintage the **clusters** of the earth, because its grapes-*uvae*-are ripe'=that there shall take place a gathering together and a separation of the good from the evil, because there are no longer truths of faith, in consequence of there being no spiritual good, which is charity.

—¹. '**Clusters**'=the goods and truths of faith; '**its grapes** are ripe'=because there are no longer the goods of charity.

—³. That '**a cluster**' and '**a grape-uva**'=the good of charity. Ill.

—⁹. By '**clusters**' or bunches of grapes-*racemos*-are properly signified the variations of the state of spiritual good, or the good of charity, because in them many grapes-*uvae*-cohere together in a series.

920. The **clusters** and grapes which are put into the press . . .

Grape. *Uva*.

See under GRAPE-*botrus*, and WILD GRAPE.

A. 885². **Grapes** in the vine' (Jer.viii.13)=spiritual good.

1069. '**Grapes**'=the works of charity.

1071. '**Grapes**'=the Celestial of the Spiritual Church; '**wine**'=the Spiritual of that Church.

2187². As '**wine**' and '**grape**,' and also whatever is from the **grape**,=what is spiritual, the Nazarite was forbidden to eat them; that is, to have communication with these things . . . E.918¹¹.

2240⁸. '**Grapes**' are predicated of goods or evils.

—¹. '**Grapes** of Gomorrah' (Deut.xxxii.32)=evils from falsities.

3300². 'Wine and the blood of **grapes**' (Gen.xlix.11)=Divine good and Divine truth of the Natural.

3834^e. Like **grapes** in which there are no stones.

5117². '**Grapes**'=the good of the spiritual man, thus charity. Ill.

—¹. 'He expected that it would bring forth **grapes**' (Is.v.2)=the goods of charity; 'but it brought forth wild grapes'=the evils of hatred and revenge.

—⁴. 'No **grapes** in the vine' (Jer.viii.13)=that there was no interior or rational good.

—⁵. '**Grapes** in the wilderness' (Hos.ix.10)=rational good not yet made spiritual.

—⁸. 'The blood of **grapes**'=celestial good thence derived.

—⁹. The blood of the **grapes**' (Deut.xxxii.14)=spiritual celestial good; so is called the Divine in Heaven which proceeds from the Lord. Wine is called 'the blood of **grapes**,' because both=the holy truth proceeding from the Lord; but '**wine**' is predicated of the Spiritual Church, and '**blood**' of the Celestial Church.

—¹⁰. 'Their **grapes** are **grapes** of gall, and clusters of bitternesses to them' (Deut.xxxii.32)=that the Voluntary (was obsessed by falsities from infernal love); for '**a grape**,' as in a good sense it=charity, is predicated of the Voluntary, but of the Voluntary in the intellectual part.

[A. 5117]¹². The internal goods of charity are 'grapes;' and the external are 'figs.' Ill.

5119. 'I took the grapes and squeezed them into Pharaoh's cup' (Gen.xl.ii)=reciprocal influx into the good from a spiritual origin. 'Grapes'=the goods of charity, thus goods from a spiritual origin.

6378. 'His covering in the blood of grapes'=that His Intellectual is Divine good from His Divine love. 'The blood of grapes'=the good of love; and, in the supreme sense, the Divine good of the Lord from His Divine love.

—'. 'Wine' and 'the blood of grapes' appear to be alike . . . but they are not alike, because the external and the internal are thus expressed.

—². That 'the blood of grapes'=the Divine good from the Divine love, is evident from the signification of 'blood,' which is the Divine truth from the Lord's Divine good; and by 'grapes,' in the supreme sense, is signified the Lord's Divine good; and therefore by 'grapes,' in the relative sense, is signified the good of charity.

—^e. 'The blood of the grape' has a like signification in Deut.xxxii. 14.

9139². Before Spirits there appear . . . vineyards full of grapes . . . when the Angels are discoursing about an assemblage which is in the truth of good.

9144⁷. 'To gather grapes of thorns'=from the falsities of concupiscences the goods of faith and of charity.

R. 649⁴. 'Because its grapes were ripe' (Rev.xiv. 18)=because it is the last state of the Christian Church.

875⁹. The figs in my hand became grapes. (The reason was) that figs=the goods of charity and of the derivative faith in the external man; and grapes, the goods of charity and of faith in the internal man; and (I) loved spiritual things.

M. 76^e. The host gave us a cluster of bright grapes adhering to leaves from the vine; and lo the leaves became silver; and we took them with us as a sign that we had spoken with the people of the Silver Age.

B. 48^e. The fruits of truth are signified in the Word by 'grapes.'

T. 377^e. Like a grape after the wine has been expressed from it.

D. 3135. There appeared to me a bunch of large red grapes on a plate . . .

4707^e. He plucked a branch . . . It was a small bunch of grapes. Hence they knew that there was something of good in him, because a bright grape is the affection of truth.

E. 195¹⁹. 'Wine and the blood of grapes'=the Divine truth. 329¹⁹. 475¹².

314⁸. 'Fat of the kidneys of wheat, and the blood of grapes'=genuine good and genuine truth. 374¹⁰.

374¹³. 'Wine'=the truths of doctrine from the Word; 'grapes,' its goods from which are truths.

375³¹. 'The grapes which He expected it to produce'=the goods of charity.

376¹¹. Spiritual truths are signified by 'the blood of grapes.'

—^e. The grapes, which are the fruit of the vine-

yards and of the vines, =the goods of charity and the goods of faith.

403⁴. A vine=the spiritual man; and 'a grape,' being its fruit, =his good, which is spiritual good. —¹⁴.

—¹⁶. 'A grape'=the good of the internal or spiritual man.

433⁴. 'His covering in the blood of grapes'=the internal or rational Human of the Lord, which is Divine good from His Divine love.

—³⁰. The falsities of evil with them are signified by, 'their grapes are grapes of gall, they have clusters of bitternesses' . . . 'grapes'=the goods of the Church; but 'grapes of gall and clusters of bitternesses'=evils from direful falsities.

—³⁴. 'I expected it to produce grapes, but it produced wild grapes'=that instead of the goods of truth which are of the Church in it, there were evils of falsity.

918⁶. The spiritual good with them is signified by 'grapes.'

—⁷. That instead of the goods of charity with them there were hatreds, and instead of truth falsities bursting out thence, is signified by, 'their grapes are grapes of gall, they have clusters of bitternesses.'

—⁸. 'The blood of grapes'=the Divine truth from His Divine good; and, in the relative sense, the good of charity.

922. The grapes, from which the wine is made in the press, =the good of charity; and, in the opposite sense, evil; and from good is produced truth, and from evil falsity.

—⁶. By the grape is signified spiritual good; and by the wine from the grape, truth from this good. Ill.

Grape-gathering. See under VINTAGE.

Grape-gleaning. *Racematio.* E.313⁷. 532⁷. 548⁷. 638¹⁸. 919⁵.

Grass. *Gramen.*

Grassy. *Gramineus.*

See under HERB, and LAWN.

A. 58. Occurs. 996³.

1111. They seem to themselves to be cutting grass.

5201. 'The sedge' or larger grass near rivers, =scientifics.

5212⁴. The comparison with 'the blade, the ear, and the corn, involves the rebirth of man by means of scientifics, the truths of faith, and the goods of charity. . . 'The blade'=the first scientific.

6413⁵. As these affections were without truths and goods, it is said 'she forsook it, because there was no grass' (Jer.xiv. 5).

6723². 'Grass instead of the reed and the rush' (Is. xxxv. 7)=that there will be scientific truth instead of such things as contain no truth. That 'grass'=scientific truth, is evident from the passages in which it is mentioned.

7112^e. 'Chaff,' or 'grass'=the lowest scientific.

7553⁶. 'The green grass which was burnt up' (Rev. viii. 7)=the scientifics of truth destroyed.

7643⁹. 'The grass of the earth to which no harm should be done' (Rev.ix.)=what is scientific.

9807^e. 'The grass given to the son of man' (Is.li.12)=the scientific through which is falsity.

9936³. 'The grass and green thing to which no harm should be done'=the scientific truth through which comes the truth of faith.

W. 346^e. The imperfect (plants) are grasses.

R. 90^e. Around those who are in intelligence, and not in the good of love, there does not appear a garden, but grass; but around those who are in faith separated from charity, there is not even grass, but sand.

401. 'All green grass was burnt up' (Rev.viii.7)=everything living of faith perished.

— . The reason this is signified by 'grass,' is from correspondence; and therefore they who separate faith from charity not only in doctrine but also in life, in the Spiritual World pass their time in a desert, where there is no grass.

—². What 'grass' signifies. Ill.

426. 'It was said to them that they should not hurt the grass of the earth, nor any green thing . . .' (Rev.ix.4)=the Divine providence of the Lord, that they should not be able to take away any truth and good of faith.

M. 78³. Afterwards there appeared grassy plains divided into areas, surrounded with box.

T. 391². He went and met his companions in a desert, where there was no grass. He asked why it was so there; and was told, because they have nothing of the Church. F.42^e.

D. 2702. Such thoughts are that abundant grass. —^e.

3079^e. Such appear . . . as sawyers of grass.

3560. (A grassy appearance.)

4656^e. From phantasy there appears grass.

6044. James Benzelius . . . was sent into the fields . . . and saw nothing but sandy places . . . and nothing whatever of grass; he sought for it, but did not find it. Grass=something of truth . . . But afar there appeared fields, where those dwelt who were in a like faith; they had grass, shrubs, and trees . . . but they confessed that they only knew that confession . . .

6046^e. There is no shrub or grass there . . . and they are delighted to remain there . . . The reason is, that grassy and the like things in fields and gardens correspond to the intelligence of truth, which they shun.

E. 405³⁰. 'Grass' (Ps.cxlvii.8)=the spiritual nourishment which they have . . .

422¹². 'Grass out of the earth' (2 Sam.xxiii.4)=intelligence and reformation thence. These things are signified by 'grass,' because grass out of the earth is born from the sun after rain, and intelligence is born from the Lord as a Sun through the influx of Divine truth.

507. 'All green grass was burnt up'=that through the cupidities of the same loves all scientific truth perished. 'Grass'=what is scientific; and 'green'=truth

and what is living from truth; for as green grass serves animals for fodder, so scientific truth serves men for spiritual nourishment . . . Scientific truth defined.

—³. When truth and good . . . have no receptacle in the Knowledges and scientifics with man, but falsities and evils . . . the scientifics are . . . dead, and correspond to dry and burnt up grass . . . Such a man is compared to 'grass,' and is called 'grass.' Ill.

— . That then with men there is not any scientific truth nor spiritual truth, is signified by 'all flesh is grass; all the holiness is as the flower of the field; the grass hath withered, the flower hath fallen' (Is.xl.6,8). 'Grass'=scientific truth; and 'the flower of the field'=spiritual truth . . .

—⁵. That this wisdom and intelligence is only knowledge, is meant by 'shall be made as grass' (Is.li.12).

—⁶. Intelligence through scientific truths is signified by 'to germinate in the midst of the grass' (Is.xliv.4).

—⁷. The reason it is said 'grass for the beast,' and 'for the food of the beast,' is that by 'the beast' is signified the affection of the natural man, and this has scientific truth for food and nourishment.

545. 'Hurt not the grass of the earth,' etc.=that no injury should be done to any scientific truth or living thing from the sense of the letter.

594¹². 'Who maketh the mountains to germinate grass'=nourishment thus for those who are in the good of love.

627⁸. That then there will be knowledge through Divine natural truth for those with whom before there had been only sensuous truth, is signified by 'grass instead of the reed and the rush.' 'Grass'=knowledge from a spiritual origin, or that by means of which spiritual truth is confirmed.

644²². That thence there will be knowledge, intelligence, and wisdom for those who are of the Church, is signified by 'grass out of the earth.' 'Grass'=spiritual nourishment, the same as 'pasture,' and thus knowledge, intelligence, and wisdom, which are spiritual foods.

650¹⁰. 'Jehovah maketh grass to germinate for the beast, and herb for the ministry of man, to bring forth bread out of the earth' (Ps.civ.14)=the instruction and nourishment of the natural and the spiritual man through truths from the Word, in order that thence there may be the good of love and of charity. By 'grass' is signified the truth of the natural man, which is scientific truth. . . . By 'herb' is signified the truth of the spiritual man.

—¹³. 'To make grass germinate'=the instruction of the natural man through Knowledges from the Word.

714¹⁵. The truths and goods which they will have, are signified by . . . 'the grass,' etc. (Is.xxxv.7).

1029⁶. 'To eat grass' (Dan.iv.32)=to become sensuous.

Grate. *Crates.* A.5057^e. 10429. D.1157. 2953. 3487. 4730. 5148. E.556¹⁹.

Grateful. *Gratus.*

Gratefully. *Grate.*

Gratefulness. *Gratitudo.*

A. 96. The things of love and faith are most grateful to Him. Sig.

326. That worship from charity was grateful. Sig.

3575. Grateful from the truth of good. Sig.

9296. Worship from a grateful mind. Sig.

9475. To grateful perception. Sig.

—⁵. Whatever is grateful, is grateful from good through truths.

10177. A representative of grateful hearing and reception of all things of worship from love and charity by the Lord. Sig. and Ex.

—⁵. This is not received gratefully.

10251. Truths with goods from the Word, which are gratefully perceived. Sig.

10254². Grateful perception is from the affection of love: from no other source is there what is grateful in perception.

R. 481. That reception from the acknowledgment that the Lord is the Saviour and Redeemer is grateful and pleasant; but that the acknowledgment that He is the only God of Heaven and earth . . . is ungrateful—*ingrata*—and annoying from falsifications. Sig. and Ex.

