

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; 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.

416. That the holy things of love and the derivative goods are signified, may also be evident from this: that **Jabal** was not the first of the dwellers in tent and in folds of cattle; for it is said of **Abel** also . . . that he was a shepherd of the flock; and **Jabal** was the seventh in order from **Cain**.

436². That afterwards through faith the Holy of love and the good thence were given by the Lord, was signified by '**Jabal**' whom **Adah** bare; and that the Spiritual of faith was given, was signified by his brother '**Jubal**'; and that from these were natural good and truth, by '**Tubal-Cain**,' whom **Zillah** bare.

Jabbok. *Jabcock.*

A. 4270. 'He passed over the passage of **Jabbok**' (Gen. xxxii. 22) = the first insinuation . . .

— The reason '**Jabbok**' = the first insinuation, is that it was a boundary of the Land of **Canaan** . . . Thus also the ford or passage of **Jabbok**, which, relatively to the Land of **Canaan** was beyond the **Jordan**, and was the boundary of the inheritance of the sons of **Reuben** and **Gad**. III. The reason it fell to them as an inheritance, was that by '**Reuben**' was represented faith in the understanding, or doctrine, which is the first of regeneration . . . and by '**Gad**' were represented the works of faith . . . These (two things) are those through which the man who is being regenerated is insinuated into good. Hence it is that by 'the passage of **Jabbok**' is signified the first insinuation.

4301. For it was **Jabbok** which **Jacob** first passed over when he entered into the Land of **Canaan**, by which is signified the first insinuation of the affections of truth. Ref.

Jacinth. See under **BLUE-hyacinthus**.

Jacob. *Jacob, Jacobus.*

See **JAMES**; and under **ABRAHAM**, **ESAU**, and **ISRAEL**.

A. 259. The name '**Jacob**' is from '**heel**,' because the Jewish Church signified by '**Jacob**' injured the heel.

367². That **Jacob** in like manner wanted to supplant **Esau**, is evident in **Hosea**: 'To visit upon **Jacob** his ways, according to his works will He recompense to him; in the womb he supplanted his brother' (xii. 2, 3).

422. But as **Jacob**, or his descendants understood by '**Jacob**' in the Word, were such that they wanted nothing but external things, or worship in external things, **Leah** was given to **Jacob** before **Rachel**; and by '**Leah** the weak in eyes' was represented the Jewish Church, and by '**Rachel**' the new Church of the gentiles; and therefore '**Jacob**' is taken in both senses in the Prophets; in one sense when the perverted Jewish Church is signified; and in the other when the true external Church of the gentiles. When the Internal Church is signified, he is called '**Israel**.'

489². 'The Holy One of **Jacob**,' 'the God of **Israel**' (Is. xxix. 23) = the Lord.

1025⁸. As '**Jacob**' represented the external things of the Church which come forth from the internal things, he thus represented all things which in the external man originate from love and charity; and therefore by his '**seed**' are signified all in the universe with whom

there is external worship in which is internal, and with whom there are works of charity in which is charity from the Lord. III.

—⁹. By '**Jacob**' is signified the external things of (the Internal Spiritual Church).

1097. '**Jacob**' = the External Church. 1228². 1232. 2567².

1197². But **Jacob** did not (sojourn among the **Philistines**), because by him were represented the external things of the Church.

1327. The Third Ancient Church . . . was from **Jacob**, and afterwards from **Judah** and **Israel**.

1343². The descendants of **Jacob** in **Egypt**, together with external worship, also lost this: that their God was called **Jehovah** . . .

—⁵. Hence it is evident that the posterity of **Jacob** was not only the Hebrew nation, but all who had such worship . . .

1404. '**Jacob**,' in general, represents the Lord; in special, the natural man; thus the things which are of the Lord, which are of His Kingdom, and which are of the Church.

1409². Hence came the Representative Church, which begins in **Abram**, and was afterwards instituted with the descendants of **Jacob**.

—³. '**Jacob**' in like manner represents the Lord, and thence the natural man corresponding to the spiritual . . .

1462⁶. The migration of **Jacob** and his sons into **Egypt**, in the inmost sense represented . . . the first instruction of the Lord in Knowledges from the Word . . .

1675⁹. The Lord's Human Essence is called 'a Star out of **Jacob** . . .' 3322³.

1893. The natural man (with the Lord) was represented by '**Jacob**.' 2083. 2630. 3245².

1950. By '**Jacob**' is represented the Lord's exterior man, or His Divine Natural.

2187⁹. The things still lower, which are celestial natural things, such as are in the First Heaven . . . are understood by '**Jacob**.'

2243⁶. A Fourth Church was afterwards restored with the descendants of **Jacob**, which had nothing celestial and spiritual, but only what was representative of it; and therefore this Church was a Church representative of celestial and spiritual things; for they did not know what the rites represented and signified. But it was instituted in order that there might still be some connection between man and Heaven, such as there is between the representatives of good and truth, and good and truth themselves. This Church at last so went off into falsities and evils that every rite became idolatrous; and then was its consummation.

2604. Many of the Jews are there introduced to **Jacob**, etc.

2702⁵. '**Jacob's fountain**' (Deut. xxxiii. 28) = the Word, and the doctrine of truth thence. As '**Jacob's fountain**' = the Word, and the doctrine of truth thence, therefore when the Lord came to **Jacob's fountain**, He spoke to the woman from **Samaria**, and taught what is meant by 'a fountain' . . .

[A.] 2909². That **Jacob** (dwelt at Hebron). III.

2986². The descendants of **Jacob** themselves in Egypt became still more Gentiles, insomuch that they did not at all know Jehovah, consequently any Divine worship.

3122³. '**Jacob**'=the Lord's external man.

3294⁹. Interior truth in the Natural is that which is conjoined with the interior good of the Natural, but exterior truth is that which is conjoined with the exterior good of the Natural. The interior truth is called natural truth, and the exterior truth is called sensuous truth. . . By '**Jacob**' (in what follows) both these truths are represented.

3305. 'He called his name **Jacob**' (Gen.xxv.26)=the doctrine of natural truth. . . The quality which is represented by '**Jacob**' is the doctrine of natural truth. (Continued under **ESAU**, here.)

— . Therefore, by '**Jacob**,' here, are signified those who are in the doctrine of natural truth.

—². They who abide in the literal sense alone believe that by '**Jacob**' in the Word is meant all that people which was from **Jacob**, and therefore they attribute to that people all those things which are said concerning **Jacob** both historically and prophetically. . . That there was not such (holy worship) with the people which is called '**Jacob**' may be known to everyone. Hence it is evident that by '**Jacob**' in the Word is not meant **Jacob**, and also that by '**Israel**' is not meant **Israel**. . .

—³. That by '**Jacob**,' in the internal sense, is signified the doctrine of natural truth; or, what is the same, those who are in that doctrine, of whatever nation; and that, in the supreme sense, is meant the Lord. III.

— . That here by 'the house of **Jacob**' (Luke i.33) is not meant the Jewish nation or people, everybody sees; for the Lord's Kingdom was not over that people. . . Hence it is evident that by the '**Jacob**' here mentioned by the Angel is not meant the people of **Jacob**, and consequently not elsewhere, by 'the seed of **Jacob**,' 'those born of **Jacob**,' 'the land of **Jacob**,' 'the inheritance of **Jacob**,' 'the King of **Jacob**,' 'the God of **Jacob**.' III.

—⁴. Here (Is.xliv.1-5) '**Jacob**' and '**Israel**' manifestly=the Lord; and 'the seed,' and 'the born,' 'of **Jacob**'=those who are in faith in Him.

—⁷. In all these places, by '**Jacob**,' and '**Israel**,' in the supreme sense, is meant the Lord; and, in the representative sense, the Lord's Spiritual Kingdom, and the Church which is the Church from the doctrine of truth and the life of good; by '**Jacob**,' those who are in the externals of this Church, and by '**Israel**' those who are in its internals.

3311. '**Jacob** an entire man' (Gen.xxv.27)=truth. '**Jacob**'=the doctrine of natural truth.

3314. 'Rebekah loved **Jacob**' (ver.28)=that the Divine truth of the Divine Rational loved the doctrine of truth. . . '**Jacob**'=the doctrine of natural truth; and, in the supreme sense, the Lord's Divine Natural as to truth. . . There is a closer conjunction of the truth of the Rational with the truth of the Natural than with the good of the latter, which conjunction is signified by 'Rebekah loved **Jacob**.'

3316. '**Jacob** boiled pulse' (ver.29)=a heap of doc-

trinal things. '**Jacob**'=the doctrine of natural truth, thus the doctrinal things which are in the natural man.

3319. '**Jacob**'=the truth of the Natural.

3322⁹. But when truth does not suffer itself to be adjoined to good, the reverse is said of **Jacob**; as in Hos. xii.3,4.

3324. '**Jacob** said' (ver.31)=the doctrine of truth. '**Jacob**'=the doctrine of natural truth; or, what is the same, those who are in the doctrine of truth. 3325. 3328.

3330. 'He sold his primogeniture to **Jacob**' (ver.33)=that meanwhile the priority was conceded to the doctrine of truth.

3441². The Lord as to the Divine Human is meant in the supreme sense by '**Jacob** My servant.' —³,III.

3509. '**Jacob**'=the Lord's Natural as to truth.

—². '**Jacob**' (in this chapter, Gen.xxvii.)=the truth of the Natural coming forth from the good of the Rational through the truth there.

3517. '**Jacob**,' to whom these things are said, = natural truth.

3525. '**Jacob** said to Rebekah his mother' (ver.11)=the Lord's perception from Divine truth concerning natural truth. . . '**Jacob**'=natural truth.

3527. 'I am a smooth man' (id.)=the quality of natural truth relatively. '**Jacob**,' who here is 'I'=the Natural as to truth. 3533.

