

wicked of all, and this most especially from the Christian world. Des.

6312^e. This sphere inflows into the external sensuous sphere, and in fact at the back part, where are the **involuntary things** of man.

8593. Genii . . . belong also to that part of the spinal marrow which sends out fibres and nerves to the **involuntary things**.

9670². The things which are of the heart and the cerebellum are called **involuntary** and spontaneous, because they so appear; but the things of the lungs and the cerebrum are called voluntary. The quality of the perfection of the one Heavenly above the other . . . may hence be a little evident.

9683². This is circumstanced as it is with the voluntary and the **involuntary things** with man; his voluntary things continually withdraw from order, but his **involuntary things** continually bring back to order. Hence it is that the motion of the heart, which is **involuntary**, is quite exempt from the will of man, in like manner the action of the cerebellum . . .

—^e. It is on this account that principles acting from both . . . the **involuntary** and the voluntary things proceed conjoined in the whole body.

D. 3860. They relate to the general sense of the **involuntary things**, or those of the cerebellum . . .

4469. The nature of Spirits seems now to be circumstanced as is **what is involuntary** . . .

5696². The reasonings by which they exculpate their **Involuntary**.

5781². In order that man's voluntary things may be ruled from the **Involuntary**: for good always rules the evil with man . . .

D. Min. 4714^e. So that there is not a fibre which has not something from the cerebrum and from the cerebellum, thus from what is voluntary and what is **involuntary**. Unless this were the case, man would perish in a moment. The Voluntary is ruled miraculously through the **Involuntary**.

Involve. *Involvere.*

Involution. *Involutio.*

A. 9182. What illegitimate conjunctions **involve** . . .

9186³. Truth is then **involved** in the same darkness.

H. 241². Whether they **involve** good or truth. The words which **involve** good . . . Those which **involve** truth . . .

261. These writings **involve** arcana.

—^e. They **involve** in a few words more than a man can describe in some pages.

263². Hence the numeral writing **involves** more arcana than the literal.

W. 174². The fire of the Sun . . . is as it were **enveloped** by them; and, tempered by these **envelopments**, becomes heat.

216. Unless the will and the understanding . . . **involve** themselves in works . . .

T. 667. What the two Sacraments . . . **involve** and effect.

D. 3298. This **involution** (in a cloth) was repeated several times. He was let out, and **enveloped** . . .

3365^e. The dwarfs were such as had been **enveloped** in the linen cloth, and preserved . . . For when they appear to be **enveloped**, they envelop others, by their persuasions. But the **envelopment** is preservation . . .

3455². Being thus **enveloped** with such things, he became black . . .

E. 934. They do not **involve** these things in faith . . . Therefore they condemn as a heresy the **involution** and separation.

Inward. *Intus.* See WITHIN.

Inwardly. *Penitus.*

A. 9176². They do not enter **more inwardly** than into the memory.

H. 578. Deceit enters the thoughts and intentions **more inwardly**.

D. Min. 4609². The **more inwardly** anyone is elevated into Heaven the more he is elevated from the idea of time and space . . . Time and space are the things which bound human ideas, and make them **inwardly** natural.

Irad. *Irad.*

A. 404. 'To Enoch was born Irad, and Irad begat Mehujael . . .' (Gen. iv. 18). All these names = heresies derived from the first, which was called 'Cain' . . .

—^e. 'Irad' means 'that which descends from a city,' thus from the heresy 'Enoch.'

Irascibility. *Iracundia.* A. 6682.

Ireland. *Irlandia.*

E. 1070². See ENGLAND, here.

Irksome. See TROUBLESOME.

Iron. *Ferrum.*

Iron, Of. *Ferreus.*

A. 421. 'Tubal-Cain the instructor of every artificer in brass and **iron**' (Gen. iv. 22) = the doctrine of natural good and truth.

425. 'Iron,' in the Word = natural truth. III.

—¹. 'For **iron** I will bring silver' (Is. lx. 17) = for natural truth spiritual truth. . . 'For stones **iron**' = for sensuous truth natural truth. 1551². 6432².

—². 'A land whose stones are **iron**' (Deut. viii. 9) . . . 'Iron' = natural or rational truth.

426. That '**iron**' = natural truth. Further ill.

—³. Strength is attributed to Truth . . . and therefore it is predicated of **iron**, by which is signified Truth, or the truth of faith, which breaks up and bruises. III.

643. They compared . . . the lower Spiritual to **iron**.

1298². 'Stones . . . upon which **iron** has been moved' (Deut. xxvii. 5; Jos. viii. 31) = things artificial, and thus the invented things of worship, that is, which are from proprium . . . For the same reason, **iron** was not moved upon the stones of the Temple (1 Kings vi. 7).

[A.] 1551. The Most Ancients compared . . . lower truths to iron. Hence was derived (the name) . . . **Iron** Age. Def.

1748⁵. 'His shoe iron' (Deut.xxxiii.25) = natural truth. 2162¹⁴.

2162³. The truths of natural things are signified by 'the iron' (in the feet of the statute).

2995⁶. The **Iron** Age then began, and as there was then no longer correspondence, Heaven was closed . . .

3021⁸. By 'the feet which were iron and clay' (Dan. ii.33) was represented the fourth state of the Church, which was one of natural truth, which is the '**iron**.'

3708¹². '**Iron**' (Jer.xv.12) = natural truth.

3923⁵. 'Bright iron' (Ezek.xxvii.19) = natural truth, which is the first.

4876⁹. 'An iron rod' (Ps.ii.9) = the power of spiritual truth in natural; for all natural truth in which there is spiritual truth has power. '**Iron**' = natural truth. Ill.

7729⁶. '**Iron**' (Micah iv.13) = natural truth, which is strong to destroy falsities.

S942. See **TOOL**, here.

9011⁴. '**Iron**,' in the opposite sense, = falsity in the natural man. Refs.

—. 'The iron of an axe falling from its wood' (Deut.xix.5) = truth separated from good.

9406⁷. The fourth (state of the Church) is signified by the '**iron**,' which is natural truth.

10030³. As the fourth state was the truth of faith, it is said that 'its thighs were of iron;' and as the last state was truth, which is called of faith, without good, it is said that 'its feet were as to a part of iron, and as to a part of clay.' 10050⁶.

10258². 'Bright iron' = ultimate celestial truth.

10355⁵. But when not even natural good ('brass') remained with the man of the Church, the Lord came into the world . . . and then a fourth Church began, which is called Christian . . . But as the man of this Church has also extinguished the good (of love and charity), he cannot be informed by any influx or by illustration (from the Word), but only concerning some truths, which, however, do not cohere with good. Hence these times are what are called '**iron**;' for '**iron**' = truth in the ultimate of order; but when the truth is such, it is of the quality described in Dan.ii.43.

H. 115⁶. **Iron**, from which the last Age is called, = hard truth without good.

S. 13³. That they had 'breastplates like breastplates of iron' (Rev.ix.9) = the argumentations from fallacies by which they fight and are strong. R.436.

P. 149. As an iron wall this dogma . . .

R. 148. 'He shall rule them with an iron rod' (Rev. ii.27) = by means of truths from the sense of the letter . . . and at the same time by means of rational things from natural lumen. . . By '**iron**' is signified natural truth, consequently the natural sense of the Word, and at the same time the natural lumen of man. The power of truth consists in these two things.

436⁶. For '**iron**,' from its hardness, = what is strong.

775². By 'a vessel of iron' (Rev.xviii.12) is signified what is scientific from natural truth.

—³. 'Brass' = natural good, and thence '**iron**' = natural truth. Ill.

S39². Like bottles filled with filings of iron commingled with sulphureous powder . . . T.113². 116⁶.

847². 'An axe,' in these places, = falsity from Own intelligence. The reason is, that by '**iron**' is signified truth in ultimates, which is called sensuous truth, and which, when separated from rational and spiritual truth, is turned into falsity. Ill.

913. The metals which appear in the Spiritual World correspond . . . the **iron** to the truths of faith.

M. 78. (The people who had lived in the **Iron** Age, visited and Des.)

79. (The people who lived in the Age of iron mixed with clay, visited and Des.)

—³. Nor in their feet is there anything of pure iron; but in their heads there is iron mixed with clay, in their breasts there are both mixed with brass, in their loins there are both mixed with silver, and in their feet they are mixed with gold.

T. 110. The ground there consisted of a mixture of sulphur, filings of iron, and miry clay.

797⁶. Like the (sound of) iron shoes on a stone pavement.

E. 70. The last age was called the **Iron** one, because there then reigned only truth without good; and when this reigns, falsity also reigns.

—³. '**Iron**' = the truth of the Natural.

1311⁹. The iron of which a sword is made = truth in ultimates.

176. 'He shall rule them with an iron rod' = that He will chastise evils by the truths which are in the natural man. . . '**Iron**' = the truths in the natural man, which chastise. —⁴.

—. The reason '**iron**' = truths in the natural man, is that metals . . . from their correspondence = spiritual and celestial things . . . copper or brass = the good of the external or natural man; **iron**, its truth . . .

—. The **Iron** Age was so called from the descendants of these, who were in natural truth alone without good. Natural truth is truth in the memory, and not in the life.

219². 'A pillar of iron' (Jer.i.18) = truth supporting it.

237⁶. '**Iron**' (Dan.ii.43) = truth without good.

316¹². 'I will make thine horn iron' (Micah iv.13) = Divine truth strong and powerful.

365⁴¹. '**Iron**' (Is.lx.) = spiritual natural truth.

386⁴. '**Iron**' = falsity.

411⁴. '**Iron**' = natural truth. 438⁵.

—²⁴. 'A hammer' has a like signification to '**iron**,' which = truth in ultimates and the truth of faith.

448¹⁶. 'His soul came into the iron' (Ps.ev.18) = that it was so because there was no longer natural truth, but falsity.

540⁶. The things which are of the sense of the letter

... are signified by 'brass, tin, iron, and lead' (Ezek. xxii. 18), because by these things are signified the goods and truths of the natural man, for which man are those things of the Word which are contained in the sense of its letter.

—¹⁰. The natural man as to what is scientific is signified by 'a furnace of iron' (Ill.). 'A furnace' = the natural man; and 'iron' = what is scientific; here, a false Scientific . . .

556⁵. 'It had great teeth of iron' (Dan. vii. 7) = hard falsities from the sensuous man against the truths and goods of the Church.

557. 'Breastplates like iron breastplates' = the persuasions with which they gird themselves for combats, against which the rational truths of the spiritual man do not avail.

—². 'Iron' = truth in ultimates, and also falsity there; and at the same time what is hard and persuasive therein, which causes the falsity to be so hard that the truths opposed to it rebound as if they were of no account or strength.

585¹¹. By 'a graver,' 'a hammer,' and 'an axe;' and, in general, by 'iron;' is signified truth in its ultimate; and this is especially falsified from the proprium of man; for this truth is like the truth of the sense of the letter . . .

587. 'To fabricate iron with the tongs . . .' (Is. xlv. 12) = to hatch falsities . . .

650³². 'Iron' = truth in ultimates.

700¹⁷. 'Vessels of brass and iron' (Jos. vi. 24) = the Knowledges of natural good and truth . . .

706²⁰. Such (falsified and adulterated) truth is signified by 'the pan of iron' which he was 'to set for a wall between himself and the city' (Ezek. iv. 3) . . .

726. 'Who shall pasture all nations with an iron rod' (Rev. xii. 5) = which by the power of natural truth from spiritual shall argue with and convince those who are in falsities and evils, and are yet in the Church where the Word is.

—'. 'Iron' = truth in the natural man. . . And all the power which is possessed by the truths in the natural man is from the influx of truth and good from the spiritual man; that is, from the influx of Divine truth from the Lord through the spiritual man into the natural.

1029⁵. That the last state of that Church would be devoid of all good of love and of all wisdom, is signified by the toes being part iron, and part clay . . .

1084⁶. The metal iron corresponds to natural truth.

1147. 'Of brass and iron' (Rev. xviii. 12) = natural goods and truths also profaned.

Iron Age. See under AGE, and IRON.

Irrational. *Irrationalis.*

A. 3108^o. This closes the Rational, and makes man irrational.

4156³. He can never be called rational, but rather irrational . . .

H. 455. Evil Spirits who have been made irrational by . . .

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W. 72. In proportion as he denies these things, he is irrational.

409. This cannot be called otherwise than irrational . . .

D. 241. There is nothing so irrational but that it may be reduced into what is rational.

Irrefragable. *Irrefragabilis.*

M. 3⁵. The inviolable promises of God.

321⁷. This irrefragable consequence. T. 485.

Irregular. *Irregularis.*

M. 78³. Its streets were irregular. 79⁴.

Irremediable. *Irremediabilis.*

D. 2299^o. There is no irremediable disease or evil, because the power of the Lord is infinite.

Irresistible. *Irresistibilis.*

D. 4949^o. These arts were irresistible in the lower sphere.

D. Min. 4627. On intellectual gifts of man which are almost irresistible.

Irrevocable. *Irrevocabilis.*

A. 6186. 'Swear to me' = that it is irrevocable.

—'. 'To swear' = irrevocable confirmation.

Irrigate. See WATER, TO.

Irritation. *Irritatio.* M. 513^o.

Irruption. *Irruptionis.* E. 411¹¹. 518³⁹.

Is. See under BE.

Isaac. *Isacus, Jischak.*

See under ABRAHAM, and DIVINE RATIONAL.

A. 1025². 'Isaac' represents spiritual love, which is of the internal man.

—⁷. Therefore, by 'the seed of Isaac' nothing else is signified than every man with whom there is spiritual love, or charity.

—'. The celestial love represented by 'Abraham' is as the father of the spiritual love represented by 'Isaac' . . .

1197³. As by 'the Philistines' are signified the Knowledges of faith . . . Isaac also sojourned there, by whom are represented the spiritual things of faith.

1404. 'Isaac,' in general, represents the Lord; in special, the spiritual man. 1409³.

1890. After the Lord's Divine Rational, represented by 'Isaac,' had been born.

1893. There are with every man an internal man, a rational man which is intermediate, and an external man. These with the Lord were represented by 'Abraham,' 'Isaac,' and 'Jacob' . . . the rational man by 'Isaac' . . . —². —^o.

1899. The Lord's Divine rational man is represented by 'Isaac;' but the first rational man, which was made Divine, by 'Ishmael.'

1950. By 'Isaac' is represented the Lord's interior man, or His Divine Rational.

[A. 1950]. After the Lord, by combats of temptations and victories, had . . . subjugated this Hereditary, and had vivified His Rational itself with Divine good, then it becomes 'Isaac,' or is represented by 'Isaac,' Ishmael being cast out of the house together with Hagar his mother.

1988°. This is evident from the signification of the 'hundred years' which Abram had when Isaac was born to him, by whom is represented and signified the Lord's rational man which had been conjoined to His Internal, that is, to the Divine. —³.

2010°. For a promise is now made concerning Isaac his son, by whom was to be represented the Lord's Divine Rational.

2063. 'Abraham' represents the Divine good, and 'Sarah' the Divine truth, from which was to be born the Divine Rational, which is 'Isaac.'

2066. The second Rational, which is here treated of, is represented and signified by 'Isaac,' who was born from Sarah. . . This Rational, which is represented by 'Isaac,' is that which remains at home, because it is Divine.

2072°. Isaac was named from 'laughter;' for 'Isaac' means 'laughter.' III.

2083. 'Thou shalt call his name Isaac' (Gen.xvii.19) = the Divine Rational . . . 'Isaac' represents the Lord's rational man . . .

—, Isaac was named from 'laughter;' and as 'laughter' . . . = the affection of truth, which is of the Rational, it here = the Divine Rational.

2085. By 'seed,' here, are signified those who have the faith of love, that is, love to the Lord, consequently the celestial, or those who are of the Celestial Church, for it treats of the seed from Isaac.

2187°. The lower, or middle (celestial things of love), which are those of the Rational, are 'Isaac' (Matt.viii. 11).

2194. 'Isaac' = the Divine Rational. —^e. 220S. 2610. 2623.

2630. '(Abraham called the name of his son . . .) Isaac' (Gen.xxi.3) = the Divine Rational.

2632. 'Abraham circumcised Isaac his son' (ver.4) = the purification of the Rational.

2637. 'When Isaac his son was born to him' (ver.5) = when the Lord's Rational was made Divine.

2649. 'In the day when he weaned Isaac' (ver.8) = the state of separation (of the merely human Rational. See 2647.) Ex.

2658. 'The son of this handmaid shall not inherit with my son, with Isaac' (ver.10) = that the merely human Rational could not have a common life with the Divine Rational itself, either as to truth or as to good.

—, 'My son, Isaac' = the Divine Rational as to truth, which is 'my son;' and as to good, which is 'Isaac.' That 'Isaac' = the Divine Rational as to good, is evident from the signification of 'laughter,' from which he was named, and which is the affection of truth, or the good of truth.