M. 243. Hence the gratefulness of this (harmonious discord).

E. 376¹⁷. 'Not pleasing to Him' (Hos.ix.4)=their worship not accepted.

Grating. See SIEVE.

Grating noise. See HARSH.

Gratis. See FREELY.

Gratuitous. *Gratuitus.* E.391². Can. Redeemer viii.8.

Grave. See BURY.

Grave. *Sculpere.*

Graving. *Sculptura.*

Graven. *Sculptilis.*

See under IDOL.

A. 215^o. 'A graven thing'=the falsity, 'a molten thing' the evil, which is of proprium. 424.

546^e. Their faces appeared . . . as graven things without life.

586^e. 'A graven thing' (Hab.ii.18)=false persuasions from principles conceived and hatched by self.

643⁴. 'A wooden graven thing'=cupidities.

2598. (An innocent Spirit who had adored a graven thing.) H.324. D.2411.

2722³. Instead of groves, graven things of a grove. Ill.

7852^e. By a graven thing is signified the falsity of evil.

8369. By these carvings (1 Kings vi.29,32) was represented the state of Heaven.

8869. 'Thou shalt not make to thyself a graven thing' (Ex.xx.4)=not from Own intelligence. 'A graven thing'=what is not from the Lord, but from the proprium of man: that which is from the intellectual proprium is signified by 'a graven thing,' and that which is from the voluntary proprium by 'a molten thing.'

—¹. These are the formers of graven things; and the graven things themselves are what they hatch from proprium, and want to have worshipped as Divine things.

—². That these things are signified by 'graven things.' Ill. 8932⁵. 8941^o.

9416³. The writing and the graving on the tables=those things which have been impressed on the memory and on the life; and which are therefore to remain. 9841.

9425⁵. 'A graven thing of silver,' etc.=doctrine from Own intelligence, and not from the Lord; thus from the external sense of the Word separated from the internal sense; which is made with those who are merely in external things. . . that is, with those who are in the loves of self and of the world . . . —⁷. —⁸. —⁹.

9841². The reason the onyx stones, from the graving in them,=the interior memory. Ex. —³.

9842. 'Thou shalt grave upon them the names of the sons of Israel' (Ex.xxviii.9)=on which are impressed the goods and truths of the Spiritual Kingdom as to all their quality. 'To engrave on stones'=to impress on the memory.

9846. 'With the engravings of a signet shalt thou engrave the two stones, according to the names of the sons of Israel' (ver.11)=the heavenly form of all the Truths in their order, in the memory . . . 'The engravings of a signet'=the heavenly form of all Truths, such as it is in the Intellectual of one who is regenerate; for therein the truths of faith are disposed into a heavenly form. . . 'To engrave stones'=to impress on the memory.

9852². 'A graven thing' (Is.xl.19)=the doctrine of falsity which is from Own intelligence, and thus is devoid of life from the Divine.

9877. 'The engravings of a signet'=the heavenly form.

9931. 'Thou shalt engrave upon it with the engraving of a signet' (Ex.xxviii.36)=what is perpetual and impressed on the hearts according to the heavenly sphere. 'To engrave'=to impress on the memory, thus also on the heart; for that which is impressed on the interior memory, which is of the life, is said to be impressed on the heart; and as this remains to eternity, there is also signified perpetually. 'The engraving of a signet'=the heavenly sphere. . . The things which are impressed on the memory, especially on the interior memory . . . are impressed according to the heavenly sphere. Ex.

10333. 'In the engraving of a stone for filling' (Ex.xxxi.5)=to represent all things of faith which serve the good of love. 'The engraving of a stone'=a representative of all things of faith from love. Ex.

10334. 'In the engraving of wood to make in all work' (id.)=to represent every good whatever. Ex.

10406^d. In the Word *passim* there are mentioned **graven things** and molten things . . . Idols are not meant, but false doctrinal things of the Church ; such things as are formed by man himself, when he is led by some love of his own. The formation of these falsities, so that they may cohere, and appear as if they were truths, is signified by 'a graven thing ;' and their conjunction to the favour of external loves, so that evils may appear as goods, is signified by 'a molten thing.' —³, Ill.

H. 74^e. The Angels in temples, whether carved or painted . . .

P. 254^d. There are some to whom the **graven things** serve as a means to excite thought about God . . .

321. He would not be a man, but . . . a **graven thing**.

R. 107. They appear before the Angels like **graven things** of wood . . . 224¹².

M. 76. We saw wood and stone **carved** into figures of men, etc. . . Every **graven thing** represents some part of a virtue or of a Truth . . .

232^e. They then seemed to me like **graven things** of rock . . .

E. 141¹⁰. '**Graven things**' and 'idols'=falsities which are from Own intelligence. (=falsities of doctrine. 237.) 304²⁴. 355¹⁷. 386⁴.

427^f. 'The engraving of a signet'=permanence to eternity.

587⁴. 'Idols,' '**graven things**,' and 'molten things' = the falsities of doctrine, of religion, and of worship. Ill.

695²⁴. 'Their **graven things**' = things falsified which are from Own intelligence.

717¹³. 'To engrave an engraving' = a representative and significative of it.

827². The men of those Churches made for themselves **graven things** and images of various things, which represented heavenly things ; and the Ancients were delighted with them from the fact that they signified such things ; and therefore when they looked at them, they remembered the heavenly things which they represented ; and as these things belonged to their religion, they worshipped them. Hence they had **carved**, cast, and painted figures . . .

— Hence the Jews were so strictly forbidden to make for themselves **graven things** . . .

955^e. It is from general influx . . . that the **graven things** (of the Catholics) are loved.

1145⁵. 'A **graven thing**' (Is. xl. 20) = the evil of worship.

Gravel. *Glarea.* T. 45^e. D. 6046.

Gravel. *Scrupus.* A. 1803.

Graving tool. *Caelum.*

A. 8942. 'If thou move thy **graving tool** upon it' (Ex. xx. 25) = if from proprium. 'A **graving tool**' = truth invented, thus from proprium ; for a **graving tool** is an iron by which stones are cut and fitted into a form.

This, therefore, is the proprium of man ; for this makes adaptation, in order that the things of religion may appear in the form of truth. Instead of **graving tool**, there is elsewhere mentioned 'iron,' and elsewhere 'axe.' Ill.

10406. 'He formed it with a **graving tool**' (Ex. xxxii. 4) = from Own intelligence. (For) 'to form with a **graving tool**,' when in relation to an idol, = to fit in false doctrine from Own intelligence, which is done by the application of the sense of the letter . . . to the favour of the loves of self and of the world. For, when these reign, the man is not in any enlightenment from Heaven ; but he takes all things from his own intelligence, and confirms them from the sense of the letter . . . which he falsifies by a wrong application and a perverted interpretation ; and he afterwards favours these things, because they are from himself.

E. 585¹¹. By 'a **graver**,' 'a hammer,' and 'an axe,' and, in general, by 'iron' (1 Kings vi. 7) is signified truth in its ultimate, and this is chiefly falsified from the proprium of man ; for this truth is similar to the truth of the sense of the letter.

Gravity. See under HEAVY.

Graze. See TOUCH—*perstringere*.

Great. *Magnus.*

Greatness. *Magnitudo.*

Greater. *Major.*

Greatest. *Maximus.*

A. 452. Spirits who supposed Heaven . . . to consist in being the **greatest**. But they were told that he is **greatest** in Heaven who is least ; for he who wants to be the least has the **greatest** happiness ; and as he who is the least has the **greatest** happiness, it follows that he is the **greatest**. What is it to be the **greatest**, except to be the happiest ? . . . They were told further, that Heaven does not consist in this, that one desires to be the least in order to be the **greatest** ; for then he wants to be the **greatest** ; but it is that from the heart he wills better for others than for himself ; and to serve others for the sake of their happiness, from no end of self, but from love. H. 408.

952. He wanted to be the least, in order to be the **greatest** in Heaven.

—^e. On those who want to be the **greatest** in Heaven. Refs.

953. Those see such a sea, with fear of being immersed, who have wanted to be **great** in the world . . .

1396. At his first approach . . . they perceived . . . that he wanted to be **great**.

1419. 'I will make thy name **great**' (Gen. xii. 2) = glory.

—^e. Therefore all in Heaven who desire to become **great** and the **greatest**, are rejected, because it is contrary to the essence and life of heavenly love.

1506^e. Such a lot awaits those who suppose themselves to be **greater** than others. The love of self, more than any other love, is contrary to mutual love, which is the life of Heaven.

[A.] 1507. A certain person in the life of the body seemed to himself **great** and wise in comparison with others; he was otherwise upright . . . but he had contracted a sphere of supereminence and authority . . . The Spirits said that they could not possibly be present; they were deprived of all freedom . . . D.2681.

1594³. There is in the love of self . . . a kind of flaming . . . which so affects the life, that one scarcely knows but that heavenly happiness consists in it; and therefore many place eternal happiness in this, that after the death of the body they will become **great**, and be served by others . . .

1812. He who fights from the love that he may become the **greatest** in Heaven, does not believe in Jehovah, but rather in himself; for to want to become the **greatest**, is to want to command others; thus he fights for command.

—². The Lord, in all His combats . . . never fought . . . in order that He might become the **greatest** in Heaven; for this is contrary to the Divine love; scarcely that He might be the least . . .

1813². Hence it is that they want to become **great** or the **greatest** in Heaven . . .

1866^e. 'A **great** river,' and 'greatness,' are predicated of (celestial things and the Knowledges of them).

1936⁴. He who in the other life affects the least joy, receives from the Lord the **greatest**; and he who affects the **greatest**, has the least. In heavenly joy there is never anything of pre-eminence over another . . .

2027³. That they might become the **greatest** in Heaven . . . 5120¹³.

2122. They who arrive from the Christian world think and strive for scarcely anything except to become the **greatest**, and to possess all things . . .

2227. A **great** and numerous nation' (Gen.xviii.18) = good and the derivative truth. 'Great' is predicated of good.

2384. 'From small even to **great**' (Gen.xix.11) = in particular and in general.

2648. Because the union (of the Divine and the Human) is treated of, it is called 'a **great** feast' (Gen.xxi.8).

2654⁵. In Heaven they are the **greatest** who are the least.

3296. 'The **greater** shall serve the less' (Gen.xxv.23) = that good . . . should for a time be lower than truth.

3417³. The Lord teaches what **greatness** and pre-eminence in Heaven are. Ill.

3494. The affection of good . . . and the derivative good of life is what is called 'the **elder** son.' Ex.

3819. Leah is called 'the **elder**,' because external truth is first learned.

3951². That they may become **greater** than others in the Heavens . . .

4051². When one in the Society says of an Angel that he is the least in Heaven, another says that he is the **greatest**; and a third that he is neither the least nor the **greatest** . . . yet the thoughts of them all act in unity. Ex.

4459⁴. That to be the least is to be the **greatest** in Heaven . . . They who are solely in externals . . . think that the least cannot possibly be the **greatest** . . . (Yet) in Heaven he who knows, acknowledges, and believes from the heart . . . that no power is from himself, but that the power in him is from the Lord, is called the least, and yet is the **greatest**, because he has power from the Lord. 5084⁸. 5428².

4994. 'He is not **great** in this house above me' (Gen.xxxix.9) = that that good was prior in time; not in state. Ex.

5164². In Heaven, they who are the **greatest**, that is, who are the inmost, are servants more than others, because they are in the **greatest** obedience, and in humiliation more than the rest; for these are meant by 'the least who are the **greatest**' . . . Ill.

5131. 'Only on the throne shall I be **great** above thee' (Gen.xli.40) = that it will still appear as if it were from the Natural. Ex.

6172^e. 'Much' is said of truths; and 'great,' of goods.

6295. 'He shall become **great**' (Gen.xlviii.19) = that it shall be increased. 6296.

6393³. They who love to serve without recompence . . . actually become **great** and powerful above others.

—⁴. They say they are willing to be the least in Heaven; but they think, by so saying, to become **great** . . .

6574. Here, the truth of good (is signified), because it is said 'a **great** people' (Gen.l.20); for the truth which is from good is **great** above the truth from which is good. Ex.

6836^e. It is called 'a **great** vision' (Ex.iii.3), because in the supreme sense by the flame in the bramble is signified Divine truth united to Divine good in the Lord's Human.

7550^e. The Lord is the **greatest** and holiest . . .

7772. See MOSES.

10619. 'Great in goodness and Truth' (Ex.xxxiv.6) = that He is good itself and truth itself.

W. 77. That the Divine in the **greatest** and least things is the same. Gen.art. 300.

222. See DEGREE. 225. 226.

263². In the **greatest** and least things of the universe . . . there is action and reaction . . .

269. The love of everyone in the **greatest** and least things is similar to itself . . .

275². For spiritual forms are similar to themselves in the **greatest** things and in the least.

285³. His Human Body cannot be thought of as **great** or small . . . Hence He is the same . . . in the **greatest** things and the least.

P. 183². In proportion as these loves are not bridled, he wants to become **greater** and richer, and at last the **greatest** and richest; and even then he is not satisfied, but wants to become **greater** than God Himself, and to possess Heaven itself.

R. 527. By 'small and **great**' (Rev.xi.18) are signified those who in a less and **greater** degree fear the Lord.

537³. The reason the dragon is called 'great' (Rev. xii. 3) is that all the Churches of the Reformed distinguish God into three Persons, and make faith alone saving . . .

582. 'There was given him a mouth speaking great things and blasphemies' (Rev. xiii. 5) = that it teaches evils and falsities. . . 'Great' is predicated of good; and, in the opposite sense, of evil.

604. 'Small and great' (Rev. xiii. 16) here mean those who are in a less or greater degree of dignity; thus (they signify) from whatever condition.