3539. 'She put on **Jacob** her younger son' (ver.15)=the affection of truth, or the life of good from truth. . . '**Jacob**'=the Divine truth of the Divine Natural.

—^e. It treats of these two states (of reformation) in the things which are said of **Esau** and **Jacob**.

3546. 'Into the hand of **Jacob** her son' (ver.17)=that such was the affection of natural truth. . . '**Jacob**'=natural truth.

3548. 'He came to his father, and said, My father; and he said, Behold me! Who art thou, my son?' (ver. 18)=the state of perception from the presence of this truth. . . which is represented by '**Jacob**.' But the quality of this truth which is now represented by '**Jacob**,' is evident from the internal sense of the things which precede and which follow, namely, that in the external form it appears like good and the truth of good. . . but that it is not such in the internal form. With a man who is being regenerated. . . the Natural as to truth appears such, not indeed before the man—for he knows nothing about the good and truth with him when he is being regenerated—but before the eyes of the Angels, who see such things in the light of Heaven. . .

3549. '**Jacob** said to his father' (ver.19)=a perception of natural truth.

3554. 'Isaac said to his son' (ver.20)=the perception of the Rational represented by 'Isaac' concerning the Natural represented by '**Jacob**.' 3558.

3558. '**Jacob**'=the Natural as to truth; here, only the Natural, because he also represented apparently, or simulated **Esau** in the external form, thus also the Natural as to good. . .

3561. 'And **Jacob** approached to Isaac his father' (ver.22)=the state of presence.

3563⁴. Then the good of the Natural and the truth of the Natural are in such an order as is here represented by 'Jacob'; consequently, they are relatively in an inverted order; namely, the Voluntary which is of good is without, and the Intellectual which is of truth is within . . .

3565. There was inmost conjunction, but not middle, with the truth represented by 'Jacob,' thus through the end . . .

3567. The influx of the Rational from good into the natural truth represented by 'Jacob,' Sig.

3570. That the good of the Rational which is represented by 'Isaac,' conjoins good with itself first, and truth afterwards; and this through the Natural which is 'Jacob,' Sig. and Ex. —⁵, Ex.

3575^o. This (cannot be done) except through a number of media, which are the things here described by 'Esau' and 'Jacob.'

3576. The reason why Jacob retained the blessing . . . is that the truth represented by 'Jacob,' as to time was apparently to have the dominion . . .

3586. 'As Isaac left off to bless Jacob' (ver. 30)=when the first conjunction had thus been made . . . with the truth which is represented by 'Jacob.'

3587. 'And Jacob had scarcely in going gone out from the faces of Isaac his father' (id.)=progression and change . . . (thus) when the things ceased which are represented by 'Jacob' . . .

3594. 'Jacob' . . . =the Natural as to truth.

3596. How the case is with the appropriation and conjunction of the truth represented by 'Jacob.'

3597³. 'Whether that he calls his name Jacob' (ver. 36)=its quality. 'And he has supplanted me in two times'=that he has inverted order.

3599. In the things which precede (it has been said) that 'Jacob' represented natural truth which would be made Divine. —², Ex.

3600^o. Hence also it is evident that 'Jacob' represents truth, and 'Esau' good; and also that at first truth is apparently in the first place; and that this is the inverse of order.

3605. 'Jacob'=natural truth.

3607. 'The days of mourning for my father will approach, and I will kill my brother Jacob' (ver. 41)=the inversion and privation of the life of truth from self. Ex.

3609. '(Rebekah) called to Jacob her younger son, and said unto him' (ver. 42)=the state of apperception of the affection of truth from influx through Divine truth. . . 'Jacob'=natural truth, or the affection of truth there.

3610. 'To kill Jacob'=to deprive truth of life from itself. . . To deprive truth of life is not to extinguish it, but to vivify it. Ex.

3616^e. Hence it is evident why it was said by Rebekah—by whom is represented the truth of the Rational—to Jacob—by whom is represented the truth of the Natural—'I will send and I will receive thee from thence.'

3617. If those things had not been done which . . . are represented by Jacob with Laban, truth could not have been conjoined with good, thus good could not have been united to truth in the Natural, and consequently the Rational would have been bereaved of both; for without the conjunction of truth with good, and the union of good with truth in the Natural, there is not any regeneration. Sig.

3620. 'Jacob'=natural truth.

—². It treats of the adjunction of natural truth . . . where it treats of the stay of Jacob with Laban; namely, that there were adjoined to it truths from a common stock.

3621. 'If Jacob take a woman from the daughters of Heth' (ver. 46)=that natural truth was not to be associated with . . . the affections of truth from what is not genuine . . .

3654⁴. The External Church, which is 'the house of Jacob.'

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

— . But here, and in what follows of this chapter, 'Jacob' represents the good of this truth.

—². The reason 'Jacob' here represents the good of this truth, is that he has now taken the primogeniture of Esau, and also his blessing, and has thus put on the person of Esau thereby, but still no further than as to the good of that truth which he before represented; for all truth . . . has good in it. . . By the primogeniture which he took, and by the blessing, he received this above Esau,—that his posterity succeeded into the promise made to Abraham and Isaac concerning the Land of Canaan, and thus that by him was represented the Lord's Divine Natural, as by 'Isaac' the Divine Rational, and by 'Abraham' His Divine Itself. In order that the representative might fall into one person, it was permitted that he should thus take away the primogeniture from Esau, and afterwards the blessing. Hence it is that 'Jacob' now represents the good of the Natural; but here, in the beginning, the good of that truth which he had just before represented. . . What the good of truth is, and what is the quality of that good of truth which is here represented by 'Jacob,' will be evident from what follows.

3660. The reason Isaac . . . now blessed Jacob . . . although he had come in fraud . . . is that he now perceived that it was the posterity of Jacob which should possess the Land of Canaan, and not that of Esau. Hence the blessing was confirmed by Isaac. But the fraud at which Isaac shuddered signified and predicted what was fraudulent in that nation as to the representatives; namely, that they would do nothing less than sincerely or at heart represent the Divine or heavenly things of the Lord's Kingdom; thus that they were not at all like the Ancient Church; but were in externals only separated from what is internal; and not even this, because they so often fell away into open idolatries.

3665. That the good of the Natural, here represented by 'Jacob,' was to be conjoined with truths which are from collateral external good. Sig. and Ex.

3667. 'God Shaddai shall bless thee' (ver. 3)=the

temptations of that truth and good through which is conjunction. . . As by 'Jacob' is now represented the good of truth . . . this good and truth are here meant by 'thee.'

[A. 3667]². That neither did the house of Jacob acknowledge Jehovah . . . 3670.

3669. It is treating of the good of truth represented by 'Jacob.' For . . . it is the good which is from truth which, here, is 'Jacob;' and it is the good from which is truth which is 'Esau.' Ex.

3670. As these things are said to Jacob, by whom will be represented the Lord's Divine Natural as to the good and truth there, it is the conjunction of the Divine Itself with the good and truth of the Natural which is signified by, 'He shall give thee the blessing of Abraham.'

— By 'Jacob' is represented the Lord as to the Natural which He would make Divine.

3671. 'To thee and to thy seed with thee' (ver.4)=with the good and truth which are thence. (For 'Jacob,' who here is 'thee,'=the good of truth, or the good which is from truth . . .

3672. 'To cause thee to inherit the Land of thy sojournings' (id.)=the life of instructions. . . (which is) the life of good from truth, which is here represented by 'Jacob;' for when a man lives according to the truths in which he is being instructed, he is then in the life of instructions.

3674. 'And Isaac sent Jacob' (ver.5)=the beginning of the coming forth—*existentiae*. (For) Jacob now enters upon the representation of the good of truth, thus the beginning of the coming forth—*existentiae*—of the Lord's Divine Natural: for these things are contained in the things which follow concerning Jacob with Laban.

3676. The external truth from which is the good which here is 'Jacob,' is nothing else than Knowledges . . .

3677. 'Jacob'=the good of truth or the good which is from truth in the Natural.

3690. 'Jacob went out from Beersheba' (ver.10)=a life more remote from Divine doctrinal things. Ex. 3691.

3699. It here treats of the truth and the derivative good of this degree, which is here represented by 'Jacob.'

3701. For it treats of the truth from which is good, which here is 'Jacob.'

3705. 'Land'=the good of the Natural, which will afterwards be represented by 'Jacob' . . .

— 'Jacob'=the Lord as to the Divine Natural. 3707.

3712. Because by the sojourning of Jacob with Laban are represented the interceding means by which the Lord made the Natural Divine; and by the bringing back of Jacob . . . to Canaan is represented the end of the interceding means, namely, that He had made the Natural Divine . . .

—². As 'Jacob' represents the Lord's Divine Natural, he also represents the Word as to the literal sense; for the Lord is the Word . . .

3720³. Because it treats of Jacob, by whom is represented the Lord's Divine Natural. . . The Natural is in the ultimate of order . . .

3723. 'In the morning Jacob arose early' (ver.18)=a state of illustration.

3732. 'Jacob vowed a vow' (ver.20)=a state of Providence.

3737. The thought must be kept in the Lord's . . . Divine Natural, which is represented by 'Jacob' . . .

3758. In (Gen.xxix.) by 'Jacob' it treats of the Lord's Natural,—how the good of truth is there conjoined with kindred good from a Divine origin, which is 'Laban;' first, through the affection of external truth, which is 'Leah;' and afterwards through the affection of internal truth, which is 'Rachel.'

3759. Afterwards, by the birth of the four sons of Jacob from Leah is described, in the supreme sense, the ascent from external truth to internal good; but, in the representative sense, is described the state of the Church, which is such, that it does not acknowledge and receive the internal truths which are in the Word, but the external truths; and as it is such, that it ascends to interior truths according to this order,—that first it has the truth which is called of faith; then exercise according to this truth; afterwards charity from it; and finally celestial love. These four degrees are signified by the four sons of Jacob from Leah . . .