2661°. As by 'Isaac' is represented the Lord's Divine

Rational, the celestial are also signified by him, who are called 'heirs' . . .

2666. 'Because in Isaac shall thy seed be called' (ver. 12) = that from the Lord's Divine Human is all salvation for those who are in good. 'Isaac' = the Divine Rational, thus the Divine Human; for the human begins in the inmost of the Rational.

2774. 'Isaac' (Gen.xxii.2) = the quality of (the Divine Rational); 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. This is evident from the name 'Isaac.'

2776. 'Offer (Isaac) for a burnt-offering' (id.) = that He should sanctify Himself with the Divine. Ex. 2777.

2783. 'And Isaac his son' (ver.3) = the Divine Rational begotten by Himself.

2793. 'I and the boy will go even yonder' = the Divine Rational in a state of truth girded for the most grievous and inmost combats of temptations . . . 'Isaac' = the Divine Rational; but as he is here not called 'Isaac,' nor 'my son,' as before, but 'the boy,' it = the Divine Rational in such a state . . . 2795°, Ex.

2795. Concerning His Divine Human, which is represented by 'Isaac' . . .

2798. 'He put (the woods of the burnt-offering) upon Isaac' (ver.6) = that the merit of justice was adjoined to the Divine Rational. Ex.

2802. 'Isaac said to Abraham his father, and he said, My father; and he said, Behold I, my son' (ver.7) = a colloquy of the Lord from the love of Divine truth with Divine good. 'Isaac the son' = Divine truth . . . Hence it is evident that it is a colloquy of the Lord with His Father.

2813. 'He bound Isaac his son' (ver.9) = the state of the Divine Rational thus as to truth about to undergo the last degrees of temptation. . . 'Isaac the son' = the Lord's Divine Rational; here, as to truth.

2824. 'Send not forth thy hand to the boy' (ver.12) = that he should not admit temptation any further into the truth Divine which belonged to the Rational. . . 'The boy,' or Isaac, here, = the Rational as to truth Divine, into which temptations were admitted.

2827. 'And hast not withheld thy son, thine only one, from Me' (id.) = the union of the Human with the Divine through the last of temptation. 'Thy son,' namely, Isaac, = the Divine Rational, or the Divine Human; for this begins in the Rational.

2913°. See HITTITE, here.

3012. 'Isaac' (in Gen.xxiv.) = the good of the Rational.

3024. 'That thou take not a woman for my son from the daughters of the Canaanite' (ver.3) = that the Divine Rational was not to be conjoined with any affection which disagrees with truth. . . 'My son,' namely, Isaac, = the Lord's Divine Rational. 3154°.

3077°. 'Isaac and Rebekah' represented (the Divine good and the Divine truth) in the Lord's Divine Human.

3141. The Lord's Divine Rational was born from the Divine truth itself conjoined with Divine good. The Divine Rational is 'Isaac' . . .

3194. 'Isaac came from coming to Beer-lahai-roi' (ver.62)=Divine rational good born from the Divine truth itself. 'Isaac'=the Lord's Divine Rational, here, as to Divine good there, because truth Divine, which is represented by 'Rebekah,' had not as yet been called forth out of the Natural . . .

3196. 'And Isaac went forth to meditate in the field' (ver.63)=the state of the Rational in good. 'Isaac'=the Divine Rational.

3203. At the perception of the rational good which is represented by 'Isaac.' Sig.

3212. 'And Isaac was comforted after his mother' (ver.67)=a new state. . . The new state is the state of the glorification of the Rational, as before in respect to good, so now in respect to truth . . .

3230. That there commenced the representative of the Lord by Isaac and Ishmael. Tr.

3245. 'Abraham gave all things which he had to Isaac' (Gen.xxv.5)=in the supreme sense, all Divine things in the Divine Rational; and, in the relative sense, the celestial things of love in the Lord's Celestial Kingdom. Ex.

—². There are two things which properly constitute the human: the Rational, and the Natural. The Rational of the Lord is represented by 'Isaac,' and His Natural by 'Jacob.' The Lord made both Divine. The way in which He made the Rational Divine is contained in these things which are said about Isaac . . .

—^e. For by 'Isaac,' in the relative sense, is signified the Celestial Kingdom . . .

3247. 'He sent them from with Isaac his son' (ver.6)=a distinction and separation of the spiritual from the celestial.

3256. 'And Isaac and Ishmael his sons buried him' (ver.9)=that the representative of the Lord was now taken up by Isaac and Ishmael.

3260. 'God blessed Isaac his son' (ver.11)=the beginning of the representation by Isaac.

3261. 'Isaac dwelt with Beer-lahai-roi' (id.)=the Lord's Divine Rational in Divine light. Ex.

3280. 'Abraham begat Isaac' (ver.19)=from the Divine Itself the Divine Rational.

3281. 'And Isaac was a son of forty years' (ver.20)= . . . that the Lord made His Rational Divine even as to truth by the combats of temptations, thus of His Own power.

3285. 'Isaac prayed to Jehovah' (ver.21)=the communication of the Divine which is the Son with the Divine which is the Father. . . 'Isaac'=the Divine Rational. The Divine which is the Son is 'Isaac,' or the Rational when truth has been conjoined with it.

3313. 'Isaac loved Esau because venison was in his mouth' (ver.28)=that the Divine good of the Divine Rational loved the good of truth. 'Isaac'=the Lord's Divine Rational as to Divine good.

3365. 'Isaac went to Abimelech the king of the Philistines, to Gerar' (Gen.xxvii.1)=the doctrinal things of faith. 'Isaac'=the Lord as to the Divine Rational. Refs. That 'Isaac'=the Lord's Divine Rational as to Divine good; (Refs.) and also as to Divine truth,

which is represented by the marriage of Isaac with Rebekah; (Refs.) thus by 'Isaac' is here represented the Lord as to Divine truth conjoined with the Divine good of the Rational; for Rebekah was with Isaac, and was called his sister. . . Hence it is evident that (the above words)=that the doctrine of faith from the Lord was looking to rational things.

3384. 'Isaac dwelt in Gerar' (ver.6)=the Lord's state as to the things of faith relatively to the rational things which were to be adjoined. . . 'Isaac'=the Lord as to the Divine Rational . . .

3387. For by 'Isaac,' who here is 'me,' is represented the Divine good of the Lord's Rational. Tr. 3390.

3392. 'Behold Isaac was laughing with Rebekah his woman' (ver.8)=that Divine good was present in Divine truth, or that Divine good was adjoined to Divine truth. 'Isaac'=the Divine good of the Lord's Rational.

3393. 'And Abimelech called Isaac, and said' (ver.9)=the Lord's perception from doctrine. . . 'Isaac'=the Lord's Divine Rational.

3402. To approach to Divine truth and to Divine good, which are represented by 'Isaac and Rebekah.'

3404. 'Isaac sowed in that land' (ver.12)=interior truths, which are from the Lord, appearing to the Rational.

3414. 'And Abimelech said to Isaac' (ver.16)=the Lord's perception concerning that doctrine. . . 'Isaac'=the Lord as to the Divine Rational.

3416. 'And Isaac departed thence' (ver.17)=that the Lord left interior truths. . . 'Isaac'=the Lord as to the Divine Rational. Ex.

3419. 'Isaac returned and digged again the wells of waters which they had digged in the days of Abraham his father' (ver.18)=that the Lord opened those truths which had been with the Ancients. 'Isaac'=the Lord as to the Divine Rational.

3460. 'And Isaac sent them away, and they went from with him in peace' (ver.31)=that they were content.

3463. 'And the servants of Isaac came' (ver.32)=rational things. 'Isaac'=the Lord as to the Divine Rational.

— . From the things which precede it is evident what of the Lord is here represented by 'Isaac,' namely, the Word as to its internal sense . . .

3471. 'They were bitterness of spirit to Isaac and Rebekah' (ver.35)=that thence at first was grief. . . 'Isaac and Rebekah'=the Lord's Divine Rational as to Divine good and Divine truth.

3509. From the Divine good of the Divine Rational, which is represented by 'Isaac' . . .

—². In the internal sense . . . 'Isaac'=the rational mind as to the good which is of the will . . .

3570. The good of the Rational which is represented by 'Isaac' . . .

3576. For 'Isaac' represents the Rational as to good . . . 3590.

3599. 'Isaac his father answered and said to him' (Gen.xxvii.39)=perception concerning natural good,

that it would be made Divine. 'Isaac' = the Lord's Divine Rational as to the Divine good there.

[A.] 3619. 'Rebekah said to Isaac' (ver.46) = the Lord's perception from Divine truth. Ex.

3659. 'Isaac called to Jacob' (Gen.xxviii.1) = the perception of the quality as to the good of truth from the Lord. . . 'Isaac' = the Lord as to the Divine good of the Divine Rational. 3679.

3686. 'Evil in the eyes of Isaac his father' (ver.8) = not conducing to conjunction . . . with the good of the Rational, which is 'Isaac.'

3704. 'The God of Isaac' (ver.13) = the Lord as to the Divine Human. Ex. 4252.

3712². The internal sense of the Word . . . may be said to be represented by 'Isaac,' but the supreme sense by 'Abraham.'

3973^e. That 'Isaac' = the Divine Rational as to good. Refs.

4009^e. The Rational is represented by 'Isaac and Rebekah.'

4108. 'To come to Isaac his father to the Land of Canaan' (Gen.xxxi.18) = to conjoin with the Divine good of the Rational, in order that the Human might be made Divine. 'Isaac' = the Divine Rational; and, in special, the Divine good of the Rational. Refs.

4145. 'Abraham' together with 'Isaac' represents the Divine good which inflows directly.

4180. 'The Dread of Isaac' (ver.42) = the Divine Human. Ex. 4208.

4292². It was the descendants of Jacob in special who represented the Church; but not those of Isaac in special; for the descendants of Isaac were not only from Jacob, but also from Esau . . .

4536. Progress towards interior things still further, to where the Rational is, is described by . . . the coming of the sons of Jacob to Isaac (Gen.xxxv.27).

4563¹. 'Isaac' = the good of the Rational. Refs.

4576. 'The Land which I have given to Abraham and Isaac . . . (Gen.xxxv.12) . . . 'Abraham and Isaac' = the Divine of the Lord; 'Abraham,' the Divine itself, and 'Isaac,' the Divine Human; in special, the Lord's Divine Rational. Refs.

4601^e. 'Isaac' = the Rational, or Intellectual. The coming of Jacob with his sons to Isaac . . . = this conjunction with the Intellectual.

4603. It treats of the conjunction of the Divine Natural with the Divine Rational, which conjunction is represented by the coming of Jacob to Isaac . . . 4612. 4614.

4615. 'Where there sojourned Abraham and Isaac' (ver.27) = the Divine life together. . . 'Isaac' = His Divine Rational.

4616. 'The days of Isaac were' (ver.28) = the state of the Divine Rational now.

4618. 'And Isaac expired and died' (ver.29) = excitation in the Divine Natural. Ex.

4641^e. 'Isaac' represents this rational good.

4667. 'Isaac,' who is here 'his father,' = the Lord's Divine Rational as to good.

5095². 'Isaac' represents the Divine Intellectual.

5307². By 'Isaac' is represented the Lord as to the Divine Rational.

5998. 'Isaac,' in the supreme sense, = the Lord's Divine Rational or Intellectual. Refs. 6003.

6003^e. Isaac chose a god who was called Pachad, or Dread.

6098^e. Hence by . . . 'Isaac' is represented the Spiritual with man.

6276. In the supreme sense . . . 'Isaac' = His Divine Rational, thus the Internal Human . . . But in the representative sense . . . 'Isaac' = internal truth. Ex. 6284.

6452. 'Isaac' = the Interior which is under the Inmost.

7193. 'Isaac' = the Spiritual in that Human.

E. 376⁸. By 'Isaac' (Gen.xxvii.) is represented the Lord.

624¹⁰. 'To drop against the house of Isaac' (Amos vii.16) = to charge those of the Church who are in the falsities of evil . . . 'The house of Isaac' = the Church . . .

696²⁴. The Divine Spiritual which 'Isaac' signifies, is the Divine truth.

768¹³. By 'Isaac' is meant the Lord as to the Divine Spiritual of the Church . . . Therefore . . . by 'the seed of Isaac' is signified Divine truth spiritual . . .

Isaiah. Esajas.

A. 2173. Everything is expressed in a duplex manner, especially in Isaiah . . .

Ishmael. Ismael, Jischmael.

See under RATIONAL.

A. 340. The name 'Ishmael' means that 'Jehovah has heard her misery.'

1416³. 'The seed of Abram' = love itself, from which 'nation' is predicated of the generation of Ishmael.

1890. The Rational from the affection of knowledges of the external man is 'Ishmael' . . .

1893². The first Rational, before it had been made Divine, is represented by 'Ishmael' . . . 1899.

1911³. As the Rational was made Divine, the clouds of appearances were dispelled, and intellectual truths appeared to Him in their own light, which was represented . . . by Ishmael being expelled from the house when Isaac grew up.

1920². Then by 'the handmaid' is meant that tender Rational which is in the womb, and which when it has been born and is grown up is represented by 'Ishmael.'

1944. 'Ishmael' = the first Rational with the Lord. 1988³. 2066. 2083. 2093.

1946. 'Thou shalt call his name Ishmael' (Gen.xvi.11) = the state of life.

—². From what Ishmael had his name is here explained, namely, because Jehovah had listened to the affliction which was his mother's state.

1949. 'He shall be a wild-ass man' (ver.12)=rational truth . . . The Rational consists of good and truth . . . Rational truth is what is signified by 'a wild-ass.' This, then, is what is represented by 'Ishmael' . . .

—². Whether you say rational truth, or a man whose Rational is such, is the same thing. The man whose Rational is such as to be only in truth . . . is altogether such. He is a morose man, suffers nothing, is against all, sees everybody as if in falsity, rebukes at once, chastises, punishes, feels no pity, does not apply himself and study to bend minds; for he regards everything from truth, and nothing from good. Hence it is that Ishmael was expelled, and afterwards dwelt in the wilderness, and his mother took a wife for him from the land of Egypt . . .

1950. 'His hand against all' (id.)=that he will fight against the things which are not truths; 'and the hand of all against him'=that falsities will fight back. (For) 'Ishmael'=rational truth separated from good. . . It here treats of the Rational, as to what its quality would be unless it were united to the Internal . . .

1951. 'He shall dwell against the faces of all his brethren' (id.)=that there are continual contentions in the things which are of faith, but that still he will be the conqueror. . . This is still more fully described where it treats of the descendants of Ishmael . . . (Gen. xv.18) Ex. . . Such truth is presented representatively in various ways in the other life, and always as what is strong and hard, inasmuch that it cannot possibly be resisted. When Spirits merely think of such truth, there arises something of terror, because its nature is such that it does not yield, thus neither does it recede.

1959. 'Hagar bare Abram a son'=the rational man born from this conjunction and conception. 'And Abram called the name of his son, whom Hagar bare, Ishmael' (ver.15)=its quality. (Namely, that it is rational truth. 1961.)

1964. 'In Hagar's bearing Ishmael to Abram' (ver.16)=when the life of the affection of knowledges brought forth the Rational. . . 'Ishmael'=the Rational first conceived. . . From scientifics and Knowledges alone, without the life of use, there takes place such a Rational as has been described, like a wild-ass, morose, pugnacious, having a parched and dry life, from a certain love of the truth which is defiled with the love of self.

2078. 'Would that Ishmael might live before Thee' (Gen.xvii.18)=that others who are rational from truth should not perish. 'Ishmael'=the Rational.

— There are two kinds of men within the Church, the spiritual and the celestial; the spiritual become rational from truth, but the celestial from good . . . The former . . . are here meant by 'Ishmael'; for rational truth is 'Ishmael' in his genuine sense. Refs.

2085². But they who have the faith of charity, that is, charity towards the neighbour, thus the spiritual, or those who are of the Spiritual Church, are signified by 'Ishmael' . . .

2087. 'As to Ishmael, I have heard thee' (ver.20)=those who are rational from truth, that they are to be saved. 'Ishmael,' here, those who are rational from truth, or the spiritual.

2100. 'Abraham took Ishmael his son' (ver.23)=those who are truly rational. For 'Ishmael'=those who are rational from truth, that is, the spiritual.

2108. 'Ishmael his son' (ver.25)=those who become rational from the truths of faith; that is, who become spiritual. ('Was a son of thirteen years'=holy remains. 'In the circumcising of him the flesh of his foreskin'=purification . . . from the loves of self and of the world. 2109. 2110.)