656. 'Great and wonderful' (Rev. xv. 1) = as to love and faith. . . 'Great' is predicated of such things as are of affection and love. 663.

810. 'Small and great' (Rev. xix. 5) = those who in a less or greater degree worship the Lord from the truths of faith and from the goods of love. Ex.

831. 'To cry with a great voice' (ver. 17) = from Divine zeal.

— 'The great God' (id.) = the Lord.

832. 'Small and great' = those who are in a less and a greater degree.

865². The reason the throne appeared 'great' (Rev. xx. 11) is that Judgment is effected from Divine good; for 'great' is predicated of good.

866. 'Small and great' (ver. 12) = from whatever condition and quality.

882. 'A great voice' (Rev. xxi. 3) = speech from love; for 'great' is predicated of love.

896. 'Upon a great and high mountain' (ver. 10) = into the Third Heaven, where those are who are in love to the Lord, and in the doctrine of genuine truth from Him; for 'great' is predicated of the good of love; and 'high' of truths.

898. It is said 'a wall great and high' (ver. 12), because there is meant the Word as to Divine good and Divine truth; for 'great' is predicated of good, and 'high' of truth.

M. 7³. Have you forgotten the Lord's words, that he who wants to be great in Heaven, let him be a servant? Learn, therefore, that 'to reign with Christ' means to be wise and to do uses . . .

T. 533². These two loves (of dominion and of possessing) can reign more with the small than with the great . . .

D. 781. No one (in Heaven) desires from any cause whatever, to be greater than another, but in his own feeling less . . .

1249. From their disposition they appear as great, and all others in comparison with them as small . . .

2374. They who utterly humble themselves, to the end that in Heaven they may be the greatest . . .

2514. Very many who have been great in the life of the body (whether in dignity or learning) take with them into the other life a lofty spirit . . .

3120. That he is greatest in Heaven who is least.

3816. On a certain person who wanted to be greater.

4763. See CHARLES XII.

5015. He wanted to become great in the other life.

5775. This is from the order of Heaven; as in the atmosphere, that the greatest thing there is as the least, and the least thing as the greatest . . .

E. 336². 'Great' and 'greatness' are predicated of good; for what is great contains in itself many things (and 'many' is predicated of truth). 337². 340²¹. 372⁴. 403. 424. 459². 514¹¹. 573¹⁰.

530. It is said 'a great voice,' because it is said of the Lord.

652. 'Great,' in the opposite sense, is said of evil. 714.

674. 'Great' (Rev. xi. 1) = what is remarkable.

675. 'Great' is predicated of good and its affection.

682. 'Great' is predicated of the affection of good and truth from which there is joy in the Heavens.

696. 'Small and great' = those who know the truths and goods of the Church little, and those who know much, thus who worship the Lord little and much . . .

739. Hence it is said 'a great dragon;' for 'great' in the Word is predicated of good, and in the opposite sense, as here, of evil.

794. 'To speak great things' = to teach evils which destroy the goods of the Word.

824. 'He does great signs' (Rev. xiii. 13) = testifications and persuasions . . . of falsity from evil.

836. 'Small and great' = the lower and the higher ones, or the viler and the more eminent.

927. 'Great and wonderful' = from the Divine Omnipotence and Providence. 'Great,' when predicated of the Lord, = His Divine Omnipotence.

1015. 'Great' = completely.

1055². For in Hell everyone wants to be the greatest; but in Heaven everyone wants to be the least.

1212. 'Small and great' = all who are in truths and goods in every degree. . . 'Great' = those who are much in them.

Great men. *Magnates.*

A. 5164². The princes and great men of the palace.

P. 208. If they have been the great men of the kingdom . . .

250. When he sees the impious . . . becoming great men and dignitaries . . .

R. 32². Comparatively as with a King, Prince, and Magnate . . .

50. Occurs. T. 433. D. 1512. 6088³.

337. 'Great men' (Rev. vi. 15) = those who are in goods.

799. 'The great men' (Rev. xviii. 23) = the higher ones in their ecclesiastical hierarchy, who are called Cardinals, Bishops, and Primates.

M. 14. The great men and Governors . . .

E. 408. 'Great men and rich men' = internal goods and truths.

— The goods and truths which make the spiritual or internal mind, are meant by 'great men and rich men,' the goods by 'great men,' and the truths by 'rich men.'

—³. That 'great men,' in the Word, = internal

goods, which are the goods of the internal man, is because 'great' and 'greatness,' in the Word, are predicated of good.

[E. 408]. The reason internal goods are signified by 'great men' . . .

537¹¹. 'Great men' (Jer.xiv.3)=those who lead and teach others. 644¹¹.

652²⁶. 'Great men' (Nahum.iii.10)=the truths of good.

780⁷. 'The great men of Jerusalem' (Jer.v.6)=those who will precede others in teaching truths and goods.

1190. 'The great men of the earth'=those who have transferred into themselves and who exercise this dominion over the Church and Heaven.

Great-grandfather. *Atavus.* See GRAND-FATHER.

Greece. *Graecia.*

Greek. *Graecus.*

A. 2724. (Origin of the gods of Greece and Rome.)

2762². Signification of a horse derived into Greece from the Ancient Church.

7729⁸. (That correspondences were known in Greece.)

8944². Such things emanated . . . to the Greeks, and from them to the Romans.

9011⁹. This knowledge of the internal sense existed among the ancients in Chaldea, Assyria, Egypt, and Arabia, and thence in Greece . . .

9944⁴. The style of writing with the Greeks, etc.

10177¹⁰. Many of the religious observances of the Ancient Church passed through Greece into Italy.

L. 19⁹. 'Christ' is a Greek word . . .

S. 21. The knowledge of correspondences was carried over from the maritime parts of these countries into Greece, but was there turned into fabulous things, as is evident from the most ancient writers of Greece.

117. From these Words, religious things spread from the maritime parts of Asia into Greece, and thence into Italy.

F. 66. 'The king of Greece' (Dan.viii.21) has a like signification to that of 'the he-goat.'

R. 34. The signification of Greece. E. 50.

M. 73. The wise men of Greece, etc. belonged to the Iron Age.

151a. The wise ancients in Greece, enum.

182⁹. Ideas of the wise men of Greece concerning the immortality of the soul.

T. 665⁶. These things are Greek to us . . .

D. 4168. A certain person who had been pre-eminently skilled in the Greek language . . .

4775². In Greece, and afterwards in Italy . . .

5667a. The other Mohammed was a Christian from Greece. J.(Post.)80.

5952. On the modern Greeks. J.(Post.)100.

E. 119⁴. 'To sell the sons of Judah and the sons of Jerusalem to the sons of the Greeks' (Joel.iii.6)=to

falsify the goods and truths of the Church. 242¹². 433¹⁴.

242¹². 'The sons of the Greeks'=falsities; because 'the Greeks'=the gentiles who are in falsities. 433¹⁴.

405⁴. The Gentiles in Greece . . .

411¹³. In the Greek and the Latin language . . . 1145.

504⁶. With the Greeks and Romans . . . there was a perpetual fire . . .

563. 'In the Greek he hath his name Apollyon' (Rev. ix.11).

De Verbo 15⁸. In Greece they from correspondences made fables; and from the Divine attributes so many gods, and called the greatest of them Jove, from Jehovah.

C. 75. Be he Greek, or be he Gentile.

Greek Church. *Ecclesia Graeca.* B.18. T.153⁹. 647⁸.

Green. *Viridis.*

Green. *Virens.*

A. 996². In the Original Language it is a word which means both a vegetable and green . . . green, relatively to the pleasures of intellectual things or of the spiritual affections.

1269. There was seen . . . another boy in a green garment. D.3378.

1625. A green appearance in the middle of a rainbow, seen.

7691. 'There was not any green thing left' (Ex.x.15) =that all the sensitive of truth was obliterated. . . 'Green'=what is scientific and sensuous; here, what is sensitive of truth. . . The reason 'a green thing'=what is sensitive of truth, is that by 'herb,' 'grass,' 'the leaf of a tree,' are signified truths; from this, the green of them =what is sensitive of truth.

9295². 'A green-virens-ear' (Lev.xxiii.14)=the good of truth.

9794. Witches who when clothed appeared in green.

9936⁸. See GRASS. R.401. 426. E.507.

10137⁷. 'Green'=what is sensitive.

R. 232⁹. The Divine sphere . . . in the Natural Kingdom appears flashing green-viridescens-like an emerald.

401⁹. That by 'green-virens seu viride-' is signified what is living or alive. Ill.

835². The Hell where such are appears from afar like a fiery lake with a green flame as of sulphur.

M. 268². The pupil of the eye as it were flashed in a green plain, which was from the light of phantasy. 5M².

294. The inmost flowers were of a shining green.

T. 763. Is not the eyesight . . . quickened by a colour which inwardly takes something from black, such as green?

Ad. 3/1288. The colour green is not so much esteemed, except in so far as it partakes of blue-caeruleo.

D. 1172. He dwelt in a chamber . . . green in colour.

1173. Therefore he loves urine, and also **green**.

1311. Hereditary evils . . . in infants and children, appear . . . such as can be tempered with goods; as the colours black, **green**, blue, with the light . . . It is otherwise if evils are added by actual sin . . . The love of earthly things (in a child born of such parents) is as it were **green** . . .

1423. In this manner to conceal things . . . and not to deal sincerely . . . likened to the colour **green** . . .

3560. There appeared many **green** grassy things.

4811. A great serpent almost **green** in colour . . .

6060. He saw the leaves, not **green** . . .

E. 269. The colour of (an emerald) is **green**; and **green**=truth obscured.

411²⁶. 'Every **green** tree' (Is.lvii.5)=all falsity which occurs.

481². '**Green**' (Jer.xviii.8)=living from truths.

507⁹. That by '**green**' is signified what is alive, may be evident . . . because a plant, when it . . . as it were lives, is **green**; but when it as it were dies, the **greenness-viriditas**-perishes; and therefore by '**green-virens seu viride**' is signified what is living or alive. Ill.

545. 'A **green** thing'=what is scientific alive.

638⁷. '**Green-virens**, and beautiful in form' (Jer.xi.16)=the truth of this good, from which comes intelligence.

1159². 'Fat and **green**' (Ps.xciii.14)=in the goods and truths of doctrine.

Grey. *Caesius.* M.78⁴.

Grey. *Griseus.*

D. 1248. Occurs. 3486. 3734. 3769. 3923. 3931. 4002. 4739. 5464.

3275. With a **grey** beard. 3355. 5126.

3434. The good Spirits appeared . . . of a bright **grey**.

4133. A **grey** black garment forbidden.

Grey hair. *Canities.*

A. 5550. 'Ye will make my **grey** hair to go down' (Gen.xlii.38)=that thus there will be the last of the Church. '**Grey** hair,' when the Church is treated of, = the last of it. Ill.

5832. 'Ye shall make my **grey** hair to go down in evil to the grave' (Gen.xliv.29)=that spiritual good will perish, and thus the Internal of the Church. . . '**Grey** hair'=the last of the Church.

E. 710². The birth, and afterwards the education and perfection, are signified by 'to be carried from the womb, even to old age I am the same, and even to **grey** hair will I carry you' (Is.xlvi.3,4).

Grieve. *Indolere.*

Grief. *Indolentia.*

See PAIN-dolor.

A. 1492. That He was **grieved**. Sig.

8351. **Grief** from the bitterness of the temptation. Sig. and Ex.

8352. They complain and **grieve** that . . .

—². From this comes anxiety; and from this **grief** and complaint.

—³. The **grief** from this is circumstanced as is the **grief** from hunger and thirst.

8353. Supplication to the Lord from **grief**. Sig.

8403. **Grief** and complaint on account of the grievousness of the temptation. Sig. and Ex. 8440.

8569. A greater degree of **grief**. Sig.

Grievous. See under HEAVY.

Grimy. See under DUST-grumus.

Grind. *Conterere.*

Grinding. *Contritio.*

See BREAK IN PIECES, and CONTRITION.

A. 2468¹⁵. '*Post contritos contritione, et contusos teste*' (Deut.xxiii.1)=those who reject whatever is of love and charity.

3318⁴. He becomes . . . **contrite** in heart.

D. 3298. By a cruel method of **grinding** . . .

E. 177⁵. 'To **bruise** the nations with an iron sceptre' (Ps.ii.9)=to chastise and master the evils which are in the natural man.

556². 'He devoured and **brake in pieces**' (Dan.vii.7)=he perverted and destroyed. 697⁵. 1029⁷.

714²⁰. 'Thou hast **sore broken** us in the place of dragons' (Ps.xliv.19). Ex.

727⁶. 'As pottery vessels shall they be **broken to pieces**' (Rev.ii.27). Ex.

768⁵. The increasing grievousness of the temptations is described by 'Jehovah hath willed to **bruise** and to weaken Him' (Is.liii.10).

Grind. *Molere, Commolere.*

Mill. *Mola.*

Millstone. *Molaris.*

A. 1510³. I saw a certain person . . . sitting at a **mill**, and as it were **grinding** meal . . . He came to me and said that he was the person who sat at the **mill**, and that he had had the idea that each and all things were only phantasies, and that there is nothing real; and therefore he became such. D.4305.

4334⁹. 'Two **grinding** in the **mill**, the one shall be taken and the other left'=those within the Church who are in truth, that is, in the affection of it from good, that they shall be saved; and those within the Church who are in truth, that is, in the affection of it from evil, that they shall be damned.

4335. That 'those who are **grinding**,' in the Word, =those within the Church who are in truth from the affection of good; and, in the opposite sense, those within the Church who are in truth from the affection of evil. Ill.

—'. 'Take a **mill**, and **grind** meal' (Is.xlvii.2)=to hatch doctrinal things from truths which they pervert; for 'meal' . . . =truths from good; but, in the opposite sense, the truths which they pervert in order to seduce.