3761. 'Jacob lifted up his feet' (ver.1)=the elevation of the Natural.

—². As it here treats of the Natural, and this is represented by 'Jacob,' it is not said that he rose up . . . but that 'he lifted up his feet' . . .

3775. 'Jacob said to them' (ver.4)=the truth of good. 'Jacob' represents the Lord's Divine Natural . . . and as the good and truth in the Natural, when a man is being regenerated, are in a different state at the beginning from what they are in the progress and end, therefore by 'Jacob' is represented the Natural as to truth and good according to the state; here, as to the truth of good.

3793. The Natural, which is represented by 'Jacob,' consists of good and truth, and in it . . . there must be the marriage of good and truth . . .

—². These are the things which are represented by 'Jacob,' and by his two wives 'Rachel' and 'Leah.' 'Jacob' therefore now puts on the representation of natural good, and 'Rachel' the representation of truth . . .

—³. With the regeneration of man as to his Natural, the case is altogether the same as with Jacob and the two daughters of Laban . . .

3796. 'And it was that Jacob saw Rachel . . .' (ver.10) =the acknowledgment of the affection of that truth . . .

3798. 'Jacob came near and rolled away the stone from over the well's mouth' (id.)=that the Lord from natural good has uncovered the Word as to its interiors. 'Jacob'=the Lord's Divine Natural; here, as to the good there.

— For by 'Jacob' is here represented good in the Natural; for 'Jacob' puts on the representation of good, because there is now to be adjoined to it truth by means of the affection, which 'Rachel' represents . . . and because from good the Word is uncovered as to its interiors . . .

3800. 'Jacob kissed Rachel' (ver.11)=love towards interior truths.

3803. 'Jacob told Rachel that he was her father's brother (ver.12) = the affinity of the good which is 'Jacob' and of the good which is 'Laban' . . .

—². The reason Jacob calls himself 'the brother' of Laban, when yet he was his sister's son, is that all are brethren from good. Hence also it is, that Laban in his turn calls Jacob 'brother' (ver.15).

3804. The good which 'Jacob' represents, which is the good of the Natural, like all good in general, is Known and acknowledged to be; but its quality is not Known and acknowledged except through truths . . .

3805. 'As Laban heard the report of Jacob his sister's son' (ver.13)=the acknowledgment of related good.

3809. Here, in the internal sense, is fully described the process of the conjunction of the natural good which is 'Jacob,' with the collateral good which is 'Laban.' There are these five things which constitute this process; namely, mutual acknowledgment, agreement, affection, initiation, and conjunction. Ex.

3815. 'Laban said to Jacob, Because thou art my brother' (ver.15) = because they were blood-relations from good. . . 'Jacob' = the good of the Natural.

3823. 'Jacob loved Rachel' (ver.18) = the love of good towards internal truth. 'Jacob' = the good of the Natural.

3825. As to the conjunction of the good which is 'Jacob' with the good which is 'Laban' through interior truth which is 'Rachel' . . . With every man who is being regenerated, the good of his Natural, such as is here represented by 'Jacob,' is first conjoined with good such as is here represented by 'Laban,' through the affection of interior truth which is here represented by 'Rachel,' and afterwards with the good of the Rational and its truth, which are 'Isaac' and 'Rebekah' . . .

3826. 'Jacob served seven years for Rachel' (ver.20) = the effect, (which is) studious application and a holy state then in order that he might be conjoined with internal truth.

3829. 'Jacob said to Laban, Give my woman' (ver.21) = that there was now conjunction from general good with the affection of interior truth. 'Jacob' = the good of the Natural; here, general good, because the things which are of the Natural are relatively general. . . Hence it is that the good which is represented by 'Jacob' is now called general good.

3847. 'Jacob did so, and fulfilled this week' (ver.28) = the effect of these things.

3848. 'And he gave him Rachel his daughter to him for a woman' (id.) = the conjunction then of good with the affection of interior truth. 'Jacob' = the good of the Natural.

—^e. This conjunction is represented by 'Jacob' after the birth of his twelve sons, when he returned to the house of his mother and father.

3862. In order that these things might be presented representatively in the world, names were given to each of the sons of Jacob which signified the universals of good and truth, or of love and faith . . . —³, Ex.

3875³. 'To adjoin themselves to the house of Jacob' (Is.xiv.1) = to be in the good of charity, in which are those who are signified by 'the house of Jacob.'

3902. By the four sons of Jacob from Leah it has treated of the state of the Church . . . as to the ascent from the truth which is of faith to the good which is of love. In this chapter (Gen.xxx.) by the sons of Jacob from the handmaids of Rachel and Leah, and from Leah, and finally from Rachel, it treats of the conjunction of natural truth through mediums with spiritual good; and this in the order in which it is effected with the man who is being regenerated.

3903. After this conjunction, there is described the fructification and multiplication of truth and good: which is signified by the flock which Jacob acquired through the flock of Laban.

3905. 'Rachel saw that she did not bear to Jacob' (ver.1) = that interior truth was not yet acknowledged. . . 'Jacob' = the good of natural truth. Refs.

3907. 'And she said to Jacob, Give me sons' (id.) = that from the good of natural truth she wanted to have interior truths.

3909. 'And Jacob was kindled with anger against Rachel' (ver.2) = indignation on the part of natural good. . . 'Jacob' = the good of the Natural.

3913. By 'the handmaids' given to Jacob . . . in order that they might procreate offspring . . . was signified . . . that which serves; here, for a medium of conjunction . . . of interior truth with external . . . for it here treats by the twelve sons of Jacob of the twelve general or cardinal things through which man is initiated into spiritual and celestial things while he is being regenerated . . . (See MAIDSERVANT, here.)

3918. 'Jacob came to (Bilhah)' (ver.4) = that it was conjoined.

3919. 'And Bilhah conceived, and bore to Jacob a son' (ver.5) = reception and acknowledgment.

3926. 'A second son to Jacob' (ver.7) = a second general truth. . . The twelve sons of Jacob, and the twelve tribes named from them . . . = the generals of the Church; consequently, the generals of faith and love, or of truth and good . . . In the opposite sense, they = the generals not of faith and love, or all things of falsity and evil.

3928². For the representations of the sons of Jacob, and of the tribes, are circumstanced according to the order in which they are enumerated. 3939².

3932. 'She gave (Zilpah) to Jacob for a woman' (ver.9) = that she conjoined it.

3933. 'And Zilpah, Leah's handmaid, bore to Jacob a son' (ver.10) = the acknowledgment of external truth.

3937. 'Zilpah . . . bore a second son to Jacob' (ver.12) = the acknowledgment of a second general truth . . . which serves as a medium for conjoining the external man with the internal.

3941. By the four sons of Jacob from the handmaids it has treated of the mediums of the conjunction of the external man with the internal. It now, by the rest of the sons, treats of the conjunction of good and truth . . .

3949. 'Jacob came from the field in the evening'

(ver.16)=the good of truth in a state of good, but in an obscure one, such as belongs to the Natural. 'Jacob' = the good of truth of the Natural.

[A.] 395². 'Jacob'=the good of truth in the natural man.

3969². The general truths which are signified by the ten sons of Jacob from Leah and the handmaids. 3971. 3993⁴.

3972. 'Jacob said to Laban' (ver.25)=the good of natural truth to collateral good from a Divine origin, through which there is conjunction of the interiors. 'Jacob'=the good of natural truth.

3973. 'Jacob'=the good of natural truth. 3974². 3981.

3974². As to Jacob, he was not a bought servant, but was of a more illustrious family than Laban. He, namely, Jacob, bought for himself Laban's daughters, thus also those born from them, by his service . . . 4113².

3983. For by 'Jacob' is represented the Divine of the Lord's Natural as to the good of truth, which has power.

3984. The good of truth which is 'Jacob.'

3986. The good of the Natural which is represented by 'Jacob.'

3993². 'Jacob'=the good of truth.

—⁴. The flock of Jacob=the genuine good and truth which are procured by means of the former. Tr. and Ex.

4009². The Rational is represented by 'Isaac' and 'Rebekah;' the Natural by 'Jacob' and his two women; and the Sensuous by their sons; and as prior things are in the Sensuous simultaneously as in the ultimate of order, each son represents some General, in which are the former things.

4010. 'He set a way of three days between himself and between Jacob' (ver.36)=their state completely separated.

4011. 'And Jacob was feeding the rest of Laban's flocks' (id.)=that from those which were left he took those goods and truths which were to be conjoined.

4013. 'Jacob took to himself a fresh rod of poplar' (ver.37)=the Own power of natural good.

4020². Such are the things which are here signified, and which departed from the good signified by 'Laban' to the good of natural truth which is represented by 'Jacob.'

4021. 'Jacob separated the lambs' (ver.40)=as to innocence. . . For in the things which now follow it treats of the disposing of the good and truth of the Natural to receive and inapt innocence.

4030. 'Jacob set the rods at the eyes of the flock in the troughs . . .' (ver.41)=things called forth and conjoined from Own power.

4061. It treats (in Gen.xxxi.) of the separation of the good and truth which are represented by Jacob and his women from the good signified by 'Laban,' in order that they might be conjoined with the Divine from a direct Divine stock; and also of the state of each about the separation.

4063. That Jacob 'heard the words' . . . involves what their quality was relatively to the good acquired in the Natural by the Lord . . . for they were of indignation; and they said that Jacob had taken away all things which their father had; and Jacob saw the faces of Laban, that he was not as yesterday. That 'Jacob' represents the Lord's Natural; and, in the preceding chapter, the good of truth there. Refs.

4064. 'Jacob hath taken away all things which our father had' (ver.1)=that all things of the good meant by 'Jacob' were given him thence; namely, from that middle good.