2112. 'Abraham was circumcised, and Ishmael his son' (ver.26)=that when the Lord conjoined His Human Essence to His Divine one, He also conjoined with Himself, and saved, the rest, who become rational from truth. . . 'Ishmael,' here,=those who become rational from truth.

2632. That the first Rational of the Lord was born as with others; namely, by means of scientifics and Knowledges; has been stated before, where Ishmael was treated of, by whom this Rational is represented. As this was born by means of scientifics and Knowledges, thus by an external way, which is that of sensuous things, as with others, it could not but have in it many things from worldly things . . .

2652. 'The son of Hagar the Egyptian' (Gen.xxi.9)=in the merely human Rational. . . 'Her son,' namely, Ishmael,=the first Rational the Lord had . . . (which was) conceived from the Divine Celestial as a father, and was born from the affection of knowledges as a mother. Refs.

2661³. As by 'Ishmael' is represented the Lord's merely human Rational, there are also signified the spiritual, who are called 'sons.'

2669. 'Also the son of the handmaid, into a nation will I put him' (ver.13)=the Spiritual Church, which will receive the good of faith. . . 'The son of the handmaid,' or 'Ishmael,' when he was in the house of Abraham, or with Abraham, represented the Lord's first Rational. . . But now, when he has been separated, he puts on another representation, namely, that of the Spiritual Church . . . 4189³.

2677. 'And the boy' (ver.14)=what is spiritual . . . For 'Ishmael' . . . here represents the man of the Spiritual Church; and as he here represents him in the beginning, he is called 'the boy.' 2691².

2699. 'Because I will put him for a great nation' (ver.18)=the Spiritual Church . . . It is said 'a great nation,' because the Spiritual Kingdom is the second Kingdom of the Lord. . . As by 'Ishmael' is represented the man of the Spiritual Church, thus also the Spiritual Church itself, so also [there is represented by him] the Lord's Spiritual Kingdom in the Heavens; for the image and likeness of the one is in the other. 3245².

3230. That there commenced the representative of the Lord by Isaac and Ishmael. Tr.

3231. Secondly, it treats of the Spiritual Church, which is represented by 'Ishmael,' and of its derivations.

3256. 'And Isaac and Ishmael his sons buried him' (Gen.xxv.9)=that the representative of the Lord was now taken up by Isaac and Ishmael.

[A.] 3263. 'These are the nativities of Ishmael the son of Abraham' (ver.12)=the derivations of the Spiritual Church represented by 'Ishmael' . . . 'Ishmael'=the rational, and those who are of the Lord's Spiritual Church.

3264. Because by 'Ishmael' is represented the spiritual man.

—^e. By 'Ishmael' is represented the Lord's first Rational which was not as yet Divine; and afterwards [by him] were represented the truly rational or the spiritual, thus the Lord's Spiritual Church. Refs.

3266. 'These are the names of the sons of Ishmael' (ver.13)=the qualities of the doctrinal things of the spiritual. . . 'Ishmael'=the spiritual.

3268. 'The first-born son of Ishmael, Nebaioth, and Kedar, and Abdeel, and Mibsam, and Mishmah, Dumah, and Massah, Hadar, and Thema, Jetur, Naphish, and Kedmah' (ver.14,15)=all things which are of the Spiritual Church, especially with the gentiles. . . Some of these who are here named are mentioned in the prophetic Word especially; as 'Nebaioth,' 'Kedar,' 'Dumah,' and 'Thema,' and there=such things as are of the Spiritual Church, especially with the gentiles . . . Ill.

3269. These are the sons of Ishmael, and these are their names' (ver.16)=the doctrinal things and their quality.

3274. 'These are the years of the lives of Ishmael' (ver.17)=the state representative of the Lord's Spiritual Kingdom by 'Ishmael.'

3687. 'Esau went to Ishmael, and took Mahalath the daughter of Ishmael the son of Abraham' (Gen.xxviii.9) =the conjunction of that good with truth from a Divine origin . . . 'Ishmael the son of Abraham'=truth from a Divine origin. That 'Ishmael' represents the Lord's Spiritual Church, and therefore truth. Refs.

8314³. Whereas with the sons of Ishmael, those who were set over the rest were not called 'leaders,' but 'princes' (Gen.xxv.16), because by 'Ishmael' are signified those who are in truth. Refs.

E. 430³. It is said of Ishmael that 'he was blessed and grew, and that twelve princes were born from him' (Gen.xvii.20; xxv.16), because by him is signified the External Church with all its truths from good.

Ishmael. *Ismael.* (The son of Nethaniah.)

E. 374⁶. By 'Ishmael' (Jer.xli.) are represented those who are in the genuine truths of the Church, which is also signified by 'the seed of the kingdom,' from which he was.

Ishmaelite. *Ismaelita, fischmaelita.*

A. 1358^e. Many nations were born from Abraham . . . not only from the posterity of Ishmael, or the Ishmaelites . . .

1360^e. The Ishmaelites . . . were idolaters . . .

2468¹⁴. 'The Ishmaelites,' etc. (Ps.lxxxiii.6)=those who are in the externals of doctrine and worship.

3263³. (Thus) 'the Ishmaelites,' in the representative sense=those who are of the Lord's Spiritual Church, who as to life are in simple good, and therefore as to doctrine are in natural truth. Such are also signified

by 'the Ishmaelites' in . . . Gen.xxxvii.25; xxxix.1; and Judg.viii.24.

4747. 'Lo, a company of Ishmaelites came from Gilead' (Gen.xxxvii.25)=those who are in simple good such as the gentiles are in. 'The Ishmaelites'=those who are in simple good as to life, and thence in natural truth as to doctrine.

—³. When any new Church is being established by the Lord, it is not established with those who are within the Church, but with those who are without it, that is, with the gentiles . . . These things are premised in order that it may be known what is involved by Joseph being cast into a pit by his brothers, being drawn out thence by the Midianites, and being sold to the Ishmaelites . . . By 'the Ishmaelites' are represented those who are in simple good; and by 'the Midianites' those who are in the truth of that good. Of the latter it is recorded that they drew Joseph out of the pit; and of the former that they bought him. 4757^e.

4752. 'Go and let us sell him to the Ishmaelites, (ver.27)=that those who are in simple good acknowledge Him. . . That those who are in simple good acknowledge the Divine truth, especially concerning the Lord's Divine Human . . . 4754.

4758. 'And they sold Joseph to the Ishmaelites (ver.28)=reception by those who are in simple good, and alienation by those who are in faith separated.

4788². It said above that Joseph was drawn out of the pit by the Midianites, and that he was sold to the Ishmaelites. Hence it seems that he must have been sold into Egypt by the Ishmaelites. The reason [it is said] not that he was sold by the Ishmaelites, but 'by the Midianites,' is that by the Ishmaelites are represented those who are in simple good, and by the Midianites those who are in the truth of that good. Joseph, or the Divine truth, cannot be sold by those who are in good, but by those who are in truth; for they who are in good know from good what Divine truth is; not so they who are in truth . . .

4968. 'Out of the hand of the Ishmaelites' (Gen. xxxix.1)=from simple good.

— In Gen.xxxvii.26, it is said that 'the Midianites sold Joseph to Egypt to Potiphar the chamberlain of Pharaoh . . . But here it is said that 'Potiphar . . . bought him out of the hand of the Ishmaelites' . . . (For) here it treats of the procuring or ascription of scientifics and of natural truth, that it is from simple good; and therefore it is said, 'from the Ishmaelites;' for by these are represented they who are in simple good. Hence it is evident that it is so said for the sake of the internal sense. Nor are the historicals contradictory to each other; for it is said of the Midianites that they drew Joseph out of the pit, consequently he was by them delivered to the Ishmaelites, by whom he was brought down into Egypt. Thus the Midianites, as they delivered him to the Ishmaelites who were going to Egypt, did sell him to Egypt.

4969. 'Who made him descend thither' (id.)=that [they made him descend] from that good to these scientifics. 'The Ishmaelites,' who made him descend, =those who are in simple good.

Island. *Insula.*

See under CHITTIM.

A. 1131. They who are still more remote (from what is internal) are 'the islands of the nations.' Tr.

1158. 'From these were dispersed the islands of the nations in their lands' (Gen.x.5)=that the worships of many nations came forth from these. 'The islands'=the particular tracts; thus particular worships which were still more remote.

—¹. 'The islands of the nations'=those who were still more remote; and properly those who lived mutually together in charity, but still in ignorance, not knowing anything about the Lord, the doctrinal things of faith of the Church, or internal worship; but who yet had a certain external worship which they religiously observed. Such are called 'islands,' in the Word; and therefore by 'islands' is signified worship which is more remote.

—². They who are in the internal sense of the Word, as are the Angels, do not know what islands are. They no longer have any idea of such things; but instead of them they perceive more remote worship, such as is that of the gentiles outside the Church. In like manner also, by 'islands,' they perceive those things within the Church itself which are somewhat more remote from charity, such as friendships and civilities. . .

—³. That such things are signified by 'islands.' Ill.

—⁴. 'Islands,' here (Is.xli.1,5)=the upright gentiles outside the Church, who have religiously observed their external worship.

—⁵. 'Islands,' here (Is.xlii.4,10,12)=the gentiles outside the Church, who have lived in ignorance, simplicity, and probity.

—⁶. 'The islands of the nations' (Zeph.ii.11)=the nations more remote from the Knowledges of faith.

—⁷. As by 'islands' are signified things more remote, Tharshish, etc., by which are signified external worships, are called 'islands.' Ill.

—⁸. When 'islands' are opposed to 'lands,' or 'mountains,' they=the truths of faith, from the fact that they are in the sea; thus doctrinal things, which are rituals.

1171. By 'Tharshish and the islands' (Ps.lxxii.10) are meant external worships corresponding to internal.

2009³. 'In the islands of the sea . . .' (Is.xxiv.15)=from the holy things of faith.

2967³. 'Many islands' (Ezek.xxvii.15)=those who are more remote in worship.

5922¹¹. 'The islands of the sea'=those who are more remote from truth.

9295^e. 'The inhabitants of the isle are silent' (Is.xxiii.2)=more remote goods.

9340⁷. Exterior truths are 'the remains of the isle of Caphthor' (Jer.xlvii.4).

9666⁵. 'Islands'=those who are more remote from truths, and thence from worship.

S. 116. It has been given to see peoples born in islands . . . (who) appear like apes . . . T.274.

R. 34. See PATMOS, here. E.50.

—⁹. That by 'islands' in the Word are signified the

nations more remote from the worship of God, but which nevertheless will accede to it. Ill.

336. 'And every mountain and island was removed from its place' (Rev.vi.13)=that all the good of love and truth of faith receded. 676, Pref.^e. E.405.

—¹⁰. That by 'islands' are meant those more remote from the worship of God, see above; here, those who are in faith, and not so much in the good of love. Hence, in the abstract sense, by 'every island' is signified all the truth of faith.

D. 5880. They were men born in a certain island of west India, who had no Knowledge of God whatever, thus no religion; but still lived together in a sincere and friendly way. (Their instruction in the other life.) J.(Post.)131.

E. 50. The reason the Revelation was made in an island (Patmos), is that 'an island'=a nation remote from true worship, but which still longs to be enlightened.

—¹¹. That 'islands'=nations which will accede to the true worship of God. Ill.

—¹². From these and other passages it is evident that 'islands'=the gentiles; in special, the gentiles as to the doctrine of truth; and elsewhere as to the doctrine of falsity.

242¹⁷. 'The isles shall confide in Me' (Is.lx.9)=the nations which are in Divine worship, but are more remote from the truths of the Church.

275⁵. 'The islands in the sea' (Ezek.xxvi.18)=the nations more remote from truths, which long for Knowledges.

304²¹. 'The islands,' and 'the ends of the earth,' in the Word, = those who are further distant from the truths and goods of the Church, because they have not the Word, and are thence in ignorance. That the Church will be established with them. Sig.

405⁴⁷. 'I will make the rivers islands' (Is.xlii.15)=to annihilate all the understanding of truth. 'Rivers'=the intelligence which is of truth; 'islands'=where there is no intelligence.

406. What 'an island' signifies shall be shown. . . By 'islands' in the Word are not meant islands, nor those who dwell upon islands; but there is meant the natural man as to the truths which are in him; and thence, abstractedly, there are signified the truths of the natural man. (What these truths are, fully Ex.)

—¹³. The natural mind, or the natural man, as to its truths, and as to its falsities, is signified by 'islands' in the Word; as to truths with those with whom the spiritual mind has been opened; and as to falsities with those with whom the spiritual mind has been closed. Ill.

—¹⁴. That then all the Knowledges which man from infancy has drawn from the Word, and all the scientific truths by which he has confirmed them, are disturbed, moved out of their place, and recede, is signified by 'the islands shall shake, and all the princes of the sea shall come down from their thrones;' and also by 'the islands shall tremble in the day of thy fall, and the islands which are in the sea shall be troubled' (Ezek.xxvi.15, 16, 18). 'The islands'=those Knowledges and those

scientific which are in the natural man; 'the princes of the sea'=the primary things there; 'the sea'=the natural man and all things there in general.

[E. 406²]. That all the goods of truth of the natural man shall be changed as to their state from the Knowledges of truth having been vastated, is signified by, 'all the inhabitants of the islands were amazed upon thee, and their kings shuddered at thee, their faces were troubled' (Ezek. xxvii. 35). 'The inhabitants of the islands'=the goods of truth of the natural man; for . . . 'inhabitants'=the goods of life.

—³. 'The inhabitant of the island'=the good of truth of the natural man, or the natural man in whom is the good of truth. . . 'An island'=truth in the natural man.

—⁴. 'The islands of the sea'=the Knowledges of truth and good, which are the truths of the natural man.

—⁵. 'The islands'=those who are solely in truths from the natural man.

—⁶. 'The islands'=those who are remote from the Church; and, abstractedly, the Church as to the Knowledges of truth and good; or the Church as to the truths of the natural man which correspond to spiritual truths.

—⁷. 'The islands and the inhabitants'=the truths and goods of the natural man; 'the islands,' the truths thereof.

—⁸. 'The islands'=the truths of the natural man from which is worship.

—⁹. 'The islands'=those who are remote from the truths of the Church, because they are in natural lumen, and not yet in spiritual light from the Word.

—¹⁰. 'Islands'=those who are in truths . . . and, abstractedly, truths . . . in the natural man. —¹¹.

—¹². 'Islands'=the exterior truths of the natural man.

—¹³. 'Islands'=those who perceive the Word in a natural manner; that is, according to the sense of the letter.

—¹⁴. 'The inhabitants of the island'= exterior goods and truths in the Natural.

—¹⁵. 'The kings of the island which is in the passage of the sea' (Jer. xxv. 22)=the Knowledges of truth in the ultimate of the natural man . . .

—¹⁶. 'The islands of the nations'= those who indeed are in falsities, but not in the falsities of evil; and, abstractedly, falsities, but not falsities of evil. And as the falsities not of evil are in the natural man, therefore by 'the islands of the nations' is signified the natural man as to these things, or as to these things in the natural man.

—¹⁷. The places which are near the last boundaries (of Canaan) are meant by 'the islands,' by which therefore are signified truths in the ultimates, which although they are not truths, are accepted as truths . . .

—¹⁸. 'Islands'=where the Word is not; consequently, those who are remote from spiritual truths. . . With those who are outside the Church, there are only natural truths, because they have no truths from the Word; hence it is that they are called 'islands.'

—¹⁹. By 'islands,' in the Word, are not meant any islands of the sea; but places in the Spiritual World

inhabited by those who are in natural knowledge of Knowledges which agree in some measure with the Knowledges of truth and good in the Word; and which places sometimes appear there as islands in the sea; whence, in the abstract sense, by 'islands' are signified the truths of the natural man. This name is from the sea in which the islands are; for 'the sea'=the generals of truth, or the truths of the natural man in general. III.

—²⁰. In the opposite sense, 'islands'=the falsities which are opposite to the truths in the natural man. III.

514⁵. 'The inhabitants of the island'=those who are in goods of life according to their doctrinals.

677⁶. 'The islands,' and 'the ends of the earth'=the nations which are remote from the truths of the Church.

1024. 'And every island fled' (Rev. xvi. 20)=that there was no longer any truth of faith. 'An island'=the Church as to the truths of the natural man, which are called scientific truths, and also the Knowledges of truth and good.

—²¹. The reason 'an island'=the Church as to the truths of faith, is that an island is land encompassed by the sea; and by 'the land' is signified the Church; and by 'the sea,' what is scientific and cognitive in general, which is of the natural man.

—²². By 'islands' in the Word are also signified the Churches with the gentiles, with which there have only been appearances of truth, which are truths more remote from genuine truths. The reason of this signification was that the islands of the sea were far from the Land of Canaan, which was a firm Land, and by which was signified the Church which was in genuine truths.

1146². 'Islands'=those in the Church who are natural, but still are rational.