—². 'The voice of a **mill** shall not be heard in Babylon any more' (Rev.xviii.22)=no truth.

[A. 4335]. 'The young men taken away to grind' (Lam.v.13)=to hatch falsities by applying truths and thus persuading.

—³. See FIRST-BORN.

—⁴. 'He shall not take in pledge the mills and the millstone . . .' (Deut.xxiv.6). This law was delivered because by 'mills' are signified doctrinal things, and by 'a millstone' the truths of doctrinal things.

—⁵. That 'to grind' derives its significance from the representatives . . . in the World of Spirits . . . There have been seen those who were as it were grinding there, without an end of use, and merely for their own pleasure . . .

7780. 'Even to the first-born of the handmaid who is behind the mills' (Ex.xi.5)=the falsified truths of faith which are in the last place. . . 'Behind the mills'=what is in the last place. It is said 'behind the mills,' because 'a mill' is predicated of the things which are of faith; for by mills corn is comminuted into meal, and is thus prepared for bread; and by meal is signified the truth from which is good, and by bread that good itself which is thence. Thus 'to sit at the mills'=to learn and imbue such things as will be of service to faith, and through faith to charity. Hence it is that the Ancients, when they described the first rudiments of the doctrine of faith, described it by sitting at the mills; and the things which were still more rudimentary or uncultivated, by sitting behind the mills. . . Therefore the Lord says, where He teaches concerning the last end of the Church, 'Two women sitting at the mill, one shall be taken, and the other left' . . . The truths which are in the last place are bare truths; for when truths are successively derived, they recede in each degree from good, and at last become bare truths. It is such truths which are signified by 'the handmaids behind the mills.'

9050⁷. 'A mill'=the things which are of faith.

9052. The teeth, like a mill, comminute and thus prepare . . .

—⁴. 'Teeth' and 'grinders-molares' (Joel i.6)=falsities destroying the truths of the Church. E.403⁶.

9213³. 'A mill'=such things as are serviceable to procure faith and afterwards charity.

9755⁸. 'A stone like a millstone' (Rev.xviii.)=the truth through which is faith.

—¹⁵. See ASS.

—'. 'A mill'=the truth which is of service to faith.

9781^e. As what is bruised and ground-*commolitur*, in the genuine sense,=good made manifest; so what is bruised and ground, in the opposite sense,=evil made manifest. This is signified by (the grinding of the golden calf).

9960¹⁰. 'To take a mill, and grind meal' (Is.xlvii.2)=to fit together doctrine from such things as may serve for means to the end.

9995⁷. 'To grind meal' (Is.xlvii.)=to choose such things from the sense of the letter . . . as will serve to confirm the evils of the love of self and of the world . . . 'To grind'=to choose, and also to explain in favour of these loves; and 'the meal' is the truth which serves to do it.

—^e. 'To grind' (as applied to Matt.xxiv.), in a

good sense,=to choose and explain truths from the Word that they may be of service to good; and in a bad sense, that they may be of service to evil.

10303. 'To bruise' has a like signification to 'to grind,' but 'to grind' is predicated of wheat, barley, etc.

—². What is signified in special by 'to bruise' and 'to grind' cannot be known unless it is known how the case is with a man in regard to the goods and truths signified by wheat, barley, meal, flour . . . when they are disposed to uses; for 'to grind' and 'to bruise'=to dispose so that they may be of use. When 'to grind' is predicated of goods . . . then 'to grind'=the disposition and production of good into truths, and thus the application to uses; for good can never put itself forth into uses except by means of truths; it is disposed into them, and is thus qualified. Ex.

—⁵. By 'a mill,' and 'a millstone' is signified that which prepares good, in order that it may be able to be applied to uses; for by barley and by wheat is signified good; and by meal and flour, truths; and good is applied to use by means of its truths. Ill.

—⁷. As 'a mill,' and 'to grind,' in a good sense,=application to good uses, so, in the opposite sense, they=application to evil uses; hence, when predicated of Babel and Chaldea, they=application in favour of their own loves, which are the loves of self and of the world; for by the barley and wheat with them, is signified good adulterated, and by the meal from them, truth falsified.

—^c. The profanation of good and truth through application to these loves, is also signified by Moses grinding up very small the golden calf . . .

10464. 'He ground it up to powder' (Ex.xxxii.20)=the infernal falsity thence. 'To grind up into powder'=to form falsity from infernal delight, thus infernal falsity.

J. 61. Some had as it were a mill stone around the left arm, which was a representative that they had confirmed their wicked dogmas from the Word. A mill stone=such things. Hence it was evident what is signified by (Rev.xviii.21).

R. 484. I once heard there a sound as of a mill . . . I recollected that by 'a mill' and 'to grind,' in the Word, is meant to seek out from the Word what is serviceable for doctrine . . . T.161.

—⁴. I again heard a harsh noise, but like that of two mill stones in collision with each other . . . T.505.

791. 'A mighty Angel took up a stone like a great millstone, and cast it into the sea' (Rev.xviii.21)=that by a powerful influx of the Lord out of Heaven, that religiosity with all its adulterated truths of the Word will be cast headlong into Hell. . . By 'a stone like a great millstone' are signified the adulterated and profaned truths of the Word; for by 'a stone' is signified truth; and by 'a mill,' the searching for, investigation, and confirmation of truth from the Word; but here, the adulteration and profanation of the truth of the Word.

794. 'The voice of a mill' (ver.22)=the search after, investigation, and confirmation of spiritual truth, especially from the Word. The reason this is signified by 'the voice of a mill,' or by 'grinding-molitionem,' is that by the wheat and barley which are ground is

signified celestial and spiritual good, and therefore by fine flour and meal, truth from that good.

—². That 'a mill' = the search after, investigation, and confirmation of spiritual truth. Ill.

—³. In the opposite sense, by 'a mill' is signified the investigation and confirmation of falsity. Ill.

T. 347². *Commolitur*, occurs.

364³. The sails of a mill. 517.

D. 910. I heard a coarse murmur, as of a great mill. Ex.

4305. A certain person seen who was grinding meal.

D. Min. 4673. What is meant by to grind, or those who grind. They who study much, and who write and instruct themselves diligently, without the end of use, but merely for their own pleasure and delight, appear to themselves to be grinding.

4674. Hence it is evident what that signifies, that two should be grinding, and the one should be taken, and the other left.

E. 163⁶. 'Two women grinding' = those who collect and learn such things as are serviceable to faith.

240¹⁰. 'To grind meal' = to falsify truths.

412²⁵. 'To grind the faces of the poor' (Is.iii.15) = to destroy the affections of Knowing truths with those who are in ignorance of truth, and still long to be instructed. 'To grind' = to destroy.

555¹¹. 'To grind' = to procure for themselves truths of doctrine from the Word; and they who apply these to good, are signified by those who are 'taken'; and they who apply them to evil, are signified by those who are 'left.'

556³. 'The grinders' - *molares* - of young lions' = falsified truths of the Word, which in themselves are falsities, and by which they very greatly prevail to destroy the truths of the Church. —⁴.

—¹⁵. 'Grinders' - *molares* = signifies from the sense of the letter applied to confirm falsities, and by which they destroy truths.

655⁶. 'To grind' = to procure falsities and confirm them from the Word.

810². 'To grind' = to explore and learn truths from the Word. He who explores and learns truths, is meant by the one who is 'taken'; but he who falsifies truths, by the one who is 'left.'

1182. 'A mill stone' = the confirmation of truth from the Word, and also the confirmation of falsity from it. (The reason is) that wheat = good, and flour, its truth, and therefore by 'a mill stone,' by which the wheat is ground into flour, or barley into meal, is signified the production of truth from good, or the production of falsity from evil, and also the confirmation of truth or of falsity from the Word. Ill.

— . The reason 'the voice of mills' (Is.xxv.10) = joy of heart from the good of love, is that a mill comminutes wheat into flour, and by wheat is signified the good of love, and by flour, truth from that good.

—². 'Take a mill, and grind meal' = from evil to produce falsities, and to confirm these by the Word.

— . 'To grind' = to falsify truths, or to confirm falsities by the Word.

— . 'Not to take a mill or a millstone to pledge' = that they should not take away from anyone the opportunity of understanding truths from good; thus that they should not deprive anyone of goods and truths.

—³. 'Two women grinding' = those who confirm themselves in truths, and those who confirm themselves in falsities, from the Word . . .

1187. 'The voice of a mill shall no more be heard in thee' = that there is not any understanding of truth from the will of good. 'A mill' = the production of truth from good; thus, also, the understanding of truth from the will of good; because the understanding is the recipient of truth, and the will of good.

Gripenhjelm. D. Min. 4595.

Grizzled. *Grandinatus.* A. 4084. E. 355⁹. 364⁶. 781³.

Groan. *Gemere, Ingemiscere.*

Groaning. *Gemitus.*

A. 6803. 'God hath heard their groaning' (Ex.ii.24) = aid. . . 'Groaning' = grief on account of the endeavour of falsities to subjugate.

7198. I have heard the groaning of the sons of Israel' (Ex.vi.5) = their grief from combat.

9202. Still more when men groan, from a sincere heart (is it heard as a cry in Heaven).

M. 208⁵. The dove was heard as it were to moan . . .

E. 376²⁰. That there will be no more heavenly delight and blessedness, is signified by 'all the glad in heart do groan' (Is.xxiv.7). 618⁴.

406². Occurs.

427². 'Groaning and sighing over them' (Ezek.ix.4) = aversion and grief for them.

750¹². Deficiency is signified by 'those who groan' (Lam.i.11).

781¹⁸. 'As doves we moan in moaning' (Is.lix.11) = the grief of the spiritual man.

863². 'Her priests groan' (Lam.i.4) = that the affections of good are destroyed.

Gross. *Crassus.*

Grossness. *Crassitudo, Crassamentum, Crassities.*

Grossly. *Crasse.*

Gross, To become. *Crassescere.*

A. 892. It is a gross falsity.

1512⁹. How dense they are . . .

3219⁹. It is contrary to order for . . . the grosser to inflow into the purer.

3318³. The gross heat . . .

3721². The things of the world . . . are grosser, those of Heaven are purer . . .

4156. Because they are relatively gross.

4211². In their gross idea.

— . They have a still grosser holiness.

[A.] 4949°. The sphere . . . appears like gross dregs-*crassamentum*.

5146°. The purer and the grosser are possible in the same degree.

5707°. The interior is in a purer sphere, the exterior in a grosser.

5849°. The eye of man is so dull and gross . . . H.76. M.416°.

5943°. It would be to think very grossly . . .

5991. In a gross body. M.178.

6612. Communicate with the grosser Spirits.

6622°. How gross is the perception from the Sensuous.

7186°. They who have lived in good, with whom there are gross and impure things . . .

7291°. Internal things are relatively purer, and external grosser. H.34.

9031°. After death, they remain gross as to thought.

9577°. In such gross light of the world.

10594. Not encompassed with that gross body.

H. 345. Infants who die . . . cannot be in such gross affections and thoughts.

395. They have conceived so general and gross an idea . . .

413°. Like a gross and pungent heap . . .

481°. They who are corporeal loves appear gross, obscure, black, and ugly.

513°. Where the grosser things of their thoughts and affections . . . are removed.

515. Nor defiled their spiritual life with grossnesses from honours and riches in the world.

N. 39°. To think materially is to think . . . relatively grossly and obscurely.

W. 184°. Decreasing from grosser to finer, or from denser to rarer; or rather as it were increasing from finer to grosser, or from rarer to denser, are called continuous degrees.

274°. In their descent they become gross.

M. 416°. *Incrassata*. _____

D. 2498. The size and grossness of the face was so great . . .

3240. When the Spirits of Mercury . . . came to me into a grosser sphere, they wondered that the things I was writing were so gross. . . I replied . . . that I could scarcely write grossly enough for the men of our Earth to be able to understand anything.

3494. A grosser gyre.

3665. Such . . . are grosser than all the rest.

3927. They are reduced into the grossest state.

— . They are reduced into such grossness, that they are not able to speak, except most grossly.

—°. The punishment passed from the highest grossness, to a less . . .

3945. This grossness arose in the idea . . .

4189. That the evil who suppose themselves to be subtle are grosser than all the rest.

E. 1084°. Wonderful to say, the purer things are in the grosser . . .

Ground. *Humus*.

A. 17. Before regeneration, man is called . . . also 'ground' in which nothing of good and truth has been sown.

90. 'Ground' and also 'field' (Gen.ii.5)=the external man when he is becoming celestial.

267. 'Cursed is the ground for thy sake' (Gen.iii.17) =that the state of his life would be miserable.

268. 'Ground'=the external man . . . When man is regenerate, he is no longer called 'earth,' but 'ground;' because heavenly seeds have been implanted in him. He is also compared to ground, and is called 'ground' in the Word *passim*. It is the external man, or his affection and memory, in which the seeds of good and truth are implanted . . .

275. 'To return to the ground from which he was taken' (ver.19)=to the external man, such as he was before regeneration. 278.

305. 'To till the ground from which he was taken' (ver.23)=to become corporeal, as he had been before regeneration.

313. When the Most Ancient Church is called 'Adam,' it=that it was man, from ground . . . This is the origin of the name.

330. Perverted doctrine is called 'a curse from the ground' (Gen.iv.11).

345. 'A tiller of the ground' (ver.2)=devoid of charity, however much from faith separated from love, which is no faith. . . They were said 'to till the ground' who regard corporeal and earthly things; as is evident from its being said that man was sent out of Eden 'to till the ground.'

348. 'The fruit of the ground' (ver.3)=the works of faith without charity.