4066. 'Jacob saw the faces of Laban' (ver.2)=a change of state with that (middle) good when the good meant by 'Jacob' receded. 'Jacob'=the good of the Natural.

4067. The state completely changed towards the good signified by 'Jacob.' Sig.

4068. 'Jehovah said unto Jacob' (ver.3)=the Lord's perception from the Divine.

4069². As now the goods and truths had been procured through which the Lord was making the Natural Divine, which are represented by the stay of Jacob with Laban, and by the acquisitions there, it follows that 'return to the land of thy fathers'=to betake himself nearer to good Divine.

4073. 'Jacob sent, and called Rachel and Leah, the field to his flock' (ver.4)=the adjunction of the affections of truth by the good now meant by 'Jacob,' and the application then when he was departing. 'Jacob'=the good of the Natural.

—, 'Jacob,' in this chapter, represents the good of the Natural, in that it approached more nearly to conjunction with the Divine, because it was in readiness to separate itself . . . from the good signified by 'Laban.'

4083². The good of the Natural is 'Jacob.' 4084.

4103. 'Jacob arose' (ver.17)=the elevation of the good meant by 'Jacob.' . . 'Jacob'=the good of the Natural . . . here, the good which approaches more nearly to the Divine, because to be separated from middle good.

4111³. So long as the good signified by 'Laban . . . was with the good which is represented by 'Jacob,' it was nearer to the Divine; for 'Jacob'=that good in the Natural . . .

4112. 'Jacob stole the heart of Laban the Aramean' (ver.20)=a change of the state signified by 'Laban,' as to good. 4113, Ex.

4120. 'That Jacob fled' (ver.22)=separation.

4126. 'Take heed to thyself lest perchance thou speak with Jacob from good even to evil' (ver.24)=that there should no longer be any communication.

4127. 'Laban overtook Jacob' (ver.25)=something of conjunction.

4128. 'Jacob fixed his tent in the mountain' (id.)=the state of love in which was the good now meant by 'Jacob.'

4131. 'Laban said to Jacob' (ver.26)=the state of

communication, namely, of that good which is represented by 'Laban,' with that good which is now represented by 'Jacob.'

4153. By 'Jacob' is represented the good of the Natural.

4164. 'It was inflamed to Jacob, and he chode against Laban' (ver.36)=the zeal of the Natural. . . 'Jacob'=the good of the Natural.

4189. 'Jacob'=the Lord's Divine Natural. 4191. 4196.

4234. 'Jacob went to his way' (Gen.xxxii.1)=what is successive of truth, in order that it might be conjoined with spiritual and celestial good. 'Jacob'=the truth of the Natural.

— . What Jacob represented has been told before, namely, the Lord's Natural; and as where it treats historically about Jacob, in the internal sense it treats about the Lord, how He made His Natural Divine, therefore 'Jacob' first represented truth there, and then the truth to which is adjoined collateral good, which was 'Laban;' and after he had adjoined this, then 'Jacob' represented such good; but such good is not Divine good in the Natural, but it is middle good, by means of which He could receive Divine good; such good 'Jacob' represented when he departed from Laban; but still this good in itself is truth, which has thence a faculty of conjoining itself with Divine good in the Natural. Such is the truth which 'Jacob' now represents; and the good with which it was to be conjoined is represented by 'Esau' . . .

—². The conjunction of truth Divine with the Divine good of the Lord's Divine Natural is now treated of in the supreme sense; for after Jacob has departed from Laban, and has come to the Jordan, thus to the first entrance into the Land of Canaan, he begins to represent this conjunction . . .

4249. 'Jacob feared exceedingly, and it was straitness to him' (ver.7)=the state when it is being changed. Ex.

4258. For by 'Jacob' is represented truth.

4272². The quality of Jacob himself and his descendants. Sig.

4273. 'Jacob remained alone' (ver.24)=the good of truth procured, which then was ultimate. 'Jacob,' here, =the good of truth.

— . What 'Jacob' had represented has been shown in the things which precede; also that he represented various things in the Natural; because the state of good and truth is one thing in the beginning, another in the progress, and another at the end; here, he represents the good of truth. The reason of this representation is that it treats presently of his wrestling, by which . . . is signified temptation; and because he was named 'Israel,' by whom is represented the celestial spiritual man; and also because in the things which follow next it treats of his conjunction with Esau, by which conjunction is signified the initiation of truth into good. These are the reasons why 'Jacob' now represents the ultimate good of truth in the Natural.

4275. Before the conjunction of natural good signified by 'Jacob' with the Celestial Spiritual. Sig. and Ex.

4277. Where celestial spiritual good is conjoined with the natural good signified by 'Jacob.' Sig.

4278. 'The hollow of Jacob's thigh was out of joint in his wrestling with him' (ver.25)=that as yet truth had not the power to conjoin itself completely with good.

4279. In (the internal historical sense) it treats of the quality of Jacob and his descendants.

4280. In (the internal historical sense) by 'he touched the hollow of Jacob's thigh' is signified where conjugal love is conjoined with natural good.

—^e. That with Jacob and his descendants in general there was no conjunction, will be evident from what follows.

4281. 'The hollow of Jacob's thigh was out of joint in his wrestling with him'=that in the descendants of Jacob this conjunction was altogether injured and removed.

— . That 'Jacob,' in the Word, is not Jacob only, but also all his descendants. Ill.

—². That Jacob and his descendants were such that with them celestial and spiritual love could not be conjoined with natural good; that is, the internal or spiritual man with the external or natural, is evident from everything related in the Word concerning that nation; for they did not know, nor did they want to know, what the internal or spiritual man is, and therefore it was not revealed to them. For they believed that there is nothing with man except what is external and natural, neither did they regard anything else in all their worship, insomuch that Divine worship with them was no otherwise than idolatrous . . . The Church which was instituted with them was not a Church, but only the representative of a Church, and therefore that Church is called a representative Church . . .

—³. In order, therefore, that there might come forth the representative of a Church with them, there were given them by manifest revelation such statutes and such laws as were altogether representative; and therefore so long as they were in them, and observed them strictly, so long they could represent; but when they turned aside from them, as to the statutes and laws of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing; and therefore they were driven by external means, which were captivities, disasters, threats, miracles, to laws and to statutes truly representative; but not by internal means, like those who have internal worship in the external. These things are signified, in the internal historical sense, by 'the hollow of Jacob's thigh being out of joint.'

4283. The conjunction of the natural good signified by 'Jacob' with the Celestial Spiritual. . . Sig.

4285. 'What is thy name? And he said, Jacob' (ver.27)=the quality of the good from truth. . . 'Jacob'=the good of truth.

4286. 'Thy name shall no longer be called Jacob, but Israel' (ver.28)=the Divine Celestial Spiritual now . . .

—⁴. By 'Jacob,' in the supreme sense, is represented the Lord as to the Natural, both celestial and spiritual; and, in the internal sense, the Lord's Kingdom such as it is in the Ultimate or First Heaven, consequently also that [principle] of the Church. Good in

the Natural is what is here called celestial, and truth there is what is called spiritual. From these things it may be evident what is signified in the Word by 'Israel' and by 'Jacob,' and also why **Jacob** was named 'Israel.'

[A. 4286]⁶. That **Jacob** is sometimes called 'Jacob,' and sometimes 'Israel.' Ill.

—⁷. In general by 'Jacob' is signified the external of the Church, and by 'Israel,' the internal . . . Hence, in the supreme sense, the Lord is both 'Jacob' and 'Israel ; 'Jacob' as to the Divine Natural, and 'Israel' as to the Divine Spiritual . . . Ill.

4288. That the Representative should depart from the descendants of **Jacob**, before they came into the representatives of the Land of Canaan. Sig. and Ex. 4289, Ex.

4289. The representative of a Church could not be instituted with (the descendants of **Jacob**) until they had been completely devastated, that is, until they had no Knowledge of internal things ; for if they had had a Knowledge of internal things, they could have been affected with them, and thus would have profaned them.

—². Therefore it was provided by the Lord that the genuine representative of the Church, that is, the internal, should depart from the descendants of **Jacob** before they came into the representatives of the Land of Canaan, insomuch that they did not know anything whatever concerning the Lord . . . nor anything about the Heavenly Kingdom, nor about the life after death, and not even about charity and faith. In order that they might be reduced into this ignorance, they were kept for some hundred years in Egypt ; and when they were called out thence, they did not know the very name of Jehovah . . . and moreover they had lost all the worship of the Representative Church, insomuch that after the precepts of the Decalogue had been promulgated before them from Mount Sinai, after a month they relapsed to the Egyptian worship, which was that of a golden calf . . . And as that nation was such . . . they all perished in the wilderness ; for nothing was any longer required of them than that they should keep the statutes and precepts in the external form ; for this was to act the representative of a Church ; but they who had grown up in Egypt could not be reduced to this ; but their infants could, although with difficulty ; at first by miracles, and afterwards by fears and captivities . . . (Thus) all the genuine or internal representative of the Church had departed from them before they came into the Land of Canaan, where an external representative of a Church was commenced with them in a full form . . .

4290. That the descendants of **Jacob** insisted on being representatives of the Church. Sig.

—². That the descendants of **Jacob** were not chosen, but that they insisted that the Church should be with them. Ill.

—^c. The like is signified by **Jacob's** taking away the primogeniture from Esau, and also by his taking away the blessing from him in fraud.

4291. 'What is thy name? And he said **Jacob**,' in the internal historical sense, = that they were the descendants of **Jacob**, with their quality.

4292. That they could not represent as '**Jacob**.' Sig. and Ex. (See **ISRAEL**, here.)

—². It was the descendants of **Jacob** in special who were to represent the Church ; but not of Isaac in special . . . still less the descendants of Abraham in special . . .