Islington. *Islington.*

J. (Post.) 268. At the south (of the London in the Spiritual World) dwell those who are in intelligence, almost as far as to Islington. There are meetings there; and those who dwell there are prudent in speaking and writing.

Israel. *Israel.*

Israelite. *Israelita.*

Israelitish. *Israeliticus.*

See under JACOB, JEW, JUDAH, MOSES, and TRIBE.

A. 55. The spiritual man is here called 'Israel.'

119^e. By 'Israel' (Is. xix.) is signified intelligence.

422^e. When the Internal Church is treated of, it is called 'Israel.'

477². The Primitive Church, or the Church of the gentiles, is signified by 'the house of Israel,' and 'the people of Israel.'

768². When 'Israel' is mentioned in the Prophets, there is signified for the most part the Spiritual Church, or whatever is of that Church; where 'Jacob,' the external Church.

1025². By 'Israel' is signified the Internal Spiritual Church. 1232. 3654⁴.

1069². By 'Israel' in the Word is signified the Spiritual Church; and by 'Judah,' the Celestial Church. —³. —⁴.

- 107¹². 'Israel' (Hos. ix. 10) = the Ancient Church.
1097. 'Judah' = the Celestial Church; 'Israel,' the Spiritual Church; and 'Jacob,' the External Church. 1228⁸.
- ³. So **Israel** was nothing so little as a spiritual man, but still he represented him; in like manner Jacob.
- 1186⁵. 'Israel' or the Spiritual Church. Tr. —⁷. 1949⁴.
- 1189⁶. 'Israel,' here, = the perverted Spiritual Church.
- 1259². 'Israel' = the spiritual things of the Church; 'Judah' = the celestial things of the same.
- 1288⁴. 'Jacob,' here, = external worship; 'Israel,' internal.
- 1416². 'Israel,' here, = the Lord. 1462⁷. 3305². —⁴.
- ⁴. 'The seed of **Israel**' = what is celestial of charity.
- 1462³. 'Israel' (Is. xix.) = spiritual things. 2588¹³.
1502. The dwelling of the sons of **Israel** in Egypt was reckoned from the sojourn of Abram there, 430 years. 2959². —³.
1672. Before they had kings, the sons of **Israel** were a nation, and represented good, or the Celestial; but after they wished for a king, and obtained one, they became a people, and represented . . . truth or the Spiritual . . .
- 2135⁴. 'Judah' = the celestial, and 'Israel' = the spiritual, in Heaven and on earth.
- 2360². As all the sons of **Israel** represented the Lord's heavenly Kingdom . . . they called one another 'brethren,' and also 'companions' . . .
- 2547². 'Israel' = the Spiritual Church. 2832⁵.
2567. 'Jacob' = the External Church; 'Israel,' the Internal Church.
- 2708⁶. The journeyings and wanderings of the **Israelitish** people in the wilderness represented . . . the vastation and desolation of the faithful before regeneration, consequently their temptation.
- 2714⁵. That through the Divine Human of the Lord there is the Heavenly Kingdom for the sons of **Israel**, that is, for the spiritual. Sig.
- 2826⁶. 'The seed of **Israel**' = the Spiritual of the Church . . .
- ¹. The spiritual man, who is '**Israel**.'
- ¹. Those who worship from the good of faith, which is 'the house of **Israel**;' and from the good of love, which is 'the house of Aaron.'
- 2928³. 'The house of **Israel**' = the Spiritual Church as to good. 3969¹².
- 3081⁴. 'The virgin of **Israel**' = the Spiritual Church.
- 3325¹⁰. 'Israel' = spiritual good. —¹.
- ¹. '**Israel**,' in the supreme sense, = the Lord as to Divine spiritual love; and in the relative sense, those who are in spiritual love; that is, who are in charity towards the neighbour.
- 3355³. 'The land' and 'ground of **Israel**' = the Spiritual Church.
- 3441². The Lord as to the Divine Human is meant in the supreme sense by '**Israel** My servant.' III.

—¹. Here, '**Israel** My servant,' in the supreme sense, = the Lord relatively to the internal things of the Spiritual Church; and 'Jacob,' as to the external things of that Church. —³.

3614³. 'Jacob' = those who are in evil; '**Israel**,' those who are in falsity.

3654. By '**Israel**,' or the **Israelitish** people, was represented the Lord's Spiritual Kingdom. III.

—⁶. 'Judah' = celestial good . . . and '**Israel**,' celestial truth, or spiritual good.

3703¹⁸. As the **Israelitish** people represented the Lord's Kingdom in the Heavens, and thus the heavenly order there, it was commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num. xxvi.); and also that they should encamp according to that order . . . and that they should march according to the like order (Num. ii.); and therefore when Balaam 'saw **Israel** dwelling according to his tribes' (he blessed him) (Num. xxiv.), in which prophecy neither Jacob nor **Israel** is meant, but the Lord's Kingdom in the Heavens, and His Church on earth, which were represented by that order . . .

3708⁴. It here treats of a new Spiritual Church, which is 'Jacob,' and '**Israel**.'

3881⁴. Not a whit of this is understood of that nation; but of the Lord's Celestial Kingdom, which is 'Judah,' and of His Spiritual Kingdom, which is '**Israel**.'

3941⁷. 'The land of **Israel**' = the Spiritual Church.

3969⁸. As by '**Israel**' is represented the Lord's Spiritual Church, Jacob, then **Israel**, said to Joseph before his death, 'Thy two sons . . . shall be mine . . .' Ex.

4273². (Jacob) was named '**Israel**,' by whom is represented the celestial spiritual man.

4277. Unless it is known what is celestial spiritual good, which is '**Israel**;' and natural good, which is 'Jacob' . . .

4286. 'Thy name shall no longer be called Jacob, but **Israel**' (Gen. xxxii. 28) = the Divine Celestial Spiritual now. '**Israel**' = the celestial spiritual man which is in the Natural, thus the Natural. (Continued under CELESTIAL SPIRITUAL, here.)

—⁴. But, in the supreme sense, '**Israel**' = the Lord as to the Divine Celestial Spiritual; and, in the internal sense, he = the Lord's Spiritual Kingdom in Heaven and on earth . . . (and thus) the spiritual man . . . 4297.

—⁶. That 'Jacob' = one thing, and '**Israel**' another. III.

—⁷. In general, by 'Jacob' in the Word is signified the external of the Church; and by '**Israel**,' the internal; for every Church has an external and an internal . . . and as that which is of the Church is signified by 'Jacob' and '**Israel**,' and as everything of the Church is from the Lord, in the supreme sense the Lord is both 'Jacob' and '**Israel**;' 'Jacob' as to the Divine Natural, and '**Israel**' as to the Divine Spiritual. Hence the external of the Lord's Kingdom and Church is 'Jacob,' and the internal is '**Israel**.' III.

—⁸. Whence Jacob was named '**Israel**,' is evident from the words themselves when this name was given him . . . 'because as a prince thou hast contended with

God and with men, and hast prevailed;’ for ‘Israel’ in the Original Language means ‘one contending as a prince with God,’ by which words in the internal sense is signified that he has conquered in the combats of temptations . . .

[A. 4286⁸]. It is known that the Church, or the man of the Christian Church, calls himself **Israel**; but still no one in the Church is ‘Israel’ except him who has been made a spiritual man through temptations. The very name also involves the same thing.

4292. As ‘Israel’=the spiritual celestial man, thus the internal man, ‘Israel’ also=the Internal Spiritual Church . . .

—³. This new quality is ‘Israel.’

—³. The Internal Spiritual Church was represented by ‘Israel,’ but the Internal Celestial Church was afterwards represented by ‘Judah.’ Therefore a division was made, and the **Israelites** were a kingdom by themselves, and so were the Jews. . . Hence it is evident that . . . the descendants of Jacob could not represent the Church as Jacob; for this would have been to represent only the external of the Church; but as **Israel** in addition, because ‘Israel’=what is internal. —^e.

4303. ‘Therefore the sons of **Israel** do not eat the sinew of what is put out, which is upon the hollow of the thigh’ (Gen.xxxii.32)=that those things in which are falsities are not appropriated.

—^e. The reason these things are said of the sons of **Israel**, is that by ‘Israel’ is signified the Divine Celestial Spiritual.

4402. ‘And called it **EI Elohe Israel**’ (Gen.xxxiii.20) =interior worship from the Divine Spiritual. ‘Israel’ =the Spiritual.

—⁴. ‘Israel’=the Lord as to the Divine Spiritual; and, in the representative sense, the Lord’s Spiritual Church; or, what is the same, the man who is such.

4444⁶. For the statutes, judgments, and laws which were given to the **Israelitish** and Jewish nation were not new; but were such as had been before in the Ancient Church, and in the Second Ancient Church . . .

4445. ‘Because he had wrought folly in **Israel** . . .’ (Gen.xxxiv.7) . . . It is said ‘in **Israel**,’ because by ‘Israel’ is signified the Internal of the Church.

4502². ‘I will divide them in Jacob, and scatter them in **Israel**’ . . . ‘Israel’=the Internal of the Church.

4536. It treats in (Gen.xxxv.) of the . . . interiors of the Natural, that they were made Divine, (and which) here, are ‘**Israel**.’

4568^e. Because ‘Israel’=the Lord’s internal Divine Natural.

4570. ‘But **Israel** shall be thy name’ (ver.10)=the quality of the internal Natural, or the quality of its Spiritual which is ‘**Israel**.’ ‘And He called his name **Israel**’=the internal Natural, or the Celestial Spiritual of the Natural . . . (for) ‘**Israel**’=the internal of the Lord’s Natural.

— . No one can know why Jacob was called ‘**Israel**’ except him who knows what the internal Natural is, and what the external Natural; and also what the Celestial Spiritual of the Natural is. Fully Ex.

—². It is this internal Natural which ‘**Israel**’ in special represents.

—³. As the Lord’s Church is external and internal, and the internals of the Church had to be represented by the externals by the descendants of Jacob, therefore Jacob could no longer be called ‘Jacob,’ but ‘**Israel**.’

—^e. In the supreme sense, that Jacob was called ‘**Israel**’=that the Lord, having advanced to interior things, made the Natural in Himself Divine, as to both its external and its internal. 4585⁴.

4585⁴. ‘Jacob’ represented the man of the Church as to his External, and ‘**Israel**,’ as to his Internal; thus ‘Jacob,’ as to his exterior Natural, and ‘**Israel**,’ as to his interior Natural. . . For the spiritual man is from the Natural, but the celestial man is from the Rational.

—⁵. This Intermediate derives something from the internal of the Natural, which is ‘**Israel**,’ and from the external of the Rational, which is ‘Joseph.’ 4592².

4592⁴. There are six names which frequently occur in the prophetic when the Church is being treated of; namely, ‘Judah,’ ‘Joseph,’ ‘Benjamin,’ ‘Ephraim,’ ‘**Israel**,’ and ‘Jacob’ . . . ‘**Israel**’=the spiritual Internal, and ‘Jacob,’ the spiritual External.

4598. ‘**Israel** journeyed’ (ver.21)=the Celestial Spiritual of the Natural now. . . The Celestial Spiritual of the Natural . . . is the good of truth, or the good of charity acquired through the truth of faith.

—^e. As the progression of the Lord’s Divine towards interior things is treated of, Jacob is here called ‘**Israel**.’

4600. ‘It came to pass in the residing of **Israel** in this land’ (ver.22)=when in this state of good from truth.

4601. ‘**Israel** heard it’ (id.)=that that faith was rejected. In the proper sense, that ‘**Israel** heard it’=that the Spiritual Church knew and assented to this . . . But in the internal sense it=that that faith was rejected.

4675. ‘**Israel** loved Joseph more than all his sons’ (Gen.xxxvii.3)=the conjunction of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. (For) Jacob as ‘**Israel**’ represents the Divine Spiritual of the Natural, or the Celestial of the Spiritual from the Natural.

4750². By ‘**Israel**,’ in the opposite sense, are represented those who are in the love of the world . . .

4763³. For by ‘**Israel**’ was represented the Lord’s royalty.

4815². The rest of the tribes were called in one word ‘**Israelites**;’ for ‘**Israel**,’ in the representative sense, =the spiritual man; and, in the universal sense, the Lord’s Spiritual Kingdom.

4842. In the historical sense . . . by ‘**Israel**’ are meant the ten tribes . . . But in the internal or spiritual sense . . . by ‘**Israel**’ is represented the Spiritual of the Church, or truth; and, in the opposite sense . . . by ‘**Israel**’ is represented falsity . . . whether with the Jews or with the **Israelites**.

4925^e. (Therefore) he was called ‘**Israel**,’ and by this name he represented the good of truth; for, in the representative sense, ‘**Israel**’=the good which comes through truth.

5044⁷. The extirpation of the truth of the External and Internal Church is signified by 'to give Jacob to the curse, and Israel to reproaches' (Is. xliii. 28).

5113⁷. 'Israel' = the Spiritual Church.

5117⁵. 'Israel' = the Spiritual Ancient Church at its beginning.

5354⁶. 'Israel' = the Spiritual of the Church. —⁸.

5414. 'The sons of Israel came to buy in the midst of those who came' (Gen. xlii. 5) = that he wanted spiritual truths to be procured through scientifics, like the rest. . . 'The sons of Israel' = spiritual truths in the Natural.

5507. That good of truth which is represented by 'Jacob' is the good of the External Church; but that which is represented by 'Israel' is relatively of the Internal Church.

5550. 'The house of Jacob' = the External Church; 'the house of Israel,' the Internal Church.

5583^e. 'Israel' = the good of spiritual truth.

5595. 'And Israel said' (Gen. xliii. 6) = perception from spiritual good. . . As 'Israel' = spiritual good, he = also the Internal Spiritual Church; for this Church is the Church from spiritual good. 5599. 5603. 5616. 5678. 5680. 5801.

5607. 'Israel' = the Internal of the Church.

5611. 'Israel' = the Church. 5632.

5663. For 'Israel' represented the Lord as to the interior Natural. . .

5803. 'Israel' represents the Spiritual Church, and indeed its Internal, which is the good of truth, or spiritual good from the Natural. 5807. 5817. 5825.

5804². When a man has come to good through truth, he is then 'Israel' . . .

5805. Between the representation of 'Joseph,' which is internal good, and the representation of 'Israel,' which is spiritual good, there is this difference: 'Joseph' = internal good from the Rational, and 'Israel' = internal good from the Natural; which is a difference such as there is between celestial good or the good of the Celestial Church, and spiritual good or the good of the Spiritual Church.

5817^e. In the interior Natural is the spiritual good which is 'Israel,' and in the exterior Natural are the truths of the Church, which are the sons of Jacob.

5826². The spiritual good which 'Israel' represents is the good of truth, that is, truth in will and act. This truth, or good of truth, effects with man that he is the Church. . .

5837. The reason 'Israel' = the Church, is that spiritual good, which he represents, makes the Church with a man. . . Hence it is that in the Word, especially the prophetic one, 'Israel' = the Spiritual Church.

5867. In (Gen. xlv.) it treats of the internal man, that he conjoined himself with the external Natural; but as there is no conjunction with this except by means of spiritual good from the Natural, which is 'Israel,' he therefore prepares to adjoin this to himself first. 5879.

5879^e. For the sons of Israel = spiritual truths in the Natural. 5951. 6040. 6437. 6567.

5886². 'The land of Israel' = the Spiritual Church.

5906^e. It is from this progression, or birth, that the External is called the father of the Internal; consequently, spiritual good from the Natural, which is 'Israel,' is called the father of the celestial Internal, which is 'Joseph.'

5922. 'Israel' = spiritual good. 5941. 5947. 5973, Ill. 5997. 6253. 6265². 6447.

5957. 'Israel' = spiritual good from the Natural. Refs.

5996. 'Israel journeyed, and all that he had' (Gen. xvi. 1) = the beginning of conjunction. . . here, what is continuous and successive in the glorification of the Lord, who, in the supreme sense, is 'Israel' and 'Joseph;' but in the internal sense, what is continuous and successive in the regeneration of man. . .

6012. 'The sons of Israel bore Jacob their father' (ver. 5) = that the truths which are spiritual put forward natural truth.

6030. '(Joseph) went up to meet Israel his father' (ver. 29) = influx from the Celestial Internal into spiritual good from the Natural.

6035. 'And Israel said unto Joseph' (ver. 30) = the perception of spiritual good from the Celestial Internal.

6047⁴. By 'Israel' (Is. xix.) is described the Spiritual in the Lord's Kingdom; by 'Asshur,' the Rational; and by 'Egypt,' the Scientific.

6061. It treats, finally (in Gen. xlvii.) of the regeneration of spiritual good from the Natural, which is 'Israel.'

6064. 'Israel' = spiritual good in the Natural. Refs. 6350.