377. That 'ground'=this schism, or heresy, is evident from the fact that 'field'=doctrine; and therefore 'ground,' which includes field,=a schism. Man himself is ground, and also field, because these things are inseminated into him; for man is from the things which are inseminated; good and true from goods and truths; evil and false from evils and falsities: he who is in any doctrine is called from it. . . Thus, here, 'ground'=the schism or heresy which is in man.

381. 'To till the ground' (ver.12)=to cultivate this schism or heresy.

386. 'To be cast out from upon the faces of the ground' (ver.14)=to be separated from all the truth of the Church. 'Ground,' in the genuine sense,=the Church, or the man of the Church, hence whatever the Church professes. . . Therefore he, too, who makes an ill profession of faith, or of a schism or heresy, is also called 'ground.'

566. 'The faces of the ground' (Gen.vi.1)=all that tract where the Church was. For, in the Word, 'ground' is accurately distinguished from 'earth.' By 'ground' is everywhere signified the Church, or something of the Church; hence also comes the name of man, or Adam, which is ground. III.

—². Here, 'ground'=where the Church is; and 'earth,' where the Church is not.

— . Here, 'earth'=the containant where the **ground** is; and 'ground,' the containant where the field is.

—³. 'Ground'=where the Church is, or trueworship.

— . 'Ground'=doctrine, and the worship thence.

—⁴. 'Ground'=internal worship; it is called 'earth' when there is no internal worship.

— . 'Ground'=the Church, or doctrine.

—⁵. The Church of the gentiles, which is called 'ground.'

†. — . 'The ground will be deserted' (Is.vii.16)=the Church, or the true doctrine of faith.

—^e. That 'ground,' and 'field' are so called from the sowing. Ill.

593. 'Whom I have created from upon the faces of the **ground**' (Gen.vi.7)=the man from the posterity of the Most Ancient Church. . . 'Ground'=where the Church is. 809.

620. See EARTH-terra. 636. 662^e. 909^e. 1066^s. 3310. —².

654^e. To prepare the **ground**, or his mind, to receive charity.

809. 'Ground' is here mentioned . . . because the Church is never predicated from intellectual things, but from voluntary things . . .

872. 'The faces of the **ground**' (Gen.viii.8)=the things which are with the man of the Church; and 'ground' is mentioned, because it is the first state with the man who is becoming the Church. . . Man is called 'ground' when the goods and truths of faith can be inseminated into him. Before this, he is called 'earth,' as in Gen.i., where, before man became celestial, 'earth' is predicated of him; but when he had become celestial, in the second chapter, 'ground' and 'field' are predicated of him. In like manner in this chapter. Merely from the terms 'earth' and 'ground' it may be clearly seen what is signified in the internal sense . . . everywhere in the Word. By 'ground,' in the universal sense, is signified the Church; and, because the Church, also the man of the Church; for every man of the Church is a Church.

875^e. Nor does the **ground** become fit, until Falsities have been shaken off.

895. The **ground** of this man is in his intellectual part, in which truths are inseminated; never in his voluntary part, which, in the spiritual man, is separated from the Intellectual; and therefore it is said in the following verses that the faces of the **ground** were dried.

— . With the man of the Most Ancient Church the **ground** was in his voluntary things, in which the Lord inseminated goods . . .

898. 'The faces of the **ground** were dried' (Gen.viii.13)=regeneration; 'ground'=the man of the Church. The faces of the **ground** are said to be 'dried' when Falsities no longer appear.

990. 'To all which the **ground** maketh to creep forth' (Gen.ix.2)=affections of good, as is evident from . . . the signification of 'the **ground**,' from which they are produced or creep forth. 'Ground,' in general, = the Church and whatever is of the Church; and therefore here whatever is produced by the Lord through the internal

man in the external. **Ground** itself is in the external man, in his affections and in his memory; because it appears as if man produced the goods; and therefore it is said, 'all that the **ground** maketh to creep forth.' But this is an appearance; it is by the Lord through the internal man . . .

1068. 'Noah began to be a man of the **ground**' (Gen. ix.20)=in general, man instructed from the doctrinal things of faith. 'Ground'=the man of the Church; or, what is the same, the Church. . . The Church is called 'ground' from the fact that it receives the seeds which are of faith, or the truths and goods of faith. 'Ground' is distinguished from 'earth,' which also = the Church, as faith is from charity. As charity is the containant of faith, so is the earth the containant of the **ground**. Hence when it treats of the Church in general, this is called 'the earth;' when in special, it is called 'the **ground**.'

124. 'In thee shall all the families of the **ground** be blessed' (Gen.xii.3)=that all goods and truths are from the Lord. . . Its being said 'all the families of the **ground**' is because all goods and truths are of the faith of love, which is of the Church. That by 'ground' is signified the Church, and therefore the faith which is of the Church . . .

1461. The external man . . . does not receive anything celestial and spiritual, unless Knowledges are implanted in it as in **ground** . . .

1937^e. See FREE.

1992^s. Charity is the **ground** itself . . .

2015⁴. 'The **ground** which is left' (Is.vii.16)=the faith which is then no faith.

2343³. For the good of charity is the **ground** itself of the seeds of faith.

2400^e. The **ground** with such, in which the truth is sown, is the love of self and of the world . . .

2452. 'The germ of the **ground**' (Gen.xix.25)=all that is of the Church. . . 'Ground'=the Church.

2590². The good of life is the **ground** itself of the seed, that is, of truth; evil of life never receives.

2636². He is prepared by the Lord by the insinuation of such things into him as may serve for **ground** to receive the seeds of good and truth, which things are . . .

2915^e. In these . . . there is no plane, nor **ground** . . .

2971. See FIELD. 3500. 3577. 9272.

3030⁴. The good itself of the Rational, which is formed by an internal way, is the **ground** itself; and truth is the seed which is to be inseminated into this **ground**. 3286^e.

3066^e. For the good of affection is as **ground**, into which truths as seeds are inseminated; but such as the **ground** is, that is, the affection, such is the production of that which is inseminated: the end or use dictates what is the quality of the **ground** . . .

3111^e. Innocence and charity make the **ground** in which the seeds of truth can take root and grow.

3146^e. The man would be like **ground** bound up with frost.

3324². The good of life is the **ground** itself in which

truths are to be inseminated; and such as the **ground** is, such is the reception of the seeds . . . Truths may indeed be stored in the memory before . . . but they do not become the man's, unless the **ground** has been prepared; and such as the **ground** is—that is, such as the good is—such is their germination and fructification.

[A.] 3355². 'The land and **ground** of Israel'=the Spiritual Church.

3665². For the external and corporeal Knowledges of good and truth are like **ground**, which according to its nature admits seeds of this but not of another nature . . .

3671. The case with good and truth is as with seeds and **ground**; interior good is as the seed which produces, but not except in good **ground**; exterior good and truth is as the **ground** in which it is produced . . . Hence the Rational is regenerated first, for there are the seeds; and afterwards the Natural, in order that it may serve as **ground**. Refs. And as the Natural is as **ground**, good and truth can be fructified and multiplied in the Rational, which could not be done unless it had **ground** somewhere, in which the seed has its root.

—². The very scientifics and works are as the **ground** . . .

3709. 'In thee shall all the families of the **ground** be blessed' (Gen.xxviii.14)=that all the truths of the good of doctrine shall be conjoined with good . . . '**Ground**'=that which is of the Church, consequently the doctrine of good and truth in the external man . . .

3712. 'I will bring thee back to this **ground**' (ver.15) = conjunction with Divine doctrine. . . '**Ground**'=the doctrine of good and truth in the natural man; here, Divine doctrine . . .

3957⁷. If there is not something recipient of good and truth, as **ground** or a plane, the influent good and truth cannot be received . . .

6125². Like seed into **ground** utterly barren.

6135. 'There is nothing left . . . except our body and our **ground**' (Gen.xlvii.18)=that the receptacles of good and truth were completely desolated. . . '**Ground**'=a receptacle of truth . . . because it receives the seeds . . . In the genuine sense, 'body'=the good of love; and '**ground**,' the truth of faith.

6141. 'And the **ground** be not waste' (ver.19)=that the mind will be cultivated with the scientifics of the Church. '**Ground**'=the receptacle of truth; the receptacle itself is the mind; here, the natural mind, because it is the **ground** of Egypt. . . The **ground** of Egypt=that mind in special.

6148. 'Only the **ground** of the priests bought he not' (ver.22)=that the Internal from the Natural procured for itself the faculties of receiving good, because they are from itself. . . '**Ground**'=a receptacle of truth; here, the faculty of receiving good; for a faculty is a receptibility . . . That the faculty of receiving good is from the Natural, is signified by the **ground** being in Egypt. 6167.

6153. 'Behold I have bought you this day, and your **ground** for Pharaoh' (ver.23)=that he procured these things for himself, and subjected them to the general in the Natural which was under the auspices of the Internal. . . '**Ground**'=a receptacle of truth.

6154. 'Lo seed for you, and ye shall sow the **ground**' (id.)=the good of charity and the truth of faith, which are to be implanted. . . '**Ground**'=the receptacles; but when truth and good have been implanted, '**ground**' no longer=a receptacle, but that which is of the Church, like 'a field.'

6845. 'Because the place upon which thou standest it is **ground** of holiness' (Ex.iii.5)=that otherwise the Divine cannot enter. . . '**Ground** of holiness'=the Holy which proceeds from the Lord.

7056. For good is the **ground** itself: truths are the seeds, which do not grow anywhere except in good as in their **ground**.

7290². For the **ground** which receives, is there the enlightened Rational.

7649. 'From the day they have been upon the **ground** until this day' (Ex.x.6)=there had been no such falsity in the Church as there was then. . . '**Ground**'=the Church.

8935. 'An altar of **ground** shalt thou make unto Me' (Ex.xx.24)=a representative of worship in general from good. . . '**Ground**'=good. The reason '**ground**'=good, is that by '**ground**' is signified the Church which is in good. Hence it is that Adam was called from the **ground**; for by him was signified the man of the Celestial Church, or the Church which is in good. . . Worship from good was represented by an altar of **ground**; and worship from truth, by an altar of stones. 9714². E.391²¹.

9258². The pulp of the fruit serves the seeds for **ground**.

— Scientifics and truths . . . when man is regenerate, are separated, and serve for **ground**.

9294². When the **ground** is thus prepared, the truths of faith are inseminated; for they are not received before. But the seeds which are inseminated must be implanted in good, because they have no **ground** anywhere else, nor can they fix their root anywhere else. They are implanted in good when the man wills the truth, loves it, and does it. 9493². 10110².

10570⁴. It is said 'upon the faces of the **ground**,' and by this is meant wherever the Church is; for by '**ground**' in like manner as by 'earth' is signified the Church . . . But '**ground**'=the Church from a like reason as 'field,' thus from the reception of various seeds, and their growth and produce, by which are signified the truths and goods of faith and love; for man is the receptacle of the latter, as **ground** is of the former. But the Church is called 'land' from the people there with whom the Church is. But as '**ground**' involves extension as to space, equally as 'land,' the interpreters instead of '**ground**' say 'land;' as here, 'upon the faces of the earth,' instead of 'upon the faces of the **ground**,' and also elsewhere; but still, in the Original Language, the word which means **ground** is from an entirely different origin than that from which is the word which means earth.

—⁵. That '**ground**'=the Church equally as 'earth.' Ill.

10769. Their habitations are built of **ground** . . .

H. 188. (The places where the Celestial Angels dwell) appear like mountains of soil.

356^e. The human mind is like **ground**, which is according to the cultivation.

464^f. The Rational is like a garden ; the memory is the **ground** . . .

W. 5². From the matters of the **ground** . . .

313. From the continual evaporations and exhalations of them, which add themselves to earths, and make their **ground**.

M. 10^f. I threw myself flat on the **ground** there. —⁵.

59. The Corporeal is like **ground**, in which natural, rational, and spiritual things are sown in their order.

134. Man when first born is like **ground** in which no seeds have been implanted, but which is still able to receive all . . . Whereas a beast is like **ground** already sown, and full of grasses and herbs . . .

232². Beating the **ground** with their feet.

T. 350^e. The human mind is like **ground**, in which spiritual and natural truths, like seeds, are implanted . . .

585^e. The reason the earth or **ground** is able to enter into the inmost of the seed . . . is because each particle breathes forth from its essence a subtle something like an effluvium, which penetrates it. This takes place from the active force of the heat of the Spiritual World.

D. 2660. When filthy delights . . . rot . . . they are as it were **ground** in which a faculty of good can be inseminated.

D. Min. 4637. When . . . good falls down from the Lord . . . into the delight of man's life, it is like seed hidden in the **ground**. . . Then it falls into evil **ground**. . . Such **ground** is regarded by the Angels as something barren . . . Then it falls into good **ground**. . . Affection itself is the **ground**. . . There is the best **ground**. . . The worst **ground** is . . .

4735. They have not any **ground** . . .

E. 239¹⁹. 'He spat on the **ground**' . . . 'The **ground**' = the Church where the Word is.

401³⁵. 'Where it had not much **ground**.' . . By 'ground' is signified spiritual good, because this receives truths as the **ground** does seeds.

411³. The mountains and hills there are of soil . . . for soil corresponds to the good of love. De Conj. 70.

—⁶. 'The **ground** which is dug out of the pit' (Is. li. 1) = good from the Lord.

—²¹. Those who are spiritual natural dwell upon rocks, which are covered on the surface with soil, from which there are fields, etc. ; but not such as there are upon the mountains and hills, on which dwell those who receive light from the Lord as a Sun.

725². Adam was so called from the **ground** ; and the **ground**, from the reception of the seeds, = the Church as to the truths of doctrine.

817³. By 'the **ground**' which Cain cultivated, is signified the Church.