4293. On account of the obstinacy which was in their phantasies and cupidities. Sig. and Ex.

4295. '**Jacob**' = the Lord as to the Divine Natural.

4307. That not good Spirits, but evil ones, are signified (in the internal historical sense) by him who wrestled with **Jacob**. Ex.

4310^e. '**Jacob**,' in the sense of the letter, = **Jacob** himself ; in the internal historical sense, his posterity ; in the internal spiritual sense, the natural man with the regenerate ; and, in the supreme sense, the Lord as to the Divine Natural.

4311. That Jehovah was (only) representatively present (with the descendants of **Jacob**). Sig. and Ex.

—³. That the nation from **Jacob** was such, namely, that it was encompassed with evil Spirits, and yet that the Lord was representatively present with them. Ill. (Refs. to passages on the subject of that nation.)

4314. That goods and truths were completely destroyed with the posterity of **Jacob**. Sig., Ex. and Ill.

4316. (The quality of the descendants of **Jacob**. Ill.

4317. That they had an Hereditary which could not be eradicated by regeneration. Sig. and Ex.

4337^e. '**Jacob**' here represents the good of truth ; but, regarded in itself, the good of truth is only truth . . .

4339. '**Jacob** lifted up his eyes, and saw' (Gen. xxxiii. 1) = the perception and intention of the good of truth.

4346. '**Jacob**' = the good of truth ; that is, truth in will and act . . . The good of truth is the universal of all things . . .

4347. The submission of all things is signified by '**Jacob** bowed himself ;' for '**Jacob**' represents the universal of all things.

4352. '**Jacob**' = the universal of all things as to truths.

4373². By '**Jacob**' is represented the truth which was to be conjoined with Divine good in the Natural.

4389. '**Jacob** journeyed to Succoth' (ver. 17) = the state of life of good from truth then. **Jacob**' = the good of truth ; here, the good from truth then from those things which were adjoined to it from the good which is 'Esau.'

4425. It treats in (Gen. xxxiv.) of the descendants of **Jacob**, that they extinguished all the truth of doctrine which was of the Ancient Church. . . For the representative of the Church with the descendants of **Jacob** consisted solely in externals without internals . . .

4428. '**Jacob**,' in the supreme sense, = the Lord as to the Divine truth of the Natural ; and, in the relative sense, the External Church, or, what is the same, the External of the Church. Refs.

4429². It treats of the representative of a Church which was to be instituted with the descendants of **Jacob**. . . This representative could not be instituted

with them until they had been completely vastated as to interior truths . . . In this chapter, therefore, it treats of these truths, and that they extinguished them.

—³. The representatives which were commanded to the descendants of **Jacob** were not new, but for the most part were such things as had been in use with the Ancients; but the Ancients did not worship the externals, as did the descendants of **Jacob**, that is, the Jews and Israelites . . .

— . For by 'Dinah' is represented the External Church, such as was instituted with the descendants of **Jacob**.

4430². In this chapter it treats of the descendants of **Jacob**—how they extinguished with themselves this first of light or interior truth. 'The sons of **Jacob**,' in the internal historical sense, = all their posterity. . . The sons of **Jacob** themselves did not constitute any Church, but their descendants, and this not until they had gone forth from Egypt, and not actually until they had come into the Land of Canaan.

4433. If any Church was to be instituted with the nation from **Jacob**, it was necessary that they should be initiated into these truths and goods (of the Ancients).

—². But the nation from **Jacob**, that is, the Israelitish and Jewish nation, could not be initiated into them in a legitimate manner . . . because their external worship did not correspond; for they received from their fathers, Abraham, Isaac, and **Jacob**, the worship instituted by Eber, which was diverse in externals from the worship of the Ancient Church. Refs. And as that worship was diverse, the interior truths which were with the Ancients could not be conjoined with it in a legitimate manner . . . but in the manner which is here described . . .

— . That the nation was such that they not only could not receive interior truths, but that they also completely extinguished them with themselves, is here represented by the sons of **Jacob** answering Shechem and Hamor in fraud . . .

4439. 'Jacob heard that he had defiled Dinah his daughter' (ver.5)=conjunction not legitimate with the affection of truth which was of the External Church here represented by 'Jacob.' . . 'Jacob,' here=the External Ancient Church. The reason that by 'Jacob' is here signified the External Ancient Church, is that that Church was to have been instituted with his descendants; and it would have been instituted if his descendants had received the interior truths which were with the Ancients. That that Church is here represented by 'Jacob,' is evident from the series in this chapter; for he was not in counsel with his sons, that they should smite the city, and kill Hamor and Shechem . . .

—². Moreover, in many places in the Word, the External Ancient Church is represented by 'Jacob.' Refs. The reason 'Jacob' represents it, is that in the supreme sense he represents the Lord's Divine Natural, to which the External Church corresponds. But by his 'sons' are signified his descendants, who extinguished with themselves the truth with the Ancients, and thus destroyed that which was of the Church, so that nothing remained with them but the representative of a Church.

4440. That the descendants (of **Jacob**) were in their religiosity. Sig.

4441. 'And **Jacob** was silent until their coming' (ver.5)=consultation from the truths of faith which were with him and his descendants.

4442. 'And Hamor the father of Shechem went out unto **Jacob** to speak with him' (ver.6)=consultation concerning the truth of that Church. . . '**Jacob**'=the External Ancient Church. . . By these words . . . is signified a consultation of the truth of the Church with the Ancients with the truth that was according to the Ancient Church to be established with the descendants of **Jacob**.

4443. 'The sons of **Jacob** came from the field' (ver.7) =that they consulted from their religiosity. 'The sons of **Jacob**'=the nation which was from them, with which a representative of a Church was instituted.

4445. It is said 'the daughter of **Jacob**' (id.), because by '**Jacob**' is signified the External of the Church.

4447². The Land of Canaan was given to Abram's descendants from **Jacob**, in order that the representatives of the places might be retained, according to which the Word should be written.

4449². As to this new Church which was established with the descendants of **Jacob** appearing in the external face like the Ancient Church, it is to be known that the statutes, judgments, and laws which were commanded through Moses to the Israelitish and Jewish nation were not foreign to the statutes, judgments, and laws which were in the Ancient Church. Enum and Ill. . . But as these things had become idolatrous with the nations . . . the same were revoked, in order that the representative worship which had been of the Ancient Church might be restored. Hence it may be evident, that this new Church which was instituted with the descendants of **Jacob**, in the external face appeared like the Ancient Church.

4454. 'Shechem said unto her father and unto her brethren' (ver.11)=the consultation of the truth from the ancient Divine stock with the good and truth of this religiosity. . . 'Father,' who is here **Jacob**, =the good of truth.

4459. 'The sons of **Jacob** answered Shechem and Hamor his father in fraud' (ver.13)=an evil opinion and intention concerning the truth and good of the Church with the Ancients.

—². The sons of **Jacob**, or his descendants, could have no other opinion and intention concerning the truth and good of the internal man than an evil one, because they were in externals without internals, and they also made internal things of no account, and therefore utterly despised them. Such also is that nation at this day. Ex.

4464. Accession to their religiosity. Sig. and Ex.

4465^e. For the posterity from **Jacob** placed purity and holiness not in internals, but in externals.

4469. The things said in these verses by the sons of **Jacob** involve a sense contrary to that which was with Hamor and Shechem . . .

4470. The sons of **Jacob** are here speaking as **Jacob**

their father . . . But as it here treats of the posterity from **Jacob** and its religiosity, it is his sons by whom this is represented, who here answer in place of their father. **Jacob** himself could not do so, because by him is here represented the Ancient Church.

[A.] 4472^e. (For) Hamor condescended to the externals of the sons of **Jacob**.

4475. 'Because he was pleased in the daughter of **Jacob**' (ver. 19) = to the religiosity of that Church. Dinah, who is here 'the daughter of **Jacob**,' = the affection of truth of the Ancient Church; for this latter is represented by '**Jacob**.' But as this Church with the descendants of **Jacob**, who are here represented by his sons, who spoke in place of their father, had become merely external, and as Hamor and Shechem had consented to accept these things, therefore by 'the daughter of **Jacob**' is now signified the religiosity of that Church.

4486. 'To be circumcised' = an external representative . . . here, that they were of the religiosity in which were the descendants from **Jacob**.

4489. That the goods and truths of the Most Ancient Church which still as to some part remained with Hamor and Shechem and their families, agreed with the goods and truths which were from the Ancient Church with the descendants of **Jacob**. Sig. For the rituals which were instituted with the descendants of **Jacob** were nothing else than externals which represented and signified the internals which were of the Most Ancient Church. Examp.

—^e. For Hamor and Shechem were from the remains of the Most Ancient Church; and the posterity of **Jacob** was from the Ancient Church, which was called the Hebrew Church, but only in its externals.

4493^s. (Thus) may be evident the nature of the difference between those things which were represented by Hamor and Shechem . . . and those which are signified by the sons of **Jacob**, who were in externals, and not in internals; and it may be further evident that Hamor and Shechem could not accede to the externals, and accept those which were with the sons of **Jacob**, unless their internals were closed; and if these had been closed they would have perished to eternity. This is the secret reason why Hamor and Shechem with their families were slain . . . But this does not take away the blame from the sons of **Jacob** . . .

4497. 'Two of the sons of **Jacob**, Simeon and Levi, took' (ver. 25) = faith and love . . . But in the opposite sense (they =) falsity and evil . . .

4500^o. It was the Church with the Ancients, which was from the Most Ancient Church, which was to be established with the posterity from **Jacob**, because the Ancient Church had begun to perish. But that they had extinguished with themselves all the truth of faith and good of charity, thus all the Internal of worship, and thus that no Church could be instituted with that posterity, is here described in the internal sense; whence it came to pass, that, as they obstinately insisted, the mere representative of a Church was instituted with them. Refs.