6106. 'Israel' = spiritual good from the Natural. 6287. 6434.

6169. 'Israel dwelt in the land of Egypt' (ver. 27) = that spiritual good was living among the scientifics of the Church.

6176. 'There approached the days of Israel for dying' (ver. 29) = the state just before regeneration. . . 'Israel' = spiritual good.

6183^e. They who are in this state are in the Internal Church. . . and are represented by 'Israel.' These things have been said in order that Jacob may be Israel, and that thus by him as Israel may be represented the spiritual good which is in the interior Natural, and thus the Internal Spiritual Church.

6225. 'Israel strengthened himself' (Gen. xlviii. 2) = new forces through spiritual good. . . 'Israel' = spiritual good from the Natural. . . 'Israel' also = the Internal of the Church. . . In the Internal of the Church are they 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.' 6230^e.

6240^e. The spiritual good which is represented by 'Israel' is in the interior Natural; for it is the spiritual who are represented by 'Israel.' 6256.

6269. 'Israel put his right hand on the head of

Ephraim' (ver.14) . . . By this is signified that he accounted the truth of faith as in the first place . . . because the spiritual man, who is represented by 'Israel,' accounts it no otherwise before he has been regenerated . . .

[A.] 6277². 'Israel' = spiritual good from the Natural . . . and as this good which 'Israel' represents is the good of truth, therefore it is here said the good of spiritual truth; for, in the genuine sense, 'Israel' = the Spiritual Church, and the good which is of that Church is the good of truth . . . 6499.

6283. 'Israel' = the good of spiritual truth from the Natural.

6289. The spiritual, who are represented by 'Israel,' are in obscurity relatively to the celestial.

6296. The Internal of the Spiritual Church is what is represented by 'Israel;' and the External by 'Ephraim.'

6299. That the Spiritual, which is 'Israel,' may be in them. Sig.

—². Spiritual good, which is represented by 'Israel,' is the Spiritual of the Internal Church; whereas the truth and good which are represented by 'Ephraim and Manasseh' are of the External Church.

6302. 'Israel said to Joseph, Lo I die' (ver.21) = the perception of spiritual good from the Celestial Internal concerning new life.

6304. The sons of Israel and their descendants . . . represented the Lord's Celestial and Spiritual Kingdom . . . With the Israelitish people was the representative of the Spiritual Kingdom . . .

6340. 'Listen to Israel your father' (Gen.xlix.2) = prediction concerning these things by spiritual good; in the supreme sense, the Lord's foresight.

6361. 'I will scatter them in Israel' (ver.7) = that they are to be exterminated from the spiritual man.

6366. 'The sons of Israel' = spiritual truths. Refs.

6425^e. That 'Israel,' in the supreme sense, = the Lord. Ill.

6426. Therefore, by 'Israel' is signified the Spiritual Church; and, in a higher sense, the Lord's Spiritual Kingdom. (Thus) by 'from thence is the shepherd, the stone of Israel' (ver.24) is signified that thence are all good and truth for the Lord's Spiritual Kingdom.

6451. The sons of Israel and the tribes named from them . . . = the goods and truths in the Natural.

— As it here treats of the gathering together or manifestation—*existentia*—of spiritual good, which is 'Israel,' in the goods and truths of the Natural, which are his sons or the tribes named from them, it shall be stated how this is to be understood . . .

—^e. For the spiritual good, which is 'Israel,' is in the interior of the Natural; and the goods and truths, which are his sons, are in the exterior of it. That in these there must be spiritual good, is signified by, 'I am being gathered to my people.' 6464. 6465.

6463². As by 'Israel' is represented spiritual good from the Natural, and by 'Jacob' spiritual truth in the Natural, and by his sons goods and truths in the Natural distinct in genera, 'a bed' is mentioned . . .

6503. 'Israel' = the good of the Spiritual Church.

6527. The sons of Israel, who are here 'the brethren of Joseph' = spiritual truths, (Refs.) which truths are

also from the Celestial Internal, which is 'Joseph,' but through spiritual good, which is 'Israel.'

6534². For the Israelitish, who were at Samaria, represented the Spiritual Church.

6553. The sons of Israel = the truths of faith in the complex.

6555^e. 'Israel' = the Spiritual Church.

6589². They who are signified by 'the sons of Israel,' who are all those of the Spiritual Church, both those who have been, and those who are to come.

6592^e. That the Israelitish and Jewish people was not a Church, but only a representative of the Church. Refs.

6637. 'These are the names of the sons of Israel' (Ex.i.1) = the quality of the Church.

— As 'Israel' represents the good of truth or spiritual good, and his sons spiritual truths in the Natural, therefore 'the sons of Israel' represent the Church; for the Church is the Church from spiritual good and from the truths thence . . .

—^e. This then is the Church which is meant by 'the sons of Israel' here and in what follows.

6639. These are the things which are represented by Pharaoh and the Egyptians afflicting the sons of Israel . . . 6657³.

—³. These are the things which are described . . . by the sons of Israel, in that they were oppressed by the Egyptians, and were afterwards delivered, and at last, after various states in the wilderness, were introduced into the Land of Canaan.

6647. 'The sons of Israel were fruitful and productive' (ver.7) = that the truths of the Church grew as to good. 'The sons of Israel' = spiritual truth; and the Church. Refs.

6654. 'Behold, the people of the sons of Israel are many and numerous above us' (ver.9) = that the truths of the Church prevail over alienated scientifics. . . 'The sons of Israel' = the truths and goods of the Church.

6666. 'The Egyptians made the sons of Israel serve' (ver.13) = the striving to subjugate. . . 'The sons of Israel' = the Church.

6669². 'The house of Israel' = the Church which is to be formed.

6692³. Lest, therefore, the representatives and significatives of the Church should be further turned into magic, the Israelitish people was taken, with whom the representatives and significatives of the Church were restored . . .

6800. 'The sons of Israel sighed from the service' (Ex.ii.23) = grief on account of the endeavour to subjugate the truth of the Church. . . 'The sons of Israel' = the truths of the Church.

6862. 'The cry of the sons of Israel has come to Me' (ver.9) = compassion for those who are of the Spiritual Church.

6865. 'Lead My people the sons of Israel out of Egypt' (ver.10) = the deliverance thence of those who are of the Spiritual Church from infesting falsities. 6868.

6876. 'The sons of Israel' = those who are of the Spiritual Church. 6881. 6914. 6944. 7008. 7062. 7316. 7221. 7349. 7393. 8787. 8830.

7016. 'The sons of Israel' = the Lord's Spiritual Kingdom, and thence the Spiritual Church.

7091. 'Thus saith Jehovah the God of Israel' (Ex.v. 1)=from the Lord's Divine Human . . . He is called 'the God of Israel,' because by 'Israel' is signified the Lord's Spiritual Kingdom; and because the Lord by His Advent into the world saved those who are of that Kingdom or Church.

— Hence it is that by 'the God of Israel' is meant the Lord as to . . . the Divine Natural . . . 'Israel' = the Lord as to the internal Divine Natural . . .

—². That the Lord as to the Divine Natural is meant by 'the God of Israel,' Ill.

—³. That 'the God of Israel,' and 'the Holy One of Israel' = the Lord as to the Divine Human. Ill.

—⁵. That the Lord has saved 'Israel,' that is, those who are of the Spiritual Church. Ill.

7162^e. The things of faith and charity are signified by 'the sons of Israel,' of whom it is said that they 'would be killed;' for the essentials of the Spiritual Church, which is signified by 'the sons of Israel,' are charity and faith.

7165^e. 'The sons of Israel,' who are here 'the people,' = those who are of the Spiritual Church, thus who are in the truths of the Church, and in its goods.

7201. 'Say to the sons of Israel' (Ex.vi.6)=that the Divine Law shall give those of the Lord's Spiritual Kingdom to apperceive.

7215. 'Moses spake thus to the sons of Israel' (ver.9) = exhortation by the Divine Law to those who are of the Lord's Spiritual Kingdom.

7223. 'The sons of Israel have not listened to me' (ver.12)=that the spiritual have not received the things which have been announced to them.

7227. 'He gave them a charge to the sons of Israel' (ver.13)=concerning the command to those who are of the Lord's Spiritual Kingdom.

7235. 'Lead out the sons of Israel from the land of Egypt' (ver.26)=that those of the Lord's Spiritual Kingdom should be delivered from the propinquity of those who are in falsities. 7238. 7271. 7277. 7282.

7290. Hence it is that miracles were performed with the Israelitish and Jewish people, for they were solely in external worship . . . —³.

7313^e. Therefore the sons of Israel were led down into the wilderness, in order that they might represent that state in which were those of the Spiritual Church before the Lord's Advent; and also that state in which are those of the Church at this day, and who are being devastated as to falsities.

7401. The Jews and Israelites believed that there are many gods, but that Jehovah was greater than the rest, on account of the miracles.

7439^e. The reason the sons of Israel were called the people of Jehovah, was not that they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord's Spiritual Kingdom . . .

—⁴. (Thus) the Israelites and Jews were not chosen at all, but were merely accepted to represent the things which are of Heaven.

7474^e. As to the Spiritual Church, which is here represented by 'the sons of Israel,' it is to be known that it is internal and external; and that those are in the Internal Church who are in the good of charity; and that those are in the External Church who are in the good of faith . . . These latter are they 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.

7506. 'Jehovah will distinguish between the cattle of Israel, and the cattle of the Egyptians' (Ex.ix.4)=the difference between the truths and goods of faith of those who are of the Spiritual Church, and the truths and goods of faith of those who infest. 7507. 7512. 7513.

7585. 'Only in the land of Goshen, where the sons of Israel were, was there no hail' (ver.26)=that there was no (falsity from evils) where were those of the Spiritual Church.

7617. 'He would not let the sons of Israel go' (ver. 35)=that they did not leave them. . . 'The sons of Israel' = those of the Spiritual Church, whom they were infesting. 7707. 7798.

7719. 'All the sons of Israel had light in their dwellings' (Ex.x.23)=that those of the Spiritual Church had enlightenment in their minds everywhere.

7784. 'To all the sons of Israel shall not a dog move its tongue' (Ex.xi.7)=that with those of the Spiritual Church there shall not be the least of damnation and lamentation.

7786. 'That ye may know that Jehovah discerneth between the Egyptians and Israel' (id.) = that the quality of the difference between those who are in evil and those who are in good may be known. Ex.

7830. 'Speak ye to all the assembly of Israel, saying' (Ex.xii.3)=influx with information to all who are of the Spiritual Church.

— 'The assembly of Israel' = all truths and goods in the complex; for by 'the assembly of Israel' are meant all the tribes, which = all things of truth and good . . . (thus also) those of the Spiritual Church.

7843. 'They shall kill it, all the congregation of the assembly of Israel' (ver.6)=preparation for enjoyment by all in general who are of the Spiritual Church.

7889. 'That soul shall be cut off from Israel' (ver.15) = that it shall be separated from those of the Spiritual Church, and shall be condemned.

7912. 'Moses called all the elders of Israel' (ver.21) = the enlightenment of the understanding of those of the Spiritual Church through the influx and presence of truth Divine. . . 'Israel' = the Spiritual Church.

7939. 'For that He passed by the houses of the sons of Israel' (ver.27)=that damnation fled away from the goods in which (those of the Spiritual Church) were held by the Lord.

7944. 'The sons of Israel went and did as Jehovah commanded to Moses and Aaron' (ver.28)=that those of the Spiritual Church will obey truth Divine.

7957. 'Also the sons of Israel' (ver.31) = . . . with truth from good. Ex.

7972. 'The sons of Israel journeyed from Rameses to Succoth' (ver.37)=the first state of departure.

[A. 7972]. The journeyings of the sons of **Israel**, treated of in Exodus, = the states of life and their changes from first to last.

7992. 'To all the sons of **Israel** to their generations' (ver.42)=those of the Spiritual Church, with whom there is good from truth and truth from good.

8006. 'All the assembly of **Israel** shall do it' (ver.47) = that this is a law of order for all who are in the good of truth and in the truth of good. 'The assembly of **Israel**'=all truths and goods in one complex; thus those who are in the truth through which is good, and in the good through which is truth; consequently, those of the Spiritual Church.

8018. 'Jehovah brought out the sons of **Israel** from the land of Egypt' (ver.51)=that the Lord delivered from damnation those who are in the good of truth and truth of good.

8044. 'In the sons of **Israel**' (Ex.xiii.2) = in the Spiritual Church.

8099. These things are represented by the sons of **Israel**, in that they were not immediately introduced into the Land of Canaan, but were first in the wilderness . . .

—². This is represented by the passage of the sons of **Israel** through the sea Suph . . .

8100. 'The sons of **Israel** went up girded out of the land of Egypt' (ver.18)=that they were taken out from the state of infestations, and were thus prepared to endure temptations.

8125. Those of the Spiritual Church are represented (in Ex.xiv.) by 'the sons of **Israel**.'

8128. 'Speak to the sons of **Israel**' (ver.2)=the influx of truth Divine with those of the Spiritual Church. 8180.

8132. 'Pharaoh will say concerning the sons of **Israel**' (ver.3)=the thought of those who are in damnation concerning those of the Spiritual Church.

8152. 'He pursued after the sons of **Israel**' (ver.8)=an endeavour to subjugate those who are in faith conjoined with charity. Ex.

8153. 'The sons of **Israel** went out with a lofty hand' (id.)=when yet they were taken out by Divine power from their endeavour to subjugate. Ex.

8159⁴. These things have been said in order that it may be known that by the life of the sons of **Israel** in the wilderness are described the temptations in their series which those have undergone who have been of the Lord's Spiritual Church and have been delivered . . .

8185. 'Let the sons of **Israel** come into the midst of the sea in the dry' (ver.16)=that those of the Spiritual Church may pass through Hell safely and without the influx of falsity. 8205. 8234.

8193. 'Marching before the camp of **Israel**' (ver.19)=which are near the truths and goods of the Church. Ex.

8196. 'And it came between the camp of the Egyptians and the camp of **Israel**' (ver.20)=between the falsities of evil on the one side and the goods of truth on the other. . . 'The camp of **Israel**'=the goods of truth, because by '**Israel**' are signified the truths which are from good.

8218. 'I will flee before **Israel**' (ver.25)=separation from those who are in the good of truth and truth of good.

8236. 'Jehovah saved **Israel** in this day from the hand of the Egyptians' (ver.30)=that in this state the Lord protected those of the Spiritual Church from all violence by falsities from evil. 8237. 8238.

8261. 'Then sang Moses and the sons of **Israel** this song to Jehovah' (Ex.xv.1)=the glorification of the Lord by those of the Spiritual Church on account of the deliverance. Ex.

8314³. Those who were set over others in **Israel** were called 'princes,' because by '**Israel**' were represented those who are in the truth and good of faith; but in Judah they were called 'leaders,' because by 'Judah' were represented those who are in the good of love. Ill.

8345. 'Moses made **Israel** journey from the sea Suph' (ver.22)=what is successive according to the order of truth Divine, after they had passed through the region of Hell. . . '**Israel**' represents those of the Spiritual Church who were detained in the Lower Earth up to the Advent of the Lord, and were then delivered. Refs.

8438. 'Say to all the assembly of the sons of **Israel**' (Ex.xvi.9)=the instruction (of those of the Spiritual Church).

8539². The former state (of regeneration) was represented by the journeyings of the sons of **Israel** in the wilderness for forty years; and the latter state by the introduction of them into Canaan.

8557. 'All the assembly of the sons of **Israel** journeyed' (Ex.xvii.1)=what is progressive of spiritual life . . . 'The assembly of the sons of **Israel**'=those who are of the Spiritual Church.

8588². The religiosity with the **Israelitish** nation. Tr. This nation is described such as it was before Jehovah . . .

—⁵. The genius of this nation above every other nation was to worship external things . . . and as it could thus act the representative of the Church, it was therefore taken. Ex.

8605. '**Israel** prevailed' (ver.11)=that then truth combating conquered. . . '**Israel**'=those of the Spiritual Church; here, those who combat from truths against falsities from interior evil.

8645. '**Israel**,' who here is 'Moses and the people' . . . =those of the Lord's Spiritual Kingdom. Refs. For Moses together with the people represents this Kingdom; Moses as the head, and the people as the things which are subject to the head . . .

8646. 'That Jehovah had brought **Israel** forth out of Egypt' (Ex.xviii.1)=that (those of the Spiritual Kingdom) had been delivered by the Lord from infestations. 8751.

8669. 'For **Israel's** sakes' (ver.8)=for those of the Spiritual Church.

8676. '**Israel**'=those of the Spiritual Church. 8685.

8681. 'Aaron came and all the elders of **Israel**' (ver. 12)=which were the primary things of the Church.

8725. 'Moses chose men of activity from all **Israel**'

(ver.25)=choice of truths to which good could be adjoined with those of the Spiritual Church.