5 M. 18. Then from the dwellers under that **ground** were heard voices of gladness . . .

Ground. *Solum*.

R. 442³. Occurs. M. 461⁷. E. 650⁶⁶.

5 M. 10. Is not the **ground** upon which we and you are standing the earth ; beat it with your foot, and you will know.

Grove. *Lucus*.

See under TREE.

A. 1241. The externals of worship were **groves**, etc.

2702⁴. The planting of the Church is described by 'a **grove**,' etc.

2722. 'He planted a **grove** in Beersheba' (Gen. xxi. 33) = doctrine thence with its Knowledges and its quality.

—¹. As to **groves**, in the Ancient Church holy worship took place upon mountains and in **groves** ; upon mountains because they = the celestial things of worship ; and in **groves**, because they = its spiritual things. So long as the Ancient Church was in its simplicity, their holy worship was upon mountains and in **groves** . . . But after the representatives . . . began to become idolatrous . . . this holy worship became profane, and was therefore forbidden. Ill. 455². 4580³. 10603⁴. 10643⁴.

—³. The Jews made graven images of a **grove**. Ill.

—⁷. As to **groves** in special, with the Ancients they were of various signification, according to the species of trees in them ; **groves** where there were olives = the celestial things of worship ; **groves** where there were vines, its spiritual things ; **groves** where there were figs, cedars, firs, poplars, oaks, = various things which belonged to celestial and spiritual things . . . 2831⁸. 4013⁹.

4288³. In the Representative Church, Divine worship was celebrated in **groves**, because **groves** = spiritual love ; and in the supreme sense, the Lord as to that love ; and while they were celebrating worship in the **groves**, they were in their Holy, because at the same time in spiritual love.

10161. They dwell in **groves** . . .

10643. The reasons the Ancients worshipped . . . in **groves**, was that **groves** = heavenly wisdom and intelligence.

10644. 'Ye shall cut down their **groves**' (Ex. xxxiv. 13) = that their doctrinal things are to be utterly rejected. 'Groves' = the doctrinal things of the Church . . . The reason 'groves' = doctrinal things, is that trees = the perceptions and Knowledges of good and truth . . . From this it is evident whence it is that 'a **grove**' = doctrine ; and whence it is that the Ancients held their holy worship in **groves**. —². H. 111.

S. 18³. See GARDEN. 23².

R. 839⁶. They entered into a **grove** . . .

M. 132. At the top of the hill there was seen a **grove**, the trees of which upon the elevation of the **ground** formed as it were a theatre . . .

183. There appeared in the eastern quarter a **grove** of palms and laurels set in the gyres of spirals . . .

267. I entered a certain **grove**, and there walked in meditation . . .

316. Being in rest and delight of mind . . . I saw afar a **grove**, in the middle of which was a porch . . .

E. 160². 'The grove' which Ahab made = worship from falsities therefrom.

391¹⁴. 'Groves' = worship from spiritual things.

—²³. 'Groves' = a religiosity from falsities.

—²⁴. 'Groves with a green tree' (Jer. xvii. 2) = that worship from falsity.

724⁴. Called 'paradises' in the spiritual man; but 'groves'—*luci et nemora*, 'in the natural; and 'shady forests,' in the sensuous.

Grove. *Nemus.*

R. 341². They went away into a grove . . .

M. 77. A magnificent grove of palms and laurels.

E. 638⁵. 'Forests' or 'groves' = the intelligence of the natural man, which, regarded in itself, is knowledge serviceable to the intelligence of the spiritual man.

724⁴. See GROVE—*lucus*.

Grow. *Adaugere.* T. 121².

Grow. *Crescere.*

Grow. *Accrescere.* A. 6977². H. 593.

Grow. *Succrescere.* T. 121. 224³. 508⁶. 579.

Growth. *Crescentia.*

A. 1016². See CLARITY.

1586. That they can grow there. Sig.

2646. 'The child grew' = the further perfection of the Lord's Rational. 'To grow' = to be perfected.

3146^e. Winter, when nothing grows.

3407. 'The man grew, and he went in going and increasing' (Gen. xxvi. 13) = increasings . . . of good and truth in their order . . .

3648. Unless the Spiritual from the Lord continually acted within into their primitive forms . . . they would never vegetate and grow . . .

3671^e. Then the seeds (of truth) grow.

3901². To grow as to the will of good. Sig.

— To grow as to the understanding of truth. Sig.

6285. 'To grow to a multitude in the midst of the land' (Gen. xlviii. 16) = extension from the inmost. . . 'Growth into a multitude' = extension.

6647. That the truths of the Church grew as to good. Sig. and Ex.

6648. That they grew most as to truths from good. Sig. and Ex.

— Through truths, good grows . . . Then man is in good and from good in truths, which then grow continually; but little while he lives in the world . . . Thus, wisdom can grow to eternity . . .

6663. That truths grew according to the infestations. Sig. and Ex.

6749. 'The child grew' = increase from good. Ex. 6755.

7375. These two loves grow in proportion as . . .

8557. The spiritual life grows through temptations . . .

8851. Lest men should increase beyond what the Earth could support.

H. 406². All goods increase immensely there.

459². All perfection increases towards the interiors, and decreases towards the exteriors.

W. 199. That all perfections increase . . . with degrees . . .

310². Seeds . . . thus germinate and grow.

M. 211. With these . . . the faculty of wisdom increases; but with these . . . it decreases.

411. The infants . . . thus grow in stature.

T. 784. As this New Heaven increases . . .

D. 5668. The infants . . . grow according to the state of reception.

E. 279⁵. 'To go out and grow as fatted calves' (Mal. iv. 2) = the increasing of all good.

316². This is signified by the horn and its growth.

426³. 'Let them grow together until the harvest. 911⁷, Ex.

458⁸. 'Grow as a cedar in Lebanon.' 518¹⁵.

687¹⁵. 'Grow to the ends of the earth.' Ex.

911¹⁷. 'The seed germinates and grows he knoweth not how.' Ex.

Grow old. *Senescere.*

See under OLD.

A. 3492. Occurs. H. 414. E. 9⁴.

Grow up. See ADOLESCENCE.

Grub. *Blatta.*

A. 9331⁷. 'The moth' = falsities in the extremes; and 'the grub' (Is. li. 8) = evils there.

M. 329. They saw a moth running upon my paper . . .

T. 54^e. Every worm even to a grub.

376². Like pictures upon paper, which the grubs consume.

508³. Obliterated as writing on paper by bookworms—*lucis*, and the wool of a piece of cloth by caterpillars.

617. Like merchandise . . . gnawed by mice and grubs.

Gruff. See HOARSE.

Guarantee. See PROMISE—*spondere*.

Guard, Keep. *Custodire.*

Guard, Keeper, Watchman. *Custos.*

Guard, Keeping, Custody. *Custodia.*

See PROTECT, and under CHERUB.

A. 122. 'To till it and to guard it' (Gen. ii. 15) = that it was conceded to him to enjoy all these things, but not to possess them as his own.

370. 'Am I my brother's keeper' (Gen. iv. 9) = that it made charity of no account, and would not wait upon it.

372. 'To be a keeper' = to serve, as gate-keepers, and the house-porters in the Jewish Church.

959^e. The Lord most especially guards man while he sleeps. 1983.

2037. See COVENANT.

2353°. As they . . . were **guarded** in the midst of falsities and evils . . . that night . . . is called 'a night of the **guardings** of Jehovah.'

3711. 'I will **keep** thee in all whither thou goest' (Gen.xxviii.15)=the Divine Providence.

3733. 'If God . . . shall **keep** me in the way wherein I walk' (ver.20)=the continual Divine.

3991. 'To **guard**, etc. the flock' (Gen.xxx.31)=to apply to use.

4197°. Unless a man **keeps** these precepts not only in the external form, but also in the internal . . .

4703. His father **kept** the word' (Gen.xxxvii.11)=that the truth remained in their religiosity.

5051°. Such a dog=a **guard**, lest . . .

5083. 'He gave them into **custody**' (Gen.xl.3)=rejection. 5089. 5101. 5110.

5236. The **custody** into which Joseph was sent=a state of temptation.

5298. 'Let them **guard** it' (Gen.xli.35)=there to be stored up. 'To **guard**'=to store up; namely, in the interiors of the natural mind.

5456. 'He shnt them up in **custody**' (Gen.xlii.17)=separation from himself.

6678. That scientific truths, because from the Divine, were **guarded**. Sig. 6689.

——. 'To fear God'=to **keep** what the Divine commands; for they who fear God **keep** the commandments.

7841. 'It shall be to you for **keeping**' (Ex.xii.6)=the time and state of initiation.

7899. 'Ye shall **keep** this day in your generations by an eternal statute' (Ex.xii.17)=worship from faith and charity according to Divine order. 'To **keep**'=worship . . .

7931. 'To **keep** this word even eternal' (ver.24)=that all this must be observed hereafter.

7934. 'Ye shall **keep** this service' (ver.25)=worship on account of deliverance. 'To **keep**'=that it was to be observed.

7989. 'A night of the **guardings** of Jehovah' (ver.42)=the Lord's presence with those who are in truth and good; and with those who are in mere evil and . . . falsity. . . 'The **guardings** of Jehovah'=the Lord's presence and the consequent protection.

8070. 'Thou shalt **keep** this statute at a stated time from year to year' (Ex.xiii.10)=that this law of order should be in this state constantly.

8211. 'It came to pass in the morning **watch**' (Ex.xiv.24)=a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of the enlightenment and salvation of those who are in truth from good. Ex.

——⁵. The night was divided into watches, of which the last of the night and the first of the day was the morning **watch**. The **watchmen** were upon the walls, spying whether an enemy was coming, and by a cry announcing what they saw. By them . . . is meant the Lord; and by 'the **watch**,' His continual presence and protection. Ill.

——. 'Watchmen' also mean prophets and priests. Ill.

8363. 'If thou wilt **keep** all His statutes' (Ex.xv.26)=life according to the truths of faith. . . 'To **keep**'=to live.

8497. 'For **keeping** even to the morning' (Ex.xvi.23)=as if from the proprium.

8513. 'How long do ye refuse to **keep** My precepts and My laws' (ver.28)=that they did not act according to Divine order.

8526. 'For **keeping** to your generations' (ver.32)=which is for those who are of the Spiritual Church. . . 'To them for **keeping**'=that it may be for a memorial. 8533.

8767. 'To **keep** the covenant' (Ex.xix.5)=to live according to the precepts, thus in good, and thus to be conjoined with the Lord.

——. 'To **keep**' these things=to live according to them; as is evident from the signification of 'to **keep**,' in the Word; for it is frequently said 'to hear the precepts,' and 'to **keep**' them; and by 'to hear' is signified to receive them in faith, and by 'to **keep**,' to receive them in life; that is, to live according to them.

8881. 'And **keep** My precepts' (Ex.xx.6)=those who receive the truths of faith. Ex.

9072. 'And he hath not **guarded** him' (Ex.xxi.29)=no repression. . . 'To **guard**,' when said of the evil of the Voluntary which has passed into the light of the intellectual, =to hold in or repress. 9096.

9149. 'When a man shall have given his companion silver or vessels to **keep**' (Ex.xxii.7)=truths from good and the corresponding scientifics, in the memory. . . 'To **keep**'=in the memory; for, in the spiritual sense, in which it treats of truths and scientifics, 'to be **kept**'=to be kept=*teneri*=in the memory, because such things are **kept** in it. For a man to give to his companion to **keep**=to lay up with himself in the memory . . . 9162.

9282. 'All that I have said unto you ye shall **keep**' (Ex.xxiii.13)=that the precepts, judgments, and statutes are to be done. . . 'To **keep**,' or to observe, =to do.

9304. 'To **keep** thee in the way' (ver.20)=His Providence and **guard** from the falsities of evil. 'To **keep**,' when said of the Lord, =Providence. Ex.

9306. 'Take heed of His face' (ver.21)=holy fear. Ex.

9517°. The Angels of Heaven and the men of the Church are **guarded** by the Lord through the elevation of their interiors to Himself; and when they are elevated they are in the good of love to Him and towards the neighbour. Thus are they **guarded** . . .

9534°. This Divine sphere extends itself also into the Hells, and **guards** them too . . . But with the difference, that the Divine sphere which . . . protects=*tutatur*=Heaven, is a sphere of Divine truth conjoined with Divine good; but that which **guards** Hell, is a sphere of Divine truth separated from Divine good . . . But still, in the internal form, there reigns in it the sphere of Divine truth conjoined with Divine good. By means of this latter sphere they are **guarded** there, lest anyone should inflict evil on another beyond the measure.

[A.] 958². They were **guards**-*custodiae*-to prevent Spirits from this world from passing, without permission, into any other world in the universe.

967³. (Thus) these Societies are **guards** to prevent the commingling of the two kinds of goods.

976³. 'The covering'=a **guard** lest the Ultimate Heaven should be entered; for the gate was **guarded** by the covering.

10134¹¹. 'A **watchman**'=one who observes the states of the Church, and its changes; thus every prophet.

10356. 'My Sabbaths ye shall **keep**' (Ex.xxxi.13)=holy thought constantly concerning the union of the Divine Itself with the Lord's Human. . . 'Altogether to **keep**'=to have holily and constantly in the thought; for when 'to **keep**' is said of those things which were represented in that Church, it=to have in thought and mind the things which were represented, and to worship them holily. . . Therefore, 'to **keep** the Sabbaths of Jehovah'=to think holily and constantly about the Lord, the union of His Divine with His Divine Human, etc.

10360. 'Ye shall **keep** the Sabbath' (ver.14)=that the Lord's Divine Human is to be worshipped. . . 'To **keep**,' when said of the Divine, =to worship.