4502. As it is treating of the extirpation of truth and good with the descendants from **Jacob**, who are here

signified by his sons . . . by 'the house of Shechem' is here signified simply the good of truth, such as there had been with the man of the Most Ancient Church; thus that this was extinguished with the nation from **Jacob**.

—^o. By 'Simeon and Levi' (Gen. xlix.) is signified the truth of faith, which with the descendants of **Jacob** was turned into falsity, and the good of charity (which was turned) into evil.

4503. 'The sons of **Jacob** came upon the pierced, and spoiled the city' (Gen. xxxiv. 27) = that all that posterity destroyed doctrine. 'The sons of **Jacob**' = the posterity from **Jacob**.

—². The arcenum is this: that after the truth and good of the Church, which are represented by 'Simeon and Levi,' had been extinguished, and in their place there were falsity and evil, there were afterwards super-added falsities and evils, which in the opposite sense are signified by the rest of the sons of **Jacob**. That by each son of **Jacob** was represented some General of faith and charity. Refs. . . These Generals of faith and charity, which were represented by them, become falsities and evils of that kind, when once the truth and good of the Church have been extinguished, and then those (falsities and evils) are super-added . . . These things are signified by the sons of **Jacob** coming upon the pierced, and spoiling the city, after that Simeon and Levi had slain every male in the city, and Hamor and Shechem, and had taken Dinah away, and had gone forth.

4514. '**Jacob** said' (ver. 30) = the External Ancient Church. '**Jacob**' = the Ancient Church; and, as the Ancient Church, like every Church, is External and Internal, by '**Jacob**' in the Word is represented the External, and by 'Israel' the Internal (Ancient Church).

4515^e. That the representative of a Church could be instituted with the descendants of **Jacob**, of whatever quality they were, provided they strictly observed the statutes in the external form. Refs.

4516². The representative of a Church was not instituted with the people from **Jacob**, until this Ancient Church had completely perished; which is also signified by this,—that the descendants from **Jacob** were not admitted into the Land of Canaan, until the iniquity of the inhabitants of the Land had been consummated (Gen. xv. 16).

4519^e. '**Jacob**,' here, = the Ancient Church.

4520. '**Jacob**' = the Church; in special, the Church as to truth; (for) he represents the Lord as to Divine natural truth. Ex.

4536. Progress towards things still more interior, where the Rational is, is described by the birth of Benjamin; and afterwards by the coming of the sons of **Jacob** to Isaac. (Gen. xxxv.)

4538. 'God said to **Jacob**' (ver. 1) = the perception of natural good, such as '**Jacob**' now is, from the Divine. . . . '**Jacob**,' here, in the supreme sense, = the Lord as to natural good.

— In what precedes it has been shown what '**Jacob**' represents in the Word; and as they are various things, it shall be told in a few words how the matter is circumstanced. '**Jacob**,' in the supreme sense, in

general, represents the Lord's Divine Natural; but as when the Lord glorified His Natural, it was different in the beginning from what it was in the progress, and in the end, therefore 'Jacob' represents various things; namely, in the beginning, the Lord's Natural as to truth; in the progress, the Lord's Natural as to the good of truth; and in the end, as to good. (Refs.) As now it is in the end, 'Jacob' represents the Lord as to natural good.

—^e. (Thus) 'Jacob,' in the supreme sense, represents the Lord's Natural as to good. The reason 'Jacob' here represents this good, is that it now treats in the internal sense of a further progression, namely, towards the interior things of the Natural, which are 'Israel.'

4543. 'Jacob said to his house, and to all who were with him' (ver.2)=disposition by natural good, such as it then was. . . 'Jacob,' here, =natural good.

4550. 'They gave unto Jacob all the gods of the foreigner which were in their hand' (ver.4)=that (that good) rejected all falsities as much as possible. By 'Jacob,' in this chapter, is represented the good of the Natural.

4552². As . . . the posterity of Jacob, with whom the representative of a Church was established, was prone to idolatrous things . . . they were forbidden to have worship in gardens and groves.

4556. 'Jacob came to Luz, which is in the Land of Canaan' (ver.6)=the Natural in the former state.

4560. That (holy truths) were adjoined to the good represented by 'Jacob,' Sig.

4563^e. 'Jacob'=the good or the good of truth of the Natural from mediate influx through the truth of the Rational, or 'Rebekah.'

4567. That the Natural had this perception (from the Divine), is signified by 'God appeared to Jacob' (ver.9); for 'Jacob' represents the Lord's Natural.

4568. 'God said to him, Thy name is Jacob' (ver.10)=the quality of the Lord's external Divine Natural. . . 'Jacob'=the Lord's Divine Natural. . . The reason it is called external, is that 'Israel'=the Lord's internal Divine Natural.

4569. 'Thy name shall no longer be called Jacob' (id.)=that it would not any longer be only external.

4570. See ISRAEL, here.

4576^e. For by 'Jacob' . . . is represented the Lord's Divine Natural.

4580. 'Jacob set up a statue . . .' (ver.14)=the Holy of truth in that Divine state.

—³. As the posterity of Jacob was very prone to idolatrous things, they were forbidden to set up statues, or to have groves, and not even to have any worship upon mountains and high places; but they were gathered together to one place, where was the Ark, and afterwards where was the Temple, thus to Jerusalem; otherwise each family would have had its own external things and idols which it would have worshipped; and thus the representative of a Church could not have been instituted with that nation.

4583. 'Jacob called the name of the place where God

spake with him, Bethel' (ver.15)=the Divine Natural and its state.

4585¹. 'Jacob' represented the man of the Church as to his external . . . thus as to his exterior Natural . . .

4592⁴. The external Spiritual which is 'Jacob.'

4595. 'Jacob set up a statue upon her grave' (ver.20)=that the Holy of spiritual truth will rise again there.

4598^e. As it is treating of the progression of the Lord's Divine towards interior things, Jacob is here called 'Israel;' but where it is not treating of this progression, he is called 'Jacob.'

4603. 'The sons of Jacob were twelve' (ver.22)=the state of all things now in the Divine Natural. 'Jacob'=the Divine Natural.

—, Presently it treats of the conjunction of the Divine Natural with the Rational, which conjunction is represented by the coming of Jacob to Isaac . . . Hence it is that all the sons of Jacob are enumerated anew; for all things of truth and good must be in the Natural before it can be fully conjoined with the Rational; because the Natural serves the Rational as a receptacle . . . But it is to be known that the sons of Jacob are now named in a different order . . . The reason is that it is here treating of the order in which truths and goods are in the Natural when this has been made Divine; for the order of their mention is according to the state of the thing which is being treated of. Refs.

4605. 'The first-born of Jacob, Reuben' (ver.23)=the good of faith. . . 'Jacob'=the good of natural truth.

4610. 'These are the sons of Jacob which were born to him in Padan-aram' (ver.26)=their origin and state now. . . By 'the sons of Jacob' are signified in general all things which are in the Lord's Divine Natural, so that these things, taken together, are now 'Jacob.'

4612. 'Jacob came unto Isaac his father' (ver.27)=the Divine Rational now to which it was conjoined. 'Jacob'=the Divine Natural in the state spoken of above. . . The quality (of the Natural) has been signified by the twelve sons of Jacob; for . . . each of them represents some General of truth and good.

4621. 'Jacob'=the Lord's Divine Natural as to the good of truth. Refs.

4641². 'Jacob' represented that good which He acquired from His Own power . . . This good is that which He conjoined with the Divine good, and thus made the Human in Himself all Divine. . . The good which 'Jacob' and 'Israel' represents, inflowed through an external way, and the Divine went to meet it through rational good, but mediately through the truth of the Rational, into the Natural.

4645. All things of Divine good and of the derivative truth . . . receding from Jacob for the sake of the representation. Sig.

4667. 'Jacob dwelt in the land of the sojournings of his father, in the Land of Canaan' (Gen.xxxvii.1)=the Lord's Divine Natural, that it was concordant under Divine rational good. . . 'Jacob,' in the supreme sense, =the Lord's Divine Natural. Refs.

4668. 'These are the nativities of Jacob' (ver.2)=the things which follow.

[A.] 4674. The good of the Ancient Church which is represented by 'Jacob.'

4679. '(Joseph's) brethren saw' . . . in the proximate sense, = the descendants of **Jacob**.

4680. By 'Joseph's brethren' are signified the descendants of **Jacob**, consequently the Church which was represented with them.

—4. At last it pleased the Lord to establish a new Church with the descendants of Abraham from **Jacob**, and to introduce with that nation the externals of the worship of the Ancient Church. But that nation was such that it could not receive any internal of the Church, because their hearts were completely against charity; and therefore there was instituted with that nation only the representative of a Church. Hence then it is, that the sons of **Jacob**, or the brethren of Joseph, in the proximate sense, = such a Church; and that '**Jacob**' their father = the Ancient Church. Frequently, also, in the Word elsewhere, especially in the prophetic one, by '**Jacob**' is meant the Ancient Church . . .

4696². For by '**Jacob**' is represented natural good.

4700. 'The father and brethren' of Joseph, here = the Jewish religion from the Ancient; for the external of that religion was as to the most part like the external of the Ancient Church . . . 4738.

4706. 'Their father,' or **Jacob**, here = the Ancient Church. That it is also the Primitive Christian Church which is signified. Ref. 4772, Ex.

—2. (The third Church) is that which was with the descendants of **Jacob**, which was not a Church, but the representative of a Church; this is also called a religiosity.