8758. 'Israel encamped near the mountain' (Ex.xix. 2)=a disposing with those of the Spiritual Church by Divine celestial good.

8762. 'Thus shalt thou say to the house of Jacob, and tell to the sons of Israel' (Ex.xix. 3)=the salvation of those of the External and Internal Spiritual Church.

8770³. As the representative of the Celestial Kingdom began to perish when they asked for a king, therefore, in order that the representative of the Lord's Kingdom in the Heavens might be continued, the Jews were separated from the Israelites; and by the Jewish kingdom was represented the Lord's Celestial Kingdom, and by the Israelitish kingdom His Spiritual Kingdom.

8772. 'These are the words which thou shalt speak to the sons of Israel' (ver.6)=influx for the reception of truths in good. Ex.

8788². In order that the Israelitish people might be able to represent . . . their interiors were veiled over. Sig. and Ex.

8794. 'Israel' . . . =those in spiritual good in which truth is to be implanted. Tr.

8805. 'The sons of Israel'=those of the Spiritual Church, thus those who are in truth through which is good, and in good from which is truth; here, in the good into which truths are to be received.

—³. By the people Israel near Mount Sinai is represented the Spiritual Church as to good, in which the truths of faith are to be implanted. . . This state is an intermediate state (of regeneration).

8809. Marriages with the Israelitish nation were impure, because their interiors were filthy. Ex.

8819. The obscurity in which was the Israelitish nation. Rep.

8835. 'The sons of Israel'=those of the Spiritual Kingdom.

8875⁹. (Idolatry) was so severely interdicted with the Israelitish nation, because the adoration of other gods . . . destroyed the representative of the Church with them . . .

8886. See SABBATH, here.

8902⁸. 'Israel'=those who are in the Internal of the Church.

8918². That that nation was very remote from internal things. Rep.

8928⁸. Character of the Israelitish and Jewish people. Refs. 8932², Refs.

8930. 'Thus shalt thou say to the sons of Israel' (Ex. xx.22)=those of the Spiritual Church.

8974². In the Spiritual Church, which the sons of Israel represented, there are two kinds of men; there are those in the truth of faith and not in the corresponding good of life; and those in the good of charity and the truth of faith corresponding. (These latter) are they who constitute the very Church itself, and they are men of the Internal Church. In the internal sense of the Word these are they who are called 'the sons of Israel.' But (the former) are meant by 'the Hebrew servants.' 8976². 8979². 8981.

9294⁴. Like things to those represented by these three feasts were represented by the bringing out of the sons of Israel from Egypt, the introduction of them into Canaan, and their dwelling there. Ex.

9296⁶. By 'the native-born of Israel' (Lev.xxiii.42) are signified those who are in the good of charity; thus, also, abstractedly, this good. Refs.

9329. 'The sons of Israel' . . . =the truths which are from the Lord, or spiritual truths. Refs.

9340⁶. 'The sons of Israel out of the land of Egypt' (Amos ix.7)=those who have been initiated into spiritual truths and goods by means of scientific truths. That 'the sons of Israel'=those who are in spiritual truths and goods; thus, in the abstract sense, spiritual truths and goods. Refs.

—¹⁰. 'Israel'=those in the good of faith; and 'Judah,' those in the good of love.

9346. 'The sons of Israel' . . . =those who are in good, thus goods. Refs.

9377². But the Israelitish people . . . merely represented humiliation and adoration by their gestures; for they were in externals without internals: but still when they humbled themselves they prostrated themselves on the earth, and rolled in the dust, and cried out with a loud voice, and this for whole days . . . But it was a humiliation which regarded God from self . . . For they were in the love of self and the world above all the peoples in the universe, and believed themselves to be holy provided they offered a sacrifice or washed themselves with water.

9390. 'He sent the boys of the sons of Israel' (Ex. xxiv.5)=the things which are of innocence and charity . . . with those who are of the Church.

9396⁸. 'The house of Israel'=the Spiritual Church; and 'the house of Judah,' the Celestial Church.

9404. 'Seventy of the elders of Israel' (ver.9)=all who are in good from truths.

—². The good which is through truths is the good of the Spiritual Church; and, regarded in itself, is truth . . . The Israelitish Church represented this good.

9405. 'The God of Israel' is the God of the Spiritual Church . . .

9409. 'Towards the sons of Israel who were set apart' (ver.11)=those who are in the external sense alone . . . Fully Ex.

9414². That that people was in the external sense of the Word separated from the internal, consequently in the like worship. Sig.

9434. 'The aspect of the glory of Jehovah was as a devouring fire . . . to the eyes of the sons of Israel' (ver. 17)=Divine truth . . . with those in its external separated from its internal hurting and vastating. . . 'The sons of Israel'=those who are in externals without internals. —³. —⁴.

9458. 'Speak to the sons of Israel' (Ex.xxv.2)=the Representative Church. 'The sons of Israel'=the Church; in special, the Spiritual Church; but here, the Representative Church, because it treats of such things as represented the holy things of the Church . . . 9480, Ex.

[A.] 9525. 'All that I command thee to the sons of Israel' (ver.22)=the worship of the Representative Church. . . 'The sons of Israel'=the Spiritual Church; here, the Spiritual Church which was represented. . .

9779. 'Thou shalt command the sons of Israel' (Ex. xxvii.20)=the Church through the Word from the Lord. . . 'The sons of Israel'=the Spiritual Church.

9789. 'For their generations from with the sons of Israel' (ver.21)=what is eternal for the Spiritual Kingdom.

9806². 'The house of Israel'=those who are in truths.

9808. 'From the midst of the sons of Israel' (Ex. xxviii.1)=in Heaven and in the Church. 'Israel'=those of the Church; thus, abstractedly, the Church itself. . . And as 'Israel'=the Church, it also=Heaven; for Heaven and the Church make one. . .

9825². For the kingdom of Israel=the Lord's Spiritual Kingdom. Refs.

9842. 'Engrave upon them the names of the sons of Israel' (ver.9)=on which are impressed the truths and goods of the Spiritual Kingdom as to all their quality. Ex. 9875.

9849. 'Stones of memorial for the sons of Israel' (ver. 12)=from mercy perpetually for the Spiritual Kingdom.

10038^e. By 'the sons of Israel' are signified those who are in Heaven and in the Church.

10216. 'When thou shalt take the sum of the sons of Israel' (Ex.xxx.12)=all things of the Church. Ex.

10217². For by 'the sons of Israel' are signified the truths and goods of the Church. 10218.

10249⁴. 'The house of Israel'=the Spiritual Church.

10252⁶. The knowledge of correspondences. . . was first obliterated with the **Israelitish** nation. . .

10355. 'Speak thou to the sons of Israel, saying' (Ex. xxxi.13)=the informing of those who are of the Church through the Word.

—⁴. This (third) Church was instituted with the **Israelitish** and Jewish nation. But as information about heavenly things. . . could not be effected with them by. . . illustration, Angels from Heaven spoke with some of them *viva voce*, and instructed them about external things, and but little about internal ones, because they could not apprehend internal things. They who were in natural good received these things holily; and hence those times were called Brazen. . .

10372. 'Between Me and the sons of Israel this shall be a sign for an age' (ver.17)=that by this are distinguished those who are of the Church from those who are not of the Church.

10393. In the internal sense in (Ex.xxxii.) is described that a Church could not be instituted with the **Israelitish** people, because they were altogether in externals without any internal; and that, to prevent them from profaning the holy things of Heaven and the Church, the interiors with them were completely closed. . .

10394. But that still there were with them representatives which were the ultimates of the Church, to the end that the Word might be written. Tr.

10396. That when the **Israelitish** nation did not apperceive in the Word anything from Heaven. Sig. and Ex.

— In this chapter the **Israelitish** nation is treated of, such as it was as to the apperception of Divine truth from the Word, and as to the apperception of the interior things which were represented. . . Ex.

—². The reason the **Israelitish** nation were such, was that they were altogether in corporeal and earthly loves. . .

—³. Such was the **Israelitish** nation. That it was such, is described in this chapter.

—⁴. (The **Israelitish**) nation was not chosen, but was received because it pressed to be received; but not that there might be any Church with it, but only the representative of a Church, to the end that the Word might be written. . .

— The reason that people is called 'the people of Jehovah,' 'the chosen' and 'the beloved nation,' is that by 'Judah' is there meant the Celestial Church, by '**Israel**' the Spiritual Church, and by all the sons of Jacob something of the Church. . .

—⁵. (Refs. to the subject of the **Israelitish** nation.)

10399. The externals of the Church to be instituted with the **Israelitish** nation, were all those things which had been commanded by the Lord to Moses on Mount Sinai. Enum. . . The **Israelitish** and Jewish nation worshipped all these things as holy, without the Holy which they represented. . . and such worship, relatively to them, was not Divine worship, but was idolatrous. . .

10401. That with the **Israelitish** and Jewish nation there was not a Church, but only the representative of a Church, thus an external without an internal, is manifestly evident from Aaron. . .

10407. As it treats in this chapter of the **Israelitish** nation, and it was in externals without an internal, thus in external loves, it is said *according to the delight of the loves of that nation*; for by 'a calf,' as an idol, is signified this delight.

—⁴. As the **Israelitish** nation carried with them from Egypt this idolatrous thing, therefore, as applied to that nation, by 'a calf,' when it was worshipped by them as a god, is signified the delight of the loves of that nation in worship. . . Then, as at this day, they were in the love of self and the love of the world above all others. At this day. . . they love silver and gold not for the sake of any use, but for the sake of the silver and gold itself. . . The love of self does not stand forth with them, so as to appear, but lies hidden in their hearts, as is wont to be the case with all who are sordidly avaricious. There is no love of the neighbour with them. . .

10408. 'These be thy gods, O Israel' (ver.4)=what is to be worshipped above all things. 10425.

10418. Perception and instruction concerning the **Israelitish** nation, as to what its quality was within. Sig.

10429⁴. As the **Israelitish** nation was such, therefore, when it was in a holy external their interiors were closed, because they were filthy, being full of the love of self and of the world, thus of contempt for others in comparison with themselves, with hatred against all who

have sinned against them, with fierceness against them, and with cruelty, avarice, rapine, and other like things. That that nation was such, is manifestly evident from the song of Moses, Deut. xxxii. 15-43, where it is described by the command of Jehovah; and also everywhere in Jeremiah; and finally from the Lord Himself in the evangelists.

10430. For (the **Israelitish**) nation was not chosen by the Lord, but was received because it obstinately insisted. Refs. For that nation above all other nations in the universal world could be in fasting, could lie upon the earth, roll itself in the dust, and be in mourning for whole days, nor desist until they had obtained it. But this obstinacy was only for the sake of themselves, from a most ardent love of self and of the world. . . Hence it is that in the other life they are among the infernals, except some who have been in good, and except their infants.

10432. The case here is this. The sons of **Israel** were received, because the Word could be written with them. Ex.

10436. Although the **Israelitish** nation was in externals without an internal, insomuch that it could not be at all elevated towards interior things, still the representative of a Church could be instituted with them, and the Word could be written there. Ex.

—³. But such a Church could not be instituted with the **Israelitish** and Jewish nation, because their interiors were filthy. . . Therefore, when they so obstinately insisted that they should come into Canaan, which was the same as to represent the Church, it was provided by the Lord that there should still be communication with Heaven by means of their merely external worship.

10442. 'Abraham, Isaac, and **Israel**' (Ex. xxxii. 13) = the Lord as to the Divine Human, thus as to His Divine in Heaven and in the Church. . . and therefore by the same are signified Heaven and the Church. 10445.

10453³. The sense of the letter of the Word would have been different, if the Word had been written among another people, or if (the **Israelitish**) people had not been such. Sig. and Ex. 10461, Sig.

—⁵. That Jehovah did not acknowledge (the **Israelitish**) people as His people—although it is so said for the sake of the agreement of the internal sense with the external—but as the people of Moses. Ill.

—⁶. What the quality of (the **Israelitish**) people would be, is foretold by Jehovah to Abraham. . .

10454. Survey and apperception as to the quality of the interiors of (the **Israelitish**) nation. Sig. and Ex.

10455². It now treats. . . of the interiors of the **Israelitish** nation, whose interiors were against the truths and goods of the Church and of Heaven, so as utterly to reject them; for the interiors of that nation were occupied by the loves of self and of the world. . .

10456^e. By these words is described the state of the interiors of (the **Israelitish**) nation, in which they are when Hell acts with them against Heaven, and Heaven acts against Hell, thus when they are held between the two, as was done when they were in external worship, and the internal was closed. . . 10457.

10458. 'The camp of the sons of **Israel**' = Heaven and the Church; and therefore when they were in idolatrous worship. . . by their 'camp' is signified Hell. Ill.

10459. The infernal worship which is according to the delight of the external loves of (the **Israelitish**) nation, and its consequent interior festivity. Sig. 10462.

10460. The turning away of (the **Israelitish**) nation from the internal of the Word, of the Church, and of worship. Sig. and Ex.

10466. 'He made the sons of **Israel** drink it' (ver. 20) = (infernal falsity commingled with truths) conjoined and appropriated to (the **Israelitish**) nation. . . By 'the sons of **Israel**' is meant that nation without any other sense, because it here treats of its proprium. From these things it may now be evident what is the quality of that nation as to its interiors. . .

10469. Whence is this that (the **Israelitish**) nation is such. Sig.

10479. That it was perceived by the Internal that (the **Israelitish**) nation was turned away from what is internal, thus from the Divine. Sig.

10481². This was represented by (the **Israelitish**) nation,—that they conquered their enemies so long as they remained in the worship which had been commanded them, and that they were conquered whenever they had receded from that worship. . . Ill.

10490. The closing up of what is internal with (the **Israelitish**) nation, as to the influx of good, of truth, and of things related to them, lest there should be any reception of them, and communication with them.

—². The case herein is this. As (the **Israelitish**) nation was idolatrous at heart, and completely in the loves in which Hell is, and still there was to be instituted with them a worship representative of heavenly things, therefore the internals with that nation were completely closed up. There were two reasons why their internals were closed up; one, that there might be conjunction with Heaven by their externals without an internal; the other, lest the holy things of the Church and of Heaven should be profaned; for if that nation had acknowledged the internal things of worship. . . they would have defiled and profaned them. Hence it is that but little has been revealed in the light to that nation concerning Heaven and the life after death. . . Refs. 10492², Ex.

10493^e. That by the externals of worship. . . with (the **Israelitish**) nation, there was communication with Heaven. . . Refs.

10497^e. That the residue of the worship of (the **Israelitish**) nation will have its end together with the end of the modern Church in Europe. Sig.

10498². That there was no reception of truth and good from Heaven, consequently that there was a total turning away from the Divine with (the **Israelitish**) nation. Sig.

10499^e. On the elevation of the internals of the Word, of the Church, and of worship. . . to the Lord, from the externals with the **Israelitish** nation. Refs.

10500. It treats in this whole chapter of the turning away of the **Israelitish** nation from the Divine, and of

the possibility that still there might be communication with Heaven by means of the externals in which alone they were. —², Ex.

[A.10500]³. Two things were requisite in order that this might be effected; one, that the internal with them should be completely closed; and the other, that they might be in a holy external when in worship. For when the internal is completely closed up, the internal of the Church . . . is neither denied nor acknowledged . . . and then a holy external can be given . . . and therefore (the **Israelitish**) nation was in plenary ignorance concerning internal things . . . But as soon as the Lord came into the world . . . and taught love and faith in Him, then that nation . . . began to deny these things, and thus could no longer be kept in such ignorance as before; and therefore it was then driven out of Canaan, lest it should defile and profane holy things by denial in that Land . . . Therefore, in proportion as at this day they know internal things, and confirm themselves intellectually against them, and deny them, they can no longer be in a holy external; because what is negative not only closes up what is internal, but also takes away what is holy from what is external, thus what is communicative with Heaven.

10507. That (the **Israelitish**) nation was to represent the Church, and not that there is a Church with it. Sig. and Ex. 10526, Sig. and Ex.

10510. The devastation of truth and good with the **Israelitish** nation. Sig. and Ex.

10523. In (Ex.xxxiii.) it continues to treat of the **Israelitish** nation; but here of its quality as to worship, thus of its quality as to the things which are of the Church . . . 10525.

10531. That nevertheless the Divine was not with (the **Israelitish**) nation itself. Sig. and Ex.

10533. That (the **Israelitish**) nation would perish if the Divine inflowed with it. Sig. and Ex.

10535. Their grief on account of no eminence over others. Sig. . . (For the **Israelitish**) nation insisted that the Church should be instituted with them, but this for no other end than that they might have eminence over all the nations in the universal world; for they were in the love of self more than they . . .