10370. 'To **keep** the Sabbath'=holy thought constantly concerning the union of the Divine Itself with the Lord's Human; thus also acknowledgment; for thought without acknowledgment and faith is not spiritual thought.

10637. 'Keep to thyself' (Ex.xxxiv.11)=if they do so who acknowledge the Word.

H. 391². Angels **guard** men. Ex.

519. They are delivered to the Angel **guards** there.

S. 56^e. The spiritual sense is not given to anyone except by the Lord alone; and is **guarded** by Him as Heaven is **guarded**; for Heaven is in it.

97. The sense of the letter. . . is the **guard** for the genuine truths which lie hidden within; and it is a **guard** in this, that it can be turned hither and thither. . . It **guards** with those who are in falsities from religion, and do not confirm these falsities; for these do not inflict any violence on the Word. This **guard** is signified by 'the cherubs'. . .

R. 99. 'The devil shall cast some of you into **custody**' (Rev.ii.10)=that the good of their life will be infested by evils which are from Hell. . .

—². The reason 'to be sent into **custody**,' or into prison, =to be infested, is that those who are infested by evils from Hell are as if bound in a prison; for they can think nothing but evil, when yet they will good.

146. 'To **keep** the works unto the end' (ver.26)=to be in them, and to remain in them even to the end of life. E.174.

239. The Word of the Lord. . . and its **guards**. Sig. 245. 314.

325. That they were **guarded** by the Lord lest they should be seduced. Sig.

—². But after the Last Judgment. . . they are taken out of the **guards**.

757. 'A hold of every unclean Spirit. . .' (Rev.xviii.2)=Hell, because they are imprisoned there. E.1099.

900. **Guards** lest anyone should enter (into the New Jerusalem) unless he is in these Knowledges from the Lord. —².

M. 10². The first said. . . I passed the first **guards**, and also the second; but when I came to the third, the Commander of the **guards** accosted me. . .

182². When they ascended the Parnassian hill, some **guards** there brought water from the fountain. . .

B. 52². If thou dost not **guard** thyself from evil, thou canst not be **guarded** by legions of Angels. . .

T. 160⁷. The **guards** opened the gate (of Heaven).

622. In the ascent there is a gate, and a **guard** there; he opens the gate. . .

D. 3390. He was placed to **guard** me. . . I heard that he was such a **guard**. . .

4898. Wherever there are slopes to the mountains, there are those who **keep guard**. . .

E. 122. 'The devil will cast some of you into **custody**' =that those who are in falsities from evil will set about depriving them of all truth from the Word. . . For truths are as in **custody**, or in prison, when falsities break in.

277. The **guard** and Providence of the Lord lest the interior Heavens should be approached except by the good of love and of charity. . . Sig.

280. The appearance in ultimates of the Divine **guard** and Providence as to wisdom. Sig. 281.

283². As each good, celestial and spiritual, **guards**. . .

284. 'Full of eyes within'=the Divine Providence and **guard**.

325². 'Keep the door of my lips.' Ex.

340¹¹. Protection from evils and falsities, which otherwise would take away the influx, is meant by, 'May Jehovah **keep** thee and have mercy on thee.'

391¹⁶. 'To **keep** the Sabbath'=to be in conjunction with the Lord.

401²⁴. Because from this love is all evil, and from this falsity, it is said, 'Jehovah will **keep** thee from all evil, He will **keep** thy soul' (Ps.cxxi.7).

444¹⁰. 'To **keep** it'=to do it.

569⁹. In the ways there are **guards**. . . Then those **guards** are removed. . .

624¹¹. By this Divine truth He **guards**.

696⁶. 'To **keep** and to do'=worship from the good of love.

—¹⁰. 'To **keep** and to do the statutes and the precepts'=the good of life, which is the same as the good of love; for he who loves lives.

701⁵. 'To take hold of the hand and **keep**' (Is.xlii.6) =from Divine Omnipotence, which the Hells cannot resist.

710⁹. 'To **keep** it'=to live according to these things.

740⁶. 'Satan shall be loosed out of his **custody**' (Rev.xx.7).

894. 'Here are they that **keep** the commandments of God' (Rev. xiv. 12) = that these are they who live according to the precepts of the Lord in the Word.

Guard. *Praesidium.* D. 5041. 5044.

Guard. *Satelles.*

Escort. *Satellitium.*

A. 4790. 'The Prince of the **guards**' (Gen. xxxvii. 36) = the things which are primary for interpretation. 4966. 5084. 5087.

—^e. By '**guards**' are also signified the things which minister.

6697². Some of them have moons, which are called **satellites** . . . 9237.

7171^e. The **satellites** appear to the left relatively to their own planet . . .

8951. The moons, which are called the **satellites** of Saturn . . .

9441². Not the space of one of the **satellites** . . .

W. 355. The queen bee with her **escorts**.

P. 113. They are as its ministries and **escorts** . . . But such as the king is, such are the ministers and **guards** . . .

M. 7⁴. From the number of courtiers, ministers, and **guards**.

10⁴. There came a **guard** from the court . . .

11. Take some of my **escort** . . .

14. Two **guards** of the court brought garments . . .

208. I knocked at the door, and said to the **guard** . . .

500. The three **priests** . . . guarded by the **guards**.

D. 1668. On a Spirit from some **satellite**. 1670.

3244^e. Otherwise there could be no Earth; whether planet, moon, or **satellite**.

E. 1198⁴. Her **guards**, which are called drones . . .

J. (Post.) 312. The middle ether, which makes a vortex around the planets, in which . . . are the **satellites**.

Guard against. *Praecavere.* A. 7364. 8194.

Guardian. See PROTECT—*tutari*.

Guess. See under DIVINE—*divinare*.

Guest. *Advena.*

A. 2119. They are welcome and accepted **guests**.

7710. The Lord gifts the new **guests** with celestial and spiritual good.

P. 305. I have heard many new-comers from the world complaining . . .

M. 2². Some new **guests** from the world . . .

151a². The emissaries had met some new **guests** from the earth.

154. They all turned to the new-comers . . .

307². Hither the three new-comers . . .

797³. With every new-comer Angels are at first associated.

Guest. *Hospes.*

A. 1631. At first all are received in the other life as **guests** . . .

6916. 'From the **guests**—*hospita*—of her house' (Ex. iii. 22) = the affection of good, which also they have.

10736. Sometimes **guests** come to them (from our Earth).

H. 71^e. The Angels long for nothing more than that new Angel **guests** should come to them.

M. 10². Lo a new **guest** not clad in a garment of Heaven!

D. 4233. As when they say to a **guest** that his coming is welcome . . .

4234^e. They treat their departing **guests** in this manner.

5 **M.** 7. On hearing these things the new **guests** are amazed . . .

Guidance. *Manuductio.* A. 6492. D. 2821.

Guilt. *Reatus.*

GUILTY. *Reus.*

A. 373. 'The bloods cry' = **guilt**. 376.

3398. 'Thou wouldest have brought **guilt** upon us' (Gen. xxvi. 10) = truth might thus have been profaned. . . 'Guilt' = the blame of the profanation of truth.

3400. That '**guilt**' = the blame or imputation of sin and trespass against good and truth. III.

—^e. Thus '**guilt**' = all sin, which remains.

—². When they offered the sacrifice of **guilt**. III. . . Where also the kinds of **guilt** are enum.

5469. 'We are **guilty** upon our brother' (Gen. xlii. 21) = that they are in fault . . . 'To be **guilty**' = to be in fault, and in imputation on account of the rejection of good and truth.

5764. It was formerly a custom that when one sinned, his companions were made **guilty** of the fault . . . But such a law is derived from Hell; for there all companions conspire together for evil.

6324. They said that if this is the case, no one can become **guilty** . . . If man believed, as the case really is . . . he could not become **guilty** of any fault . . . P. 320.

8388. To confess sins, is . . . to make himself **guilty** . . .

9012^e. Man is **guilty** when he does evil from both the Intellectual and the Voluntary.

9069. To see and understand that it is evil, and still to do it, makes a man **guilty**. Sig. 9075.

9127. That he is not **guilty** of the violence offered. Sig. and Ex.

9129. That he is **guilty**. Sig. 9132.

9132^e. A man becomes **guilty** if he does not through the Intellectual repress the evil of the Voluntary, when he sees it.

P. 278a. Confess themselves **guilty** of all sins . . .

279³. Some believe that they are not in any **guilt**.

294⁴. If he knows evil, and does not shun it, the fault is imputed to him, and he becomes guilty of that evil.

321^e. The Divine Providence does not appropriate evil to anyone; for so it would make him guilty of the evil.

R. 224¹⁰. Everyone becomes guilty, who believes that he does either good or evil of himself; but he does not become guilty, who believes that he acts as of himself.

M. 448. All guilts inherited from the parents reside in (the natural man).

493. That the adulteries committed by these . . . are seated in them as guilt.

—^e. Guilt is principally predicated of the will. Hence it is said, that everyone has the guilt of evil from heredity, but the evil from the man.

T. 154⁴. (Thus) he becomes guilty when he acts from himself from evil; and guiltless when he acts from himself from good . . .

D. 4756^e. The judges see at once whether he is guilty.

E. 768⁵. 'To make his soul guilt' (Is. liii. 10) = the last temptation by which he fully subjugated the Hells . . . 900³.

1012³. He is as guilty before the Angels . . . as if he had killed his brother.

1028². That he is guilty of all who is guilty of one. Ex.

1148². As man knows these truths, and it is given him by the Lord to think, will, speak, and do them . . . if he does not receive, he becomes guilty.

Guilt. *Sons.*

Weighty. *Sonticus.*

A. 8121. He exercises charity . . . if he punishes the guilty, and absolves the guiltless.

M. 467. From causes truly weighty. 471. 474.

Guiltless. *Insons.*

A. 1834². The Church . . . at the beginning is guiltless.

5236. What is guiltless of the Church was rejected thither. Sig. and Ex.

—². The reason 'a boy' = what is guiltless, is that 'an infant' = what is innocent; . . . but as with a boy innocence begins to be put off, 'a boy' = that innocence which is called guiltless.

5764. 'And ye shall be guiltless' (Gen. xlv. 10) = that the rest shall be at their own disposal, because not at the same time in fault.

8121. See GUILT-sons.

9029. 'He that smiteth him shall be guiltless' (Ex. xxi. 19) = that he is not guilty-*reum*-of evil.

9069. 'The lord of the ox shall be guiltless' (ver. 20) = that the evil is not from the internal man, because it is from the will and not from the understanding. . . 'Guiltless' = without fault.

9264. 'To justify' = to declare guiltless, and to absolve. Ill.

T. 154⁴. See GUILT-*reatus*.

297. 'Jehovah will not hold him guiltless, who taketh His name in vain. Gen. art.

D. 3449. He desired to substitute the guiltless in his stead . . . 3455. 3465.

Guiltless. *Impunis.* E. 960^e.

Gulf. *Barathrum.* R. 515^e. 531.

Gulf. *Gurges.* T. 767³. D. 1315.

Gulf. *Hiatus.*

Yawn. *Hiare.*

A. 8918³. 'A great gulf between them' (Luke xvi. 26) = removal itself from good, which also gives the appearance of an intervening gulf. Ex.

9346^e. 'A great gulf' = the opposition and contrariety of the states of life.

9582. Near the end of our solar system, there appeared . . . a fiery smoke ascending from a great gulf. There was a huge gulf-*vorago*-separating our solar world on that side . . . I was being borne across this middle part, when underneath, in that gulf or gulf-*voragine*, there appeared very many men, who were Spirits. 9583.

H. 428. The Hells open only through fissures, and through gulfs . . . 585.

585. Like great gulfs, and gulfs-*voragines*.

J. 51. The evil were cast into two great gulfs there, which tended obliquely into the deep.

61. The monks, together with the common people . . . were partly cast into . . . the great southern gulf; partly into the western gulf-*voraginem* . . .

— Some of their mountains opened in the middle, where a huge gulf was made that was drawn round into a spiral; and those who were upon them were cast in thither.

C. J. 25. Here and there there were made gulfs towards the Hells which were beneath them, and thus communication was opened with them.

P. 100^e. How can Heaven enter Hell, since between them there is fixed so 'great a gulf' . . .

M. 231⁵. Suddenly the ground yawned . . .

4617. The ground yawned, and through the gulf there ascended three devils . . .

500⁶. There then appeared an opening between them and the Angels; and the light of Heaven flowing in over the opening opened the interiors of their minds . . .

T. 56². Between which and Heaven there is a huge gulf.

71. Presently the ground yawned . . . and lo through the opening there flew out birds of night . . . and locusts.

74⁵. He separates the latter from the former by a gulf, lest the Hells should do violence to Heaven, and lest Heaven should inflict torment on Hell . . .

224³. Afterwards He opened a great gulf between the Hells and the Heavens, which no one from Hell can cross . . .

455². It is this interspace which is meant by 'the

great **gulf** fixed between those who are in Heaven and those who are in Hell (Luke xvi.). 475³. De Conj.60. Coro.20.

569³. It is on account of this opposition that between Heaven and Hell there is a **gulf**, which cannot be passed over . . . The like happens to those who are in Hell, if they pass over the middle part of this **gulf**.

D. 4357. An open-*hiatus*-throat . . .

5046². A **gulf** opened there . . . 5231. 5232. 5237. 5238. 5264. 5274. 5341^e. 5347. 5359. 5363. 5366. 5473. 5475. 5477. J.(Post.)18.

De Conj. 80. The earth yawned . . .

Gulf. *Intercapedo.* T.159. 185⁶.

Gulf. *Vorago.*

A. 9582. See *GULF=hiatus.* H.585. J.61.

9583. (The **gulf** between the solar systems.)