4847. That the representative of a Church which was with the posterity from **Jacob** would perish, if there were adjoined to it the internals of the genuine Representative Church. Sig. The case is this. With the posterity from **Jacob** there was to have been instituted a Representative Church such as was with the Ancients; but that nation was such that it wanted to worship and adore externals only, and to know nothing whatever about internals; for it was immersed in the cupidities of the love of self and of the world, and in the derivative falsities. More than the Gentiles did they believe that there were a number of gods, but that Jehovah was greater than they because He could do greater miracles; and therefore as soon as the miracles ceased, and also when they had become cheap from their frequency and familiarity, they at once turned themselves to other gods. . . . As that nation was such, there could not be instituted with it a Representative Church such as there had been with the Ancients, but only the representative of a Church; and it was provided by the Lord that something of communication with Heaven should be effected thereby. . . . Hence it is evident that relatively to them the worship was nothing but idolatrous. . . . With such worship . . . what is internal could not be conjoined; for if what is internal had been adjoined; that is, if they had acknowledged internal things; then they would have profaned holy things. . . .

4862. That she ('Tamar') could not otherwise be conjoined with the religiosity in which was the posterity from **Jacob** . . . Sig.

4960. In (Gen.xxxix.) it treats of the Lord, how He made His internal man Divine. '**Jacob**' was the external man, of which it has treated in what precedes.

4963². His External, or external man, was represented by '**Jacob**,' and afterwards by 'Israel.'

5057. Such a delight (in cruelty) reigned with the descendants of **Jacob**; and they perceived nothing to be more delightful than to treat the nations cruelly. . . . Such things . . . were never permitted except to such as have the nerve of the thigh out of joint. Such dwell under the right heel . . . D.2617. 2618.

5095². '**Jacob**' = His Divine Natural.

5307². By '**Jacob**' (is represented the Lord) as to the Divine Natural.

5401. '**Jacob**' (Gen.xlii.1) = the Natural as to the truth which is of the Church. '**Jacob**' = the doctrine of truth in the Natural; and, in the supreme sense, the Lord's Natural as to truth. Refs.

5403. 'And **Jacob** said to his sons' (id.) = perception concerning truths in general. . . . By the twelve sons of **Jacob**, as by the twelve tribes, are signified all things of faith, thus truths in general. Refs.

5434². For the very truths themselves of the Church in general are signified by the sons of **Jacob**. 5458.

5462². The truths which are here represented by the sons of **Jacob** are of the External Church, thus in the Natural. Refs.

5469². By the ten remaining sons of **Jacob** are represented the truths of the External Church, thus in the Natural. 5470². 5477.

5505. 'To come,' namely, to **Jacob** their father, here, = what is successive of reformation; for by **Jacob** their father is represented the good of truth in the Natural. . . . For in the internal sense it treats of the truths of the Church, which are represented by the sons of **Jacob**, —how they are implanted in the Natural, and are afterwards conjoined with the Celestial of the Spiritual. . . . 5506. 5508.

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

5508⁴. The reason such great miracles came forth with the sons of **Jacob**, was that they might be compelled to observe the statutes in the external form; for this was sufficient for those who were solely in the representatives of the Church. . . .

5512. The sons of **Jacob**, who here are 'we' (ver.30) = the truths of the Church in the Natural.

5526. The ten sons of **Jacob** . . . = the truths of the Church in the Natural.

5535. '**Jacob** their father said unto them' (ver.36) = their perception from the good of truth.

5536. '**Jacob**' . . . represents the good of truth. . . . and as he represents the good of truth, he also represents the Church; for good is what is essential of the Church. . . . That '**Jacob**' = the Church. Refs. Hence also it is that his sons represent the truths of the Church. Refs.

5540. 'All these things will be upon me' (ver.36) =

that thus that which is of the Church will be destroyed. **Jacob**, who says this of himself, represents the Church.

5546^e. To the scientific truths which are in the exterior Natural, which are represented by the sons of **Jacob**.

5548. Joseph and Benjamin, together, represent the Internal; and the ten remaining sons of **Jacob**, the External.

5550. 'The house of **Jacob**' = the External Church . . .

5597. The ten sons of **Jacob**, who here are 'we' (Gen. xliii.7) = those things of the Church which are in the Natural. Refs.

5606. The ten sons of **Jacob**, who here are 'we' (ver. 8) = the External of the Church.

5639. The ten sons of **Jacob**, who are 'with them' (ver. 16) . . . = the truths in the Natural. Refs.

5651. The truths which are signified by the sons of **Jacob** are in the interior Natural.

5663. '**Jacob**' represents the Lord as to the exterior Natural . . .

5728. The external natural man is the ten sons of **Jacob** (in Gen. xliiv.).

5730. In the representative historical sense it treats (in Gen. xliiv.) of the descendants of **Jacob**, that they were rejected, but that they obstinately insisted to be representatives . . .

5741. The sons of **Jacob**, who here are 'the men' (ver. 3) represent the truths of the Church in the Natural . . . consequently they represent the external natural man.

5798^e. Because the nation from **Jacob** was to be kept in the representatives of the Church, in solely external ones, in which it could not be kept, except by fear and terror of Jehovah . . .

5816. The sons of **Jacob** represent the truths in the Natural. Refs. 5877. 5879^e. 5880.

5879^e. When the conjunction has been effected, they are no longer the sons of **Jacob**, but the sons of Israel; for the sons of Israel = spiritual truths in the Natural.

5882. The sons of **Jacob** represent the truths in the Natural . . . here, the Natural; for those who represent the truths in the Natural represent also the Natural itself. Ex.

—². The reason the sons of **Jacob** here represent the new Natural, is that . . . there is here described the act of conjunction . . .

—^e. (Thus) the Natural which the sons of **Jacob** here represent is the new Natural.

5934. The sons of **Jacob**, or 'the brethren of Joseph' (Gen. xlv. 16) represent the truths of the Church in the Natural. 5941.

5965. 'They came into the Land of Canaan to **Jacob** their father' (ver. 25) = a dwelling where is natural good not spiritual. Ex.

5972. 'The spirit of **Jacob** their father revived' (ver. 27) . . . = new life in natural good.

5998². Their descendants, who were called '**Jacob**,' and 'Israel,' were thence of such a genius, that at heart they worshipped the gods of the Gentiles, and Jehovah

with the month only, and as to the mere name. The reason they were such, was that they were in externals only without any internal . . .

6001. '(God) said, **Jacob, Jacob**' (Gen. xlv. 2) = to natural truth. '**Jacob**' represents natural truth. Refs. . . . The reason it is said '**Jacob**,' and not Israel, is that natural truth with all things of it is to be initiated into the scientifics of the Church, which is signified by **Jacob** with his sons descending into Egypt. 6235. 6236^e.

6004. '**Jacob**' represents natural truth. 6005.

6010. 'And **Jacob** rose up' (ver. 5) = the enlightenment—*elucidationem*—of natural truth.

6012. 'The sons of Israel carried **Jacob** their father' (id.) = that the truths which are spiritual put forward natural truth. Ex.

6024². '**Jacob** and his sons' (ver. 8) = the truth of the Natural in general, and the truths of the Natural in particular.

6025. This is worthy of observation,—that there was no son born to the sons of **Jacob** in Egypt . . . although they were still young men, but that all were born in the Land of Canaan. . . . This was of the peculiar Divine Providence . . . in order that the things which are of the Church might be represented by them from their first birth . . . But the reason sons were born to Joseph in Egypt, was that there might be represented the dominion of the internal man in the external . . .

6059. The truths of the Church which are in the Natural are the sons of **Jacob** (treated of in Gen. xlvii.). The general truth itself there is '**Jacob**.'

6071. The truths of the Church . . . are the sons of **Jacob**.

6089. 'Joseph made **Jacob** his father come' (ver. 7) = the presence of general truth from the Internal. . . '**Jacob**' represents the doctrine of natural truth; also natural truth; here, truth in general, because his sons represent truths in particular.

6091. '**Jacob** blessed Pharaoh' (id.) = a devout wish for conjunction and the consequent fructification. 6099.

6092. 'And Pharaoh said unto **Jacob**' (ver. 8) = perception in the Natural where scientifics are, concerning the general truth of the Church. . . '**Jacob**' represents the general truth of the Church.

6097. 'The life' of **Jacob** (ver. 9) = spiritual life in the Natural.

—^e. For by '**Jacob**,' here, is represented the Natural as to truth.

6173. '**Jacob** lived in the land of Egypt' (ver. 28) = the truth of the Natural, that it was in scientifics.

6174. Thus by the seventeen years in which **Jacob** lived in Egypt, is signified the beginning of a state of spiritual life in the Natural among scientifics even to the end thereof.

6175. 'And the days of **Jacob**, the years of his life, were seven years and forty and a hundred years' (id.) = the general state and its quality. . . . These numbers contain in general the entire state of the matter represented by '**Jacob**,' and its quality.

6223. 'One told **Jacob**' (Gen. xlviii. 2) = apperception

from the truth of the Natural. . . 'Jacob' represents the truth of the Natural. Refs.

[A.] 622S. 'Jacob said unto Joseph' (ver.3)=the communication of the truth of the Natural with the Internal.

6236°. That 'Jacob'=the Natural; in the supreme sense, the Lord's Divine Natural; and, in the relative sense, truth in the Natural, thus also the Natural as to truth. Refs. And as 'Jacob' in general=truth in the Natural, therefore his ten sons=the truths of the Church there in particular. Refs.

6335. 'Jacob called his sons' (Gen.xlix.1)=the ordination of the truths of faith and of the goods of love in the Natural. . . Jacob and his sons represent the truths of faith and the goods of love in the Natural. That 'Jacob'=these in general. . . and that his sons, or the tribes named from them, =these in particular. Refs.

6339. 'Hear ye, sons of Jacob' (ver.2)=the truths and goods in the Natural.

6360. 'I will divide them in Jacob' (ver.7)=that they are to be exterminated from the natural man. . . 'Jacob' represents the natural or external man.