10536. That their external was devoid of what is Divine. Sig.

10538. 'Say to the sons of **Israel**, Ye are a people hard in neck' (ver.5)=that that nation will not receive influx from the Divine. 10539.

10540^f. 'The daughters of **Israel**'=the affections of truth which are of the Church.

10542. 'The sons of **Israel** stripped away their ornament' (ver.6)=the deprivation of Divine truth in the externals with them.

10546. The reason these things are signified by 'the camp,' is that by 'the sons of **Israel**,' who formed the camp, are signified all truths and goods in the complex. But when the sons of **Israel** worshipped a calf as Jehovah, then by their camp was signified the contrary . . .

10547. By 'the assembly' . . . is signified the assembly of the truths and goods of the Church, because by 'the

sons of **Israel**,' in a good sense, are signified the truths and goods of the Church in the complex: in like manner by 'the congregation' and 'the meeting' of the sons of **Israel**. Refs.

10548. That all instructions concerning the truths and goods of the Church and of worship are given to everyone by means of the external of the Word, remote from the externals in which was (the **Israelitish**) nation. Sig.

—⁴. The reason it=remotely from the externals in which was the **Israelitish** nation, is that the external of the Word with that nation appears completely different, and hence is otherwise explained, as may be evident from the fact . . . that the things which they see are solely concerning worldly and earthly things, and especially concerning their own eminence over others. The reason is that they are in externals without an internal . . . (Thus) the external of the Word, and thence of the Church and of worship, with that nation, is remote from the external of the Word, of the Church, and of worship, regarded in itself. The external worship of that nation is now described . . . up to verse 11.

10549. That (the **Israelitish**) nation was not in the external of the Word, of the Church, and of worship, but outside of it. Sig.

10550. That they see the external of the Word, of the Church, and of worship, but that it vanishes from their apprehension. Sig.

10551. That after the Word had vanished from their apprehension, a dense obscurity took possession of them from without, and yet was clearly perceived from within. Sig. and Ex. 10552.

10553. That (the **Israelitish**) nation holly adored its own external. Sig.

— In these words is described the genius of (the **Israelitish**) nation, that although they are outside the genuine sense of the Word, and in such dense obscurity concerning it, they still holly adore it; but that Holy is an idolatrous Holy originating from the love of self, and completely separated from the Divine Holy.

10556. When Moses has returned to the camp, he no longer represents the Word, but the head of the **Israelitish** nation. Ex. 10557².

10559. Indignation because the Divine, and thus the Church itself, was not with them. Sig. and Ex.

—². Such also was that nation . . . and hence that nation so often fell away and worshipped other gods, until at last they were on that account cast out of Canaan, first the **Israelitish** nation, and afterwards the Jewish one.

10560. The solemn promise of the Church with (the **Israelitish**) nation. Sig. and Ex.

—². With (the **Israelitish**) nation not any Church could be instituted, but only the representative of a Church, because they were in externals separated from what is internal; and they who are such cannot receive any influx from the Divine . . . They who are such can indeed represent the Church, but cannot be the Church . . . 10561.

10566. At that time the sons of **Israel** thought nothing about the Church, but only about the possession of the

Land of Canaan, and of eminence over others . . . In their hearts they did not believe in Jehovah ; for they believed that there were a number of gods . . . They worshipped Jehovah solely on account of the miracles . . . Refs.

10567. That the Divine of the Church, of worship, and of the Word will be there, but with (the **Israelitish**) nation itself what is external without it. Sig.

10570². That this end, that 'they might be rendered more excellent than all in the universal world' (ver.16) was the end for which the **Israelitish** nation worshipped Jehovah, and for the sake of which it could be in a holy external. Ex.

—³. On this account (the **Israelitish**) nation was received. But he who believes that thereby they were worshippers of God is very much mistaken; for they were worshippers of self and the world, and at heart were idolaters; and because they were such, the interior things of worship were not revealed to them . . . If they are taught about the Lord from the propheticals, still they do not receive it. They want a Messiah who will exalt them above all in the universal world . . . (Such, therefore) has been their quality from the earliest times.

10571. See MOSES, here.

10574⁹. By 'the sons of **Israel**' are meant those who are in faith and love to the Lord.

10575². (The **Israelitish** nation) were in externals separated from what is internal; by which is meant that when they were in worship they were in holy externals without what is internal . . . That nation indeed had an internal, but this was filthy, full of uncleanness from the love of self and of the world; but this was closed when they were in worship, lest the Divine Internal of Heaven, of the Church, and of the Word, should be defiled; for if this had been defiled by their internal, there would have been no communication whatever of their external with Heaven when they were in worship and in the reading of the Word. Refs.

10578. That the Divine interiors of the Church, of worship, and of the Word, cannot appear to the **Israelitish** nation. Sig. and Ex.

10584. That the **Israelitish** and Jewish nation (would see the externals of the Word, of the Church, and of worship, but not the internals). Sig.

10598. It treats in (Ex.xxxiv.) of the Church which was to be instituted with the **Israelitish** nation; but as it was such that it could not receive the Divine from within, that nation was received in order that with it there might be the representative of a Church, and not the Church. This is treated of from verse 1 to verse 9. 10599. 10600.

10602. What had been concluded concerning the **Israelitish** nation. Sig. and Ex.

—². As they could be in a holy external for the sake of themselves, and this could be miraculously converted into a holy external for the sake of God, through the Spirits with them, and from these be received by the Angels, and thus be elevated into a holy internal, therefore (the **Israelitish**) nation was still received. Refs.

10603. The external of the Word, of the Church, and

of worship, such as it was for the sake of (the **Israelitish**) nation. Sig. and Ex. 10613.

—³. The changes that were made in the external sense of the Word for the sake of (the **Israelitish**) nation. Ennm.

—⁴. (The **Israelitish**) nation at heart was idolatrous, and therefore unless they had all met together at Jerusalem at each and every feast, each one in his own place would have worshipped some god of the Gentiles, or some graven and molten thing.

10607. That the **Israelitish** nation could not be in Divine truth. Sig.

10608. As the **Israelitish** nation was in an external which did not receive the Internal . . . it was commanded that 'not anyone should be seen in the whole mountain' . . .

10609. That neither could (the **Israelitish**) nation be instructed concerning the interior and exterior good of the Church, of worship, and of the Word, because they were outside that external. Sig. The reason they could not be instructed concerning it, was that they were in the loves of self and of the world . . .

10612. In the Word *passim*, where it treats of the **Israelitish** nation, and of the representative worship instituted with it, it is said that 'Jehovah commanded,' and by this is not signified what is well-pleasing, but permission that it should so be done because they insisted . . . Examps.

10614^e. In this external was the **Israelitish** nation.

10615^e. Because in what now follows it treats of the **Israelitish** nation about to be received.

10628. Although the **Israelitish** nation does not receive the Divine from within. Sig. and Ex.

10637. The things contained in the external sense . . . are things which were to be observed by the **Israelitish** nation for the sake of the internal things (which) they signify . . . They were also to be kept by that nation before the internal things of the Word had been opened by the Lord, and (then) those external things were abrogated. Examps.

10682^e. That with the **Israelitish** nation representative worship might be instituted, and the Word be written, is treated of in the things of this chapter which precede.

10683. 'I make a covenant with thee and with **Israel**' (ver.27)=conjunction with those who are in worship external and internal. . . '**Israel**'=the internal of the Church and of worship. Refs.

— Hence it is said . . . 'with **Israel**,' and not 'with the sons of **Israel**;' for by 'the sons of **Israel**' in this and the preceding chapters are meant those who are in the external of the Church, of worship, and of the Word, without what is internal. Refs.

10691². But they who are in an external without an internal, as was the **Israelitish** nation, cannot at all endure what is internal, or the light thence in the external; and therefore it is said of them below that 'they feared from approaching to Moses,' and that Moses, when speaking to them, 'gave a veil upon his face.'

10692. 'And Aaron and all the sons of **Israel** saw

Moses' (ver. 30)=the apprehension of those who are in the externals of the Church, of worship, and of the Word, without internals.

[A.] 10698. 'And afterwards all the sons of **Israel** approached' (ver. 32)=all who were in externals without an internal, and still represented internals. Ex.

10701. That the internal of the Church, of worship, and of the Word did not appear to the **Israelitish** nation, but only the external without the internal. Sig.

10705. 'And the sons of **Israel** saw the faces of Moses, that the skin of Moses' faces shone' (ver. 35)=that the **Israelitish** nation did indeed acknowledge that there is an internal in the Word, but did not want to know the quality of it. Ex. 10707.

10727. 'Moses gathered together all the company of the sons of **Israel**' (Ex. xxxv. 1)=all the truths and goods of the Church in the complex. Ex.

H. 307³. The Spiritual (of the man of the Spiritual Church) is '**Israel**' (Is. xix.).

S. 22. The worship of (the **Israelitish**) nation consisted of mere correspondences, and thence was representative of heavenly things, but still they did not know what anything signified; for they were utterly natural men, and thence did not want to know and could not know anything about spiritual things, consequently nothing about correspondences. 23⁴.

23⁴. For they were at heart idolaters, and were such that they did not even want to know that anything of their worship signified what is celestial and spiritual; for they wanted all things to be holy from them and with them; and therefore if celestial and spiritual things had been disclosed to them, they would not only have rejected them, but would also have profaned them; and therefore Heaven was so closed to them that they scarcely knew that there is an eternal life; (for) they rejected the Lord for the sole reason that He taught them about a heavenly kingdom . . . for they wanted a Messiah who would exalt them above all the nations in the universal world, and not any Messiah who would consult their eternal salvation. Moreover, they affirm that the Word contains many arcana, which are called mystical; but they do not want to know that they are about the Lord, but they do want to know when it is said that they are about gold (and alchemy). See De Verbo 7⁵.

79⁶. '**Israel**'=the Church itself.

P. 243. That the **Israelitish** nation worshipped a golden calf . . . This evil was permitted them to prevent all from perishing; for the sons of **Israel** were brought forth from Egypt in order to represent the Lord's Church; and they could not have represented this unless the Egyptian idolatry had first been eradicated from their hearts; and this could not have been done unless they had been left to act according to what was in their hearts, so that it could be taken away by a grievous punishment.

246. The reason many kings after Solomon were permitted to profane the Temple and the holy things of the Church, was that the people represented the Church, and the king their head; and as the **Israelitish** and Jewish nation was such that they could not long represent the Church—for they were at heart idolaters

—therefore they successively receded from representative worship, by perverting all things of the Church, until at last they had devastated it . . . The devastation itself of the Church was represented by the destruction of the Temple itself, and by the carrying away of the **Israelitish** people, and by the captivity of the Jewish people in Babylon.

247. The reason that nation was permitted to crucify the Lord, was that the Church with that nation had been utterly devastated; and had become such, that they not only did not know and acknowledge the Lord, but also held Him in hatred.

R. 17⁶. By '**Israel**' is meant truth in act; and by '**Jacob**' truth in doctrine. . . But, in the supreme sense, by '**Israel**' is meant the Lord.

96. By '**Israel**' is meant the Lord as to the Divine truth of the Divine wisdom. Hence . . . by '**Israel**' are signified those who are in Divine truths from the Lord.

114². By 'the sons of **Israel**' (Rev. ii. 14) is signified the Church.

350². The **Israelitish** kingdom represented the Spiritual Kingdom, or the Lord's royalty.

M. 340. That with the **Israelitish** nation it was permitted to marry a number of wives, because the Christian Church was not with them, and thence love truly conjugal was not possible. Gen. art.

T. 200³. In general, by '**Jacob**' in the Word is meant the Natural Church; by '**Israel**' the Spiritual Church; and by '**Judah**' the Celestial Church.

594². By 'the land of **Israel**' is meant the Church.

D. 4640. The internal [of the] Second Heaven is represented by **Israel**.

E. 141⁵. '**Israel**'=the Church which is in truth.

148². '**Israel**'=the Internal Church. 304⁴⁸. 392¹¹.

219². 'The virgin **Israel**'=the Church. 555⁴.

223²⁰. 'The lost sheep of the house of **Israel**' (Matt. x. 6)=those who are in the good of charity and the derivative faith. '**Israel**'=all these, wherever they are.

280⁷. 'The house of **Israel**'=the Church as to truth.

—¹⁰. '**Israel**'=the Spiritual Church, which is the Church that is in spiritual good, which good is the good of charity. 304²⁹.

313¹⁰. '**Israel** shall be the third with Egypt and Asshur, a blessing in the midst of the land'=that the Spiritual shall be everything there . . . 340¹⁸. 388²⁰.

316¹. '**Israel**'=the Church which is in truths. 419¹⁴.

331⁸. 'The sons of **Israel**'=the Spiritual Church.

340²². '**Israel**' and '**Jacob**,' in the supreme sense, = the Lord; and in the relative sense, the Lord's Spiritual Kingdom, and the Spiritual Church; '**Israel**,' that Internal Church, and '**Jacob**,' the External one. 374³.

355²⁰. 'To ascend against My people **Israel**' (Ezek. xxxviii. 16)=to attack the truths of the Church.

375³⁵. 'The land of **Israel**'=the Church as to truths from good.

386⁹. 'The house of **Israel**'=the Church.

391³⁰. The **Israelitish** kingdom = the Spiritual Church which is in truths from that good . . . But after the two kingdoms had been separated, by the **Israelitish** kingdom was signified truth separated from good . . .

401²¹. '**Israel**' = the spiritual man.

405¹⁴. '**Israel**' = spiritual good, which is truth from that good.

—³⁷. The **Israelites** represented the Lord's Spiritual Kingdom, or the Spiritual Church. 433³. 653³.

—⁴⁰. These things are said of the Spiritual Church, which was represented by the **Israelites** when separated from the Jews.

411²⁸. 'The virgin of **Israel**' = the Spiritual Church; for this was represented by the **Israelites**.

430. 'A hundred and forty-four thousand from every tribe of **Israel**' (Rev. vii. 4) = all who are in truths from good, and thence in the Lord's Church.

431⁸. As by '**Israel**' is signified the Church which is in truths from good . . .

433⁵. 'The sons of **Israel**' = the Lord's Spiritual Kingdom.

—⁷. 'The expelled of **Israel**' (Is. xi. 12) = those who are not in truths, but still are in the longing to learn them.

—¹⁵. The Church which is from those who are in charity towards the neighbour, and is called the Spiritual Church, is meant by 'the house of **Israel**.' —¹⁶.

—²². '**Israel**' = truth from that good. —²⁴.

—²⁷. '**Israel**' = those who are of the Spiritual Church.

437⁷. 'The sons of **Israel**' = all the truths from good which are of the Church in the complex.

448¹⁴. 'The house of **Israel**' = the Spiritual Church. 768⁴.

483¹³. '**Israel**' = the Church which is in Divine truths from the Word.

502³. 'The sons of **Israel**' = spiritual men.

514¹⁵. 'The sons of **Israel**' . . . represented and thence signified the Church where the Word is and the derivative truths of doctrine, thus spiritual men.

538⁵. '**Israel**' = those who are in truths from good.

555²⁷. 'The house of **Israel**' = the perverted Church where are these falsities.

573⁶. The sons of **Israel** were called 'the army of Jehovah' because they represented the Church, and signified all its truths and goods.

601¹². '**Israel**' = the Church.

624¹¹. '**Israel**' = all who are of the Church in truths from good.

629¹². That still there would be nothing of Heaven and the Church with that nation. Sig.

630⁹. 'The sons of **Israel**' = all who are of the Lord's Church.

638¹⁷. 'The house of **Israel**' = the Church as to the truth of that good.

654¹⁰. '**Israel** the third with Egypt and Asshur . . .' = influx into both from spiritual light. '**Israel**' = the spiritual man who has light from Heaven. . . '**Israel**

Mine inheritance' = the spiritual man, which is called 'an inheritance' because all the Spiritual is of the Lord . . .

—¹⁸. '**Israel**,' in the spiritual sense, = the Church; and, in the supreme sense, the Lord . . .

—²³. 'The sons of **Israel**,' here and elsewhere, = the nations from whom is the Church.

—⁴⁶. 'The sons of **Israel**' = the Church from those who are in truths from good.

677¹⁰. 'Jacob' and '**Israel**' = those who are in goods and truths within the Church.

701⁸. 'The God of **Israel**,' and 'the Rock of **Israel**' = the Lord as to Divine truth.

706¹⁸. He is called 'the Holy One of **Israel**' from Divine truth.

710³. The Internal Church is signified by 'the house of **Israel**.'

—¹¹. '**Israel**' = the Internal Church, which is in the spiritual man.

724²⁶. The twelve sons of **Israel**, or the twelve tribes, represented and thence signified the Church as to all truths and goods. Refs.

727¹⁰. '**Israel** is the staff of His inheritance' (Jer. x. 16; li. 19) = the Church in which is Divine truth and its power against falsities.