H. 354². Such are immersed in **gulfs**, which appear like marshes . . .

J. 61^e. As to the **gulfs**, into which they were cast . . . they are many ; four have been disclosed to me. Enum. . . . The **gulfs** and the sea are their Hells.

64^e. Or into the **gulfs** where are the Hells of profaners.

M. 79^e. They are cast into the **gulfs** of the west, which appear afar like lakes of fire and brimstone . . .

339^e. Some such are cast into the **gulfs** which are at the boundaries of the worlds.

D. 5046². There appeared a **whirlpool**, as it were of water . . .

5065. They are led to great **gulfs**, which . . . divide between the Earths . . .

5069a. There is a **gulf** . . . whither those are sent who . . . cannot otherwise be subdued. . . Every nation is separated from the others . . .

5073. There is a great **gulf** at the left side. Into it are cast those whose interiors . . . are completely closed . . . A vast multitude walk there . . .

5161^e. They were all swallowed up in a **gulf** . . . This **gulf** is at the back . . .

5204. On the **gulfs**, which also are Hell ; the lakes of brimstone. Des.

5213^e. These also were cast into the **gulfs** . . . 5220. 5229^e. 5254. 5258^e. 5261. 5276. 5311. 5312. 5313. 5502. 5637. 5650. 5658. 5739^e. 5828^e. 5829.

5235. There was a huge **gulf** in the west . . . Thither were brought . . .

5237. The disposition into order was seen in the southern **gulf** . . .

5277. On the eastern **gulf**.

5345. They who are in the **gulfs** dare not raise their heads out . . . 5363.

5751. On the abyss . . . It is a huge **gulf** . . .

J. (Post.) 142². The **gulfs** enum.

De Conj. 96. They who have had a communion of wives . . . are cast into a **gulf** which is outside the spiritual world of this Earth.

Gull. *Mergus.* T.165.

Gullet. *Rumen.* T.167^e. E.617²⁸.

Gum. *Gummus.* A.7485.

Gum. See RESIN.

Gums. *Gingiva.*

A. 4791. Those who belong to the **gums**.

5720^e. His presence caused pain in the teeth and **gums**.

D. 1657. On the speech of the Spirits of Jupiter with me by means of the lips, and the **gums** of the teeth.

4356. Hypocritical Genii operate into the right part of the teeth, **gums**, and jaw . . . and hypocritical Spirits into the left part. 4419. 4558. 5139. D.Min.4648.

J.(Post.) 31. The sphere of (those who quarrel about religious things) causes a pain in the flesh of the teeth and **gums**.

Gun. *Scopeta.* D.3506.

Gunner. *Scopetarius.* P.333³.

Gunpowder. *Pulvis pyris.* T.159. 209⁴. D.3506.

Gustavus I. D.6034².

Gustavus Adolphus.

D. 3191. Gustavus Adolphus, King of Sweden . . . with the rest of his family, spoke with me for some days, of whom I could perceive nothing except that he was among the lower angels ; but afterwards . . . I noticed that his sphere, as he went away, was full of adultery. . . He retained, even in heaven, the highest Power ; namely, seated on horseback with his face as when in battle, or going to battle, bareheaded, armed, like a common soldier. . . His quality was afterwards shown, first, by a little yellow dog which was turned into a cat ; afterwards by a fox with white froth in its mouth ; then by a great serpent ; presently by a certain deceitful animal, like a small panther, which passed over to the left side ; a lion also was seen opposite the face, which did not appear distinctly. It was afterwards shown how he had lived with women and harlots ; and this at last so filthily, that they said nothing is more filthy. I have perceived the like from what I had observed about him . . . that he was such an adulterer as to esteem the Conjugal as nothing. Index (under Adultery).

Inv. 24^e. The Lord stirred up . . . Gustavus Adolphus, who stood for the Reformation.

Gutta serena. T.346. 620. 645². 5M².

Gyllenborg, Carolus et Fredericus.

D.4740. 5008. 5024. 5967. 5976. 5977. 5983. 5996². 6026. 6034. D.Min.4747. J.(Post.)248. Ath. 201.

Gymnasium. *Gymnasium, Gymnasiacus,*

Gynnasista. R.500². M.151a. 207³. 315. 329. 380². —⁴. —^e. I.20⁴. B.81. T.35. 106. 132. 136. 459. 692. 694. 697. 815. 820. D.Wis.xi⁶.

Gypsum. See PLASTER.

Gyre. *Gyrus.*

Gyrate. *Gyrare.*

Gyration. *Gyratio, Egyratio, Ingyratio.*

See CHOR, and CIRCUMGYRATE.

A. 3889. By a wonderful fluxion . . . into **gyres**, they formed the resemblance of a heart and lungs . . . W. 346. D. Wis. vi⁸.

4040. When the brain is laid bare . . . wonderful circumvolutions and **gyres** appear, in which are placed the cortical substances.

4041. All the heavenly Societies are ordinated according to this form; and, wonderful to say, there is a **gyration** according to the forms, which **gyration** Angels and Spirits do not feel. This is like the flux of the Earth round its axis and round the sun, which its inhabitants do not apperceive. . . The quality of the heavenly form in the lowest sphere was shown me; it was like the form of the circumvolutions which appear in human brains: this flux, or these **gyrations**, it was given me perceptibly to see.

5173. In the other life, there are very many methods of agitations, and also very many of inaugurations into **gyres**. The purifications of the blood, serum or lymph, and chyle . . . represent those agitations . . . and the introduction of these fluids afterwards to uses, represent those inaugurations into **gyres**. . . After Spirits have been agitated, they are let into a tranquil and delightful state, and thus into the Societies into which they are to be inaugurated.

5181. It may in some measure be known from the **gyres**, to what province in the Grand Man . . . Spirits and Angels belong. The **gyres** of those who belong to the province of the lymphatics are slender and rapid, like a smoothly flowing stream, so that scarcely any **gyration** can be felt. D. 1019.

5182. There are **gyres** into which newly arrived Spirits must be inaugurated, to the intent that they may be able to be in the company of others, so as to speak and to think together with them. In the other life there must be an agreement and unanimity of all, as one . . . To this end the thought and speech of one must agree with the thought and speech of others . . . Everything discordant is disuniting . . . which is to be defecated. This defecation is effected by agitations, which are temptations of various kinds; and afterwards by introductions into **gyres**. The first introduction into **gyres**, is that they may be accommodated together; the second, that the thought and speech may agree; the third, that they may mutually accord together as to the thoughts and as to the affections; the fourth is that they may accord in truths and goods. D. 1015.

5183. I have been permitted to apperceive the **gyres** of those who belong to the province of the liver . . . The **gyres** were gentle, flowing about variously according to the operation of that viscus; and they affected me with much delight. Their operation is diverse, but it is generally orbicular. D. 1008.

8282². As one who sees the sun making every day a **gyre** round our Earth . . .

W. 270². The natural mind with all its belongings is circumflexed into **gyres** from right to left; but the spiritual mind into **gyres** from left to right . . . and the circumgyration from right to left is turned downwards, thus towards Hell; but the circumgyration from left to right goes upwards, thus towards Heaven.

P. 319². Can be expressed only in words of spiritual language, which can sound no otherwise, than that they are vorticyllary **ingyrations** and **egyration**s . . .

M. 8³. We then wandered through **gyres** and **gyres** . . .

13². The trees were planted in a continuous series, which proceeded into endless circles or **gyres**, like those of a perpetual spiral. 183.

T. 32. May be concluded from the **gyration** of the Earth . . .

Ad. 522. These forms, one within the other, may be called **gyres**, or **gyrations**; for they are in perpetual activity . . . In every such **gyre** there is perfect order, but with infinite variety . . . So that all the **gyres** conspire into one. . . When, therefore, there are such **gyres**, indefinite in number, and all taken together constitute one general **gyre**, this general **gyre** constituted of them is most perfect . . . Thus this . . . Kingdom is exactly like one Man, in which are many members, and in these very many parts, and in these again innumerable other parts, which are all called **gyres** . . . Every one such **gyre** must form its own kind of Heaven . . .

957. Which field may also be called its **gyre** and sphere.

970. Such, in itself, is the circle and **gyre**.

D. 553. There came from our interior Heaven angelic choirs, who performed their singing and representative **gyres**, which delighted the Spirits of Jupiter so much, that they thought they were caught up into the higher Heaven. . . These singing angelic choirs continued for about an hour.

1014^e. Thus are they inaugurated to speak more and more quickly; and at the same time they are inaugurated into **gyres**; for this agitation takes place afterwards by means of **gyres**, which at first are slower, and afterwards quicker.

1015. On **gyres**.

— The lowest degree is merely that they can be with them in **gyres**; into these even the evil can be introduced, so that they are accommodated to be together in like **gyres**; as in man evil Spirits can speak and feel as well—*bene*—as good ones; and it is effected in a twofold way by mere **gyrations** . . .

1016. After Spirits have been inaugurated into such **gyres**, especially that their thought may agree with their speech, they are still further agitated . . .

1017. They who constitute the province of the hepatic duct . . . perform their **gyres** more subtly . . .

1026. For all things flow in their legitimate **gyres** through Truths . . .

1030. On inaugurations into **gyres**.

— When Spirits are being inaugurated into **gyres**, namely, in order that external things may agree with internal . . . they are compelled to speak more quickly,

and the thought is at the same time compelled to follow the speech, which . . . is done with pain.

1031. When a Spirit is being inaugurated, he is compelled to observe as it were a fourfold step . . . (the beats of *g*) which are afterwards observed in their quicker *gyration* . . . This first inauguration may be compared to simple speaking.

1032. There is also an inauguration which is twofold (in step).

1036. That the blood seems to perform the like *gyres*.
—^e. For the *gyre* is not a simple *gyre*, but rolls round about.

1037. The purer blood in like manner, but in purer *gyres* . . .

1038. There afterwards succeed its vital things, which cannot . . . be so agitated until these *gyres* have been inaugurated . . .

1038a. There may be instituted a comparison of the *gyres* with the globules of the blood . . .

1073. It was a force (of rending) acting into . . . its wonted *gyres*.

1183a. They do not act through *gyres* and circles, like the rest; but . . .

1259². He was rotated in *gyres* hither and thither, to the right and to the left . . .

1407. A most manifest perception was given me . . . that I was led by Spirits through ways and streets, in *gyres*, according to their will . . .

1615. The terminations of the heart's times closed in the pulmonic ones, and were circumstanced as it were like the motions of the *gyres* of the Angels.

1631. Their operations were effected not by *gyres*, like the celestials; but . . .

1688^e. They were not interior Spirits, whose motion is effected by *gyres*.

2042^e. Like sharp angles which impede the rolling of the *gyre* in the unanimous discourse of many.

2810. In like manner there is a *gyration* of all things according to heavenly forms . . .

2920. That the general *gyres* never repeat themselves. Ex.

—^e. General *gyres* inflow into less general ones, and these into particular ones . . . There are *gyres* of states.

3391². Thus he was by degrees initiated into quicker *gyres*, and thus into the first plane of *gyration*; so that with his externals he could be among interior Spirits; which is the first plane into which the externals are reduced . . .

3392. He was afterwards taken possession of by such Spirits, in order that he might be in like manner driven (into *gyres*); his *gyres* were at first gross, so that being gross they were distinct in their terminations; six of them, but so gross, that I could scarcely hope that he could be driven into quicker *gyres*. He was in like manner tormented . . . chiefly about the gums . . . After some hours, principally while I was asleep, he was reduced into *gyres* so quick that, when I awoke, I marvelled that within a few hours he could be reduced

into *gyres* which were almost continuous; to me almost like the angelic ones . . .

3399. That inaugurations into *gyres* is inauguration into respirations. Ex.

3494. That certain Mohammedans came almost at once after death into *gyres*, and consentings.

— . I heard a certain sonorous *gyre*, but a grosser one, which from the *gyre* and the sound, I at once knew to be from the Mohammedans. . . They lasted through the whole night, and I heard that they performed their *gyres* more quickly and readily, being almost initiated in a single night; for the *gyres* are when all think and speak as each, and each as all. Certain Spirits said that sometimes Christians cannot be inaugurated into consent or a *gyre* in thirty years.

3532. I heard from (the rustics) and others like them . . . a sonorous speech in society or *gyre*, but a grosser one; then a quicker one, so that in a short time they would be initiated so as to be able to be in Societies of good Spirits . . .

3552. I presently heard that (the lowest of the common people) were let into a certain kind of activity, as it were of *gyration*, thus into a Society of good and angelic Spirits. . . These continually laboured to agitate them, which agitation was as it were a gross *gyration*, attended with the wonted sound.

3553. After some hours . . . they began to be as it were vivified . . . The good Spirits laboured in this way with them the whole night, with great care; and I then heard that they were becoming more and more accustomed to be in companies . . . In various ways they are initiated . . .

3595. That there was an immense number of these wicked adulterers, was shown; for they were driven into a *gyre*, and followed in a *gyre* continuously . . .

3607. That the heavenly *gyres* cannot possibly be understood. Ex.

3989. I observed, as to *gyres*, that their general terminations or circumvolutions coincided with the heavenly respiration, which is to mine as three to one.

4639². From the appearance of the daily *gyration* of the sun. . . The Sun there does not *gyrate* as in the world . . .

4674. So that there is some inmost *gyration* which draws them round, of which they are completely ignorant.

5039. Almost as when water descends by a *gyre* through an orifice. 5046^e. 5057.

5108. This takes place through some *gyres*, everywhere according to the extension of that sphere.

5202². That Divine sphere was carried round about in a *gyre* . . .

D. Min. 4685. That with the Angels which was good and true, was by a wonderful turning or *gyre*, or form, gradually turned into evil and falsity.

H. (The letter.)

A. 1416². The letter H in the name Abraham, is taken out of the name of Jehovah, for the sake of the