741¹⁸. '**Israel**' = the Internal Church; and as the internal of the Church is founded upon its externals, and the internals are thence multiplied and fructified, it is said that 'Jacob shall root those that are to come,' and that '**Israel** shall effloresce and flourish' (Is. xxvii. 6).

768¹⁵. '**Israel**,' in the supreme sense, = the Lord as to the Internal Church.

—, '**Israel**' = the Church with those who are interiorly natural, and are in truths there from a spiritual origin. Therefore by '**Israel**' is signified the Spiritual Natural Church.

—¹⁷. 'The seed of **Israel**' = those who are in Divine truths.

798³. '**Israel**' = the Church which is in truths from good.

811²⁰. 'The sons of **Israel** and the sons of Judah' (Jer. i. 33) . . . = the nations who are in truths and goods from the Lord.

—²². Those who are of the External Church are meant by 'Jacob'; and those who are of the Internal Church by '**Israel**' (Ps. xiv. 7; liii. 6); and by the latter and the former are meant the nations (or gentiles).

—²⁷. 'The sons of **Israel**' = the gentiles.

865². 'An **Israelite**' (Nathanael) (John i. 48) = him who is in the good of charity, and from this in truths, thus who is in truths from good.

—³. 'The remains of **Israel**' = those who are in spiritual faith, because in the good of charity . . .

962⁸. The spiritual man is here signified by 'the sons of **Israel**' (in Egypt).

1100⁵. The good of charity is signified by 'the mountain of the height of **Israel**.'

1145⁴. 'Judah and the sons of **Israel** his companions' (Ezek. xxxvii. 16) = the Lord's Celestial Kingdom;

'Judah,' that Kingdom as to good; and 'the sons of Israel,' that Kingdom as to truth. But 'Joseph and the tribes of Israel his companions'=the Lord's Spiritual Kingdom; 'Joseph,' that Kingdom as to good; and 'the tribes of Israel his companions,' that Kingdom as to truth.

Coro. i. The third Church (on this Earth) was the Israelitish.

46. On the **Israelitish** and Jewish Church. Gen.art.

49. The first state with the sons of **Israel** was the appearing of the Lord Jehovah, the calling, and the covenanting. Ill.

—^e. The calling of the sons of **Israel** to the Land of Canaan, thus to the Church, was done three times . . . Ill.

51. That the second state of **this Church** was instruction, and finally intromission into the Land of Canaan, and its progression into light and day then. Ex.

—². Hence it was that the men of the Ancient Church, and still more the men of the **Israelitish** Church, were external and natural men; nor could they become internal and spiritual men, as could the men after the Lord's Advent. But still those who acknowledged Jehovah, and together with Him Adonai, that is, the Lord to come . . . and who worshipped them together, received what is holy in their spirits, and thence in the typical things of their religion. But the rest did not receive it, whence their religion was . . . a superstition, and their worship was not representative, but idolatrous. Ex.

52. After these instructions, the sons of **Israel** were intromitted into the Land of Canaan, consequently into the Church itself . . .

54. That the third state of **this Church** was its decline from true representative worship into idolatrous worship, and its vastation or evening then. Ex.

55. Vastation with the people of the **Israelitish** Church. 56.Ill.

57. That the fourth state of **this Church** was the profanation of holy things, and its consummation or night then. Ex.

58. The state of consummation of the **Israelitish** Church is described in both the historicals and the propheticals of the Word. Ill.

59². The reasons (for the prediction of the Lord's Advent) which especially regarded the **Israelitish** and Jewish people. Enum.

Israelitish Church. See under **ISRAEL**, and **JEWISH CHURCH**.

Issachar. *Jisaschar, Isaschar.*

A. 2781². 'Issachar is an ass of bone lying between the burdens.' Ex.

3952^o. By 'Issachar' and 'Zebulon' are signified and represented the things which are of conjugal love, thus which are of the heavenly marriage.

3956. See **HIRE**, here.

3957. 'And she called his name **Issachar**' (Gen.xxx. 18)=the quality . . . for **Issachar** was named from

'hire,' and hence involves the things which have been said above concerning 'hire,' and at the same time the things which are signified by the rest of the words of Leah. As by '**Issachar**' is meant 'hire;' and 'hire,' in the external sense,=mutual love; and in the internal sense the conjunction of good and truth . . .

4606. 'And Simeon, and Levi, and Judah, and **Issachar**, and Zebulon' (Gen.xxxv.23)=the essentials . . . of Divine external goods and truths.

—². In the supreme sense, '**Issachar**'=the Divine good of truth and truth of good; in the internal sense, heavenly conjugal love; in the external sense, mutual love.

6024. 'The sons of **Issachar**; Tola, and Puvah, and Iob, and Shimron' (Gen.xlvi.13)=heavenly conjugal love and its doctrinal things.

6388. '**Issachar**' (Gen.xlix.14) = recompence from works. (For) '**Issachar**'=mutual love, which is 'hire' or recompence. . . The reason '**Issachar**,' here,=recompence from works; and before, mutual love, is that by '**Issachar**,' here, are meant those who are in a certain appearance of mutual love, that is, of charity towards the neighbour, and want to be rewarded for the goods which they do; and who thus not only defile genuine mutual love or charity, but also pervert it; for they who are in this genuine love are in their delight and bliss when they are benefiting the neighbour . . . This delight and bliss is what is meant by 'hire' in the Word; for the delight or bliss itself is the hire (or reward); and in the other life it becomes the joy and happiness which are in Heaven; thus it becomes Heaven to them.

—². But this happiness vanishes as soon as they think about recompence; for thought about recompence when yet they are in the recompence itself renders this love impure, and perverts it. The reason is that they are then thinking about themselves, and not about the neighbour . . . thus they turn love towards the neighbour into love towards self; and in proportion as they do this, joy and happiness from Heaven cannot be communicated to them; for they concentrate the influx of happiness from Heaven upon themselves, and do not transmit it to others . . . and therefore they who are such are separated from angelic society, as those who have nothing in common with Heaven. These are they who are here described by '**Issachar**.' Further des. 6389. 6390.

6390^o. '**Issachar**,' here, also (Judg.v.15)=those who want to be recompensed for works.

R. 358. 'Of the tribe of **Issachar** were sealed twelve thousand' (Rev.vii.7)=the good of life with those who will be of the Lord's New Heaven and New Church. By '**Issachar**,' in the supreme sense, is signified the Divine good of truth and truth of good; in the spiritual sense, heavenly conjugal love, which is that of good and truth; and, in the natural sense, recompence; but here, the good of life, because he is the third in order in this class; and the third in each class=the ultimate which is produced from the two prior ones, as an effect is from its causes; and the effect from spiritual love, which is love towards the neighbour, and is signified by 'Simeon,' through the affection of truth, which is

signified by 'Levi,' produces the good of life, which is 'Issachar.' For he was named from 'hire,' thus from recompence, and the good of life has recompence in it. Some such thing is also signified by 'Issachar' in the blessing of him by Moses . . . (Dent. xxxiii. 18, 19). But by 'Issachar' in the blessing of him by his father Israel . . . is signified the meritorious good of life.

E. 431¹². 'On the east encamped the tribes of Judah, Issachar, and Zebulon' (Num. ii. 3-9) . . . By 'the tribe of Issachar' is signified the truth of the good (of love to the Lord).

438. The obedience of faith is signified by the following three tribes; namely, 'Simeon,' 'Levi,' and 'Issachar.'

443. They who are in the Ultimate Heaven and who come into it, are signified by 'Simeon,' 'Levi,' and 'Issachar,' who therefore now constitute the third class of the sealed. These, who belong to the First or Ultimate Heaven, are all in the obedience of doing truths and goods . . .

445. 'Of the tribe of Issachar were sealed twelve thousand'=faith and salvation. (For) 'Issachar' and his tribe=that which makes Heaven and salvation with man; for, in the Original Language, 'Issachar'=hire; and that which makes Heaven and salvation with man is love and faith; hence both of these are signified by 'the tribe of Issachar.' (Continued under HIRE, here.)

—³. The reason why by 'Issachar' and his tribe is here signified faith, is that by these three tribes . . . are meant all who are in the Ultimate or First Heaven; and they who are in this Heaven are said to be in good works from obedience, and in faith; for many of them call faith alone what is essential to salvation, but still they do not separate it from good works; for they say that faith is given them by the Lord because they are in good works, and that if they were not in them faith would not be given . . .

—⁴. They who look to reward for the sake of the goods which they do, and who thus place merit in works, are meant by 'Issachar' in . . . Gen. xlix. 14, 15. 'Issachar,' there, =reward or recompence for the sake of works . . .

—⁵. But they who do not place merit in the goods which they perform, by looking to reward; but place Heaven and the happiness of eternal life in thinking and willing well, and thence in acting well; and are in the spiritual affection of good and truth, which is with those who are in the heavenly marriage . . . are meant in . . . Dent. xxxiii. 18, 19. . . 'Issachar'=the affection of truth and good.

—⁶. As the tribes of Judah, Issachar, and Zebulon =the Heaven where is the good of love; 'the tribe of Judah,' that good itself; 'the tribe of Issachar,' the affection of it; and 'Zebulon,' the conjunction of it with truths, therefore these three tribes encamped on the east of the Tent of meeting . . .

Isthmus. *Isthmus.*

A. 4051. There are Societies which relate to that region which in the brain is called the isthmus. Des.

5189³. It was perceived that these relate to the isthmus in the brain, which is between the cerebrum

and the cerebellum, and through which the fibres pass . . .

It. *Illud, That.*

P. 226. As (profaners of this kind) are no longer men, they are not called he and she, but it . . . 227^o. D. 5950. E. 375⁴. 1047³. 1158³.

Italy. *Italia.*

Italian. *Italicus.*

Italians, The. *Itali.*

A. 10177¹⁰. Many religious things were thus conveyed from the Ancient Church . . . thence through Greece into Italy. In like manner the perpetual fires . . . S. 117. T. 275.

M. 106. (Opinions of the Italians concerning the origin of conjugal love and its potency.)

156^e. Italian eunuchs are not meant.

521⁴. (Some of these satyrs were from Italy.)

D. 3598. (Adulterers) are prone to cruelty; as they who are in Italy, where also the monks insinuate themselves with wives above others; and that they are cruel, nay, most cruel from revenge, is sufficiently evident.

4775². In Greece, and afterwards in Italy, they made all their gods men . . .

5043. The Swedish nation is the worst in Europe, except the Italian and Russian nations.

5097. Some of them place the whole delight of their life in revenge . . . Many such are asserted to be from Italy, where that revengefulness is inrooted, from immoderate pride, in that they want to command all; for revenge has much in common with the love of self. Since the papal times also, when interior pride increased, these are cruel in the highest degree. Such revengefulness is said to be inrooted there, and to be derived thence into their offspring.

5629. It was granted to institute a comparison between the government with (the English) and that with the Italians at this day. Their governments are quite opposite, and hence they differ in genius. In England there is . . . no freedom at all of cheating others, of using deceit and cunning, nor of lying in wait to murder, nor of robbing, nor of killing . . . but it is the opposite with the Italians. There, there is almost complete freedom of cheating, with cunning and deceit, and also of killing, on account of so many asylums; but there is no freedom whatever of speaking and writing about ecclesiastical things adversely, nor about civil things; for there are inquisitions there. Hence it is that the Italian nation keep all things within, and those of them who are evil retain inwardly in themselves the fire, which is hatred, revenge, fierceness, which fire is like that which lies hidden under the ashes after a conflagration, and lasts; whereas it is different with the English nation, because it is granted to them to speak and write freely, and such a fire is not stored up, but at once blazes up and burns out . . . J. (Post.) 5.

5630. I was (then) brought, together with some Englishmen, to Italians who had been very cunning, and such inwardly, and who had blazed with such wicked things in their life. When I came to a distance,

I at once perceived contempt for those who were coming, and a greatness for themselves such as if they would possess Heaven and earth. We approached nearer, and then I spoke to them. (A conversation with them about their possessing the Lord's power through Peter; their place of abode; in the Inquisition among them; the method of their despatch to Hell; and the Judgment upon them. Des. 5630-5637.)

[D.] 5648. Very many who are (upon these mountains) are from the **Italian** nation. On that one of which something has been told before dwell the Romans, because they are in the love of commanding more than the rest, neither do they care so much for Knowledges. Behind them dwell the rest of the **Italians** who are such, as those who are higher up than Rome, as those who are from Tuscany, Genoa, Venice, Milan, and Transmontana. These dwell upon the middle mountains there. In the furthest mountains towards the north were those from Naples; and, further on, from Sicily; for the worst dwell towards the north there. They who were from Sicily were those who have been in the acumen of falsity and in falsities above the rest, and not so much in the love of commanding, like the Romans. (Visitation upon the Romans; their character, and the Judgment upon them: visitation upon those from lower **Italy**; their character, and the Judgment upon them: also visitation upon the Sicilians; their character and proceedings, and the Judgment upon them. Des. 5650-5658.)

5847. He was led towards those who are on the furthest mountains, who are the Neapolitans and the worst of the **Italians**; and when he was there, he said that he wanted to be there, because they are the most cunning of all . . .

Itch. *Prurigo.*

Itching. *Pruritus.*

6110⁶. Noon (in Hell) is the itch of Falsities.

7524². 'Jehovah shall smite thee with . . . the itch . . .' (Dent.xxviii.27).

—³. The kinds of ulcers are haemorrhoids, scab, itch, which=so many kinds of falsities from evils . . .

D. 1361. They induced an itching . . . to bite off my tongue. 4589.

5082^e. From the itching and lust of commanding . . . 5105.

5143. They were in the itching to speak . . .

5839. They inflicted the itching of a scab upon my body. Their character des.

E. 991⁵. They then feel the delight of hatred as the delight of love, but this from the itching of the flesh.

Ithamar. *Ithamar.*

A. 9811². But by the two younger sons of Aaron, who are 'Eleazar and Ithamar,' so long as Nadab and Abihu the first-born lived, is represented the Divine in the Ultimate Heaven, which proximately succeeds to the prior or middle, which is the Divine Natural.

9812. 'Eleazar and Ithamar' (Ex.xxviii.1)=as to the Divine Natural. Ex.

Ivory. *Ebur.*

Ivory, Of. *Eburneus.*

A. 1172. 'Horns of ivory and ebony' (Ezek.xxvii.15) = exterior goods, which are of worship, or of rituals.

H. 466². With those who are deceitful, and have been hypocrites, the memory appears hardly bony, as of ivory, which reflects the rays of light.

R. 774. By these things now mentioned, which are 'thyine wood, and every vessel of ivory' (Rev.xviii.12) are meant natural goods and truths. Ex.

—³. The reason 'ivory'=natural truth, is that it is white, and can be polished; and because it is pretended from the mouth of the elephant; and also constitutes its strength. As 'ivory'=the natural truth of that good which is signified by 'thyine wood,' it is said 'vessel of ivory;' for by 'vessel' is signified a containant; here, truth the containant of good.

E. 163⁴. 'Beds of ivory' (Amos vi.4)=the fallacies of the senses upon which doctrine is founded.

253⁷. 'Solomon made a great ivory throne . . .' (1 Kings x.18). By 'of ivory' is signified Divine truth in ultimates.

514⁷. By 'ivories, apes, and peacocks' (ver.22) are signified the truths and goods of the External Church.

1096⁴. When a man is in mere intellectual thought about God, and the things which are of God, he appears to the Angels from afar like an image of ivory or marble . . .

1142. Here . . . 'ivory' (is an expression which=truth).

1146. 'And every vessel of ivory, and every vessel of precious wood' (Rev.xviii.)=rational truths and goods profaned. . . 'Ivory'=rational truth.

—². The reason 'ivory'=rational truth, is that by 'the camel' is signified what is Natural in general; hence by 'ivory,' which is from its tooth, and from which it has its power, and also because it is white, and also resistant, is signified rational truth, which is the most excellent truth of the natural man. III.

—³. 'Beds of ivory'=doctrines as from rational truths.

—'. 'The house of ivory' and 'the great house' (Amos iii.15)=the things of the natural man which are called rational; those as to truth are signified by 'the house of ivory' . . .

—'. As man as to the things of his mind is signified by 'a house,' they formerly built houses of ivory, as we read of Ahab (1 Kings xxii.39), by which was signified man as to the Rational.

—'. 'Palaces of ivory' (Ps.xlv.8)=truths from the rational man, thus rational truths.

Jabal. *Jabal.*

A. 333. A new Church then arose, which . . . is described by their sons Jabal, Jubal, and Tubal-Cain; the celestial things of the Church by 'Jabal' . . .

412. 'Jabal the father of the dweller in tent and of cattle' (Gen.iv.20)=doctrine concerning the holy things of love, and concerning the goods thence, which are celestial things. 413.