6425. 'By the hands of the powerful Jacob' (ver.24) =by the omnipotence of the Lord's Divine Human. . . 'The powerful Jacob'=the Lord's Divine Natural, thus His Divine Human. Refs. and Ill.

6428. 'Jacob,' who here is 'thy father' (ver.25)=the Ancient Church. Refs.

6463°. As by 'Israel' is represented spiritual good from the Natural; and by 'Jacob' spiritual truth in the Natural; and by his sons the goods and truths in the Natural distinguished into genera, therefore 'a bed' is mentioned, because by it is signified the Natural. . . Hence, also, when Jacob is thought of, there appears in the Spiritual World a bed in which a man is lying. . . The source of this appearance is that the idea of thought of Jacob is turned in Heaven into the idea of thought of the Natural. . .

6497. That in place of it only the representative of a Church was instituted with the descendants of Jacob. (Tr. in Gen.1.)

6516. The reason why Jacob wanted to be buried in the Land of Canaan. . . was that his descendants were to possess that Land, and thus he would lie among them; but in the internal sense. . . there was signified regeneration and resurrection, because the Church was there. . .

6557. The sons of Jacob, who here are 'Joseph's brethren' (ver.15)=things alienated from truth and good. . .

6589°. The descendants of Jacob were not able to come to (the state of the Church in which were the Ancients), but only to its external, namely, to representatives; and scarcely to them. But those who are signified by the sons of Israel will come to it. Sig.

—e. The reason the Land of Canaan was promised and given to the descendants of Jacob, was that they might represent the Church. . .

6595°. Thus were the internals of the Church preserved with the descendants of Jacob; for they were in externals without an internal. . . and therefore the internals of the Church were not revealed to them. Refs.

6638. 'Of those who came into Egypt with Jacob' (Ex.i.1) =after that truths had been initiated into scientifics. . . 'Jacob' represents truth, and also good, in the Natural; or the Natural as to truth and good. Refs.

6640. The twelve sons of Jacob, and also the tribes named from them, =all things of good and truth, that is, all things of love and faith, in the complex; but various things according to the order in which they are mentioned. Refs. Thus (they=) things innumerable; and each and all things which are of the Lord's Church and Kingdom. . .

6641. 'And was all the soul those going out of the thigh of Jacob' (ver.5) =all things which are from general truth. . . 'Jacob' represents truth and also good in the Natural, but in general; because his sons represent the distinct truths and goods in this General.

—e. The reason 'Jacob' here represents truths in general, is that it is treating of the Spiritual Church; for this Church begins from truths in general, and through them it is introduced to its good. . .

6646. The sons of Jacob, who here are 'his brethren' (ver.6)=the truths of the Church in the Natural; thus its External.

6832. As truths in the internal form, or in the spiritual form, could not appear to the posterity from Jacob, because they were in externals only. . . therefore the Lord appeared in the bramble. . . and also in a cloud when Moses entered unto the Lord upon Mount Sinai. —2.

6877. From this. . . it appears what was the quality of the posterity from Jacob; namely, that they had not only forgotten the name of Jehovah, but had also acknowledged a number of gods, of whom one was greater than another. . . The reason the descendants of Jacob were such, was that they were in externals only without internals. . . Thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, and not from any internal perception. Moreover, it was sufficient for that people to worship Jehovah as to the name only, because they could not receive anything except the External of the Church. . . This, also, was instituted with them, in order that what they would represent might be presented in Heaven in the internal form, and thus that there might still be some conjunction of Heaven with man.

7041. The posterity from Jacob, that they were in externals without an internal. Sig. and Ex.

— In these three verses it treats of (the Spiritual Church), that it was to be instituted with the descendants of Jacob, but that it could not be instituted with them, because they were in externals without an internal. Therefore 'Moses,' here, does not represent the Law, or the Word, but he represents that nation, or the posterity from Jacob, whose leader he was to be; thus also the worship of that nation. . . 7245, Sig. and Ex.

—2. (Refs. to passages on the subject of the descendants of Jacob.) 7043.

7193. By 'Abraham' is signified the Celestial in (the Lord's Human before it was made Divine); by 'Isaac,' the Spiritual; and by 'Jacob,' the Natural.

8753^e. By the sons of **Jacob** are signified all the truths and goods of faith. Refs.

8902^s. '**Jacob**'=those who are in the External of the Church.

9093^s. By '**Jacob**' and '**Israel**' are represented the External and the Internal Church; and also the external and the internal man. Refs.

9391¹⁰. See CALF, here.

9594⁴. 'The Mighty One of **Jacob**'=the Lord as to the Divine Human. E. 328²¹.

—⁶. 'To bring back the captivity of the tents of **Jacob**' (Jer.xxx.18)=to restore the goods and truths of the External Church which had been destroyed.

10609⁶. '**Jacob**,' and '**Judah**' (Is.lxv.10) . . . =the Celestial Church external and internal . . .

R. 17⁶. By '**Jacob**' is meant truth in doctrine; and as from this alone there is not any Church, therefore **Jacob** was named '**Israel**.'

137^e. As by '**Jacob**' is signified the doctrine of the Church, sometimes, when I have thought about **Jacob**, there has appeared to me above in front a man lying in a bed.

T. 200^s. In general, by '**Jacob**' in the Word is meant the Natural Church . . .

Ad. 1511. **Jacob** seen [and des. 1526. D.281. 462. 469.

D. 150. On the genius of the descendants of **Jacob**.

469. On the Jews convoked by **Jacob**.

2196. If they were broken in the least they would at once incline into hatred against the Lord. . . The descendants of **Jacob** were not broken in the least, or removed by force from their cupidities, because they inclined into idolatry more than others; consequently the license was granted them, and they were gradually brought to worship the Lord through their cupidities, which were pride of mind, and the wealth of the world.

2236. That it was not manifestly revealed to the sons of **Jacob** that there is a life after death.

2611. On the dislocated nerve of the thigh of **Jacob**.

4103. On the descendants of **Jacob**.

4640. The external [of the] Second Heaven is represented by **Jacob**.

E. 148². '**Jacob**'=the External Church. 304⁴⁸. 392¹¹.

163^s. As '**Jacob**' in the Word = the External Church, which is with those who are in natural lumen, and live a moral life from the obedience of faith, although not from internal affection, therefore when there is discourse about **Jacob** there appears in the Spiritual World above to the right as it were a man lying in a bed. Hence it is that it is said of him when he was dying, 'When **Jacob** had left off commanding his sons, he gathered his feet upon his bed, [and expired] (Gen.xlix.33). It is said 'he gathered his feet upon his bed,' because by 'the feet' also is signified the Natural.

376^s. By '**Jacob**' (as blessed by Isaac) was represented the Church (blessed by the Lord).

381⁴. By '**Jacob**' (Is.xxix.22) are meant those who are of the Church.

405¹⁰. By '**Jacob**' and '**Israel**' (Is.xliv.23) is meant the Church External and Internal; thus the external and the internal with those in whom is the Church.

—¹⁴. When it is treating of goods in act, the Lord is called 'the God of **Jacob**.'

—¹⁶. By '**Jacob**' is signified the External Church, which is in the Knowledges of good and truth.

—⁴⁸. By '**Jacob**' is meant the External Church as to good and truth; and thence also external good and truth, which good and truth are from the sense of the letter of the Word. In these are they who are of the External Church.

419¹⁴. By '**Jacob**' is signified the Church which is in good; and by '**Israel**,' the Church which is in truths. 422^s.

430^s. As a Representative Church was to be instituted with the sons of **Jacob**, it was provided by the Lord that his sons should be twelve . . . in order that all together might represent all things of the Church, and each one his own part. Hence it is that twelve tribes came forth from them . . . and that these=all things of the Church, and each tribe some essential of the Church . . .

433²¹. '**Jacob**'=the Church which is in the good of life; and '**Judah**,' the Church which is in the good of love to the Lord; thus '**Jacob**'=the External Church, and '**Judah**' the Internal Church.

434^s. '**Jacob**' (Gen.xxx.) represents the Church as to good; '**Leah**' and '**Rachel**,' the Church as to truth . . .

448¹⁰. By 'the sons of **Jacob** and of **Joseph**' (Ps.lvii. 15) are meant those who are in the good of life according to their religiosity. By '**Jacob**' in the Word is meant the External Church, which is with those who are in the good of life . . .

—¹¹. By 'the house of **Jacob**,' and by 'the house of **Joseph**' (Obad.18) are meant those who are in the good of life according to the truths of doctrine; by 'the house of **Jacob**,' those who are in the good of life; and by 'the house of **Joseph**,' those who are in the truths of doctrine. (Continued under **ESAU**, here.)

—¹⁶. That all things of the Church had then perished, is meant by '**Jacob** became a sojourner in the land of **Ham**' (Ps.ev.23). By '**Jacob**' is signified the Church with all who are in the good of life . . .

483¹². By 'the fountain of **Jacob**,' He meant Divine truth from Himself, or the Word.

684²⁶. He is called '**Jehovah**' from the Divine in primes; and 'the Mighty One of **Jacob**' from the Divine in ultimates, in which the Divine power is in its fulness.

696²⁴. By '**Jacob**' is meant the Lord as to the Divine Natural.

710^s. The External Church is signified by 'the house of **Jacob**.'

—¹¹. By '**Jacob**' is signified the External Church . . . which is in the natural man.

—²⁰. '**Jacob** supplanted his brother in the womb, and in his strength he fought powerfully with **God**' (Hos.xii.3) . . . **Jacob** and his descendants, even from their fathers, were merely natural, and hence were against the good of Heaven and the Church . . . and as

Jacob and his descendants were such . . . it is said of **Jacob** that 'he supplanted his brother in the womb.' Moreover, by the combat of **Jacob** with the Angel . . . is described their obstinacy, with which they insisted that they should possess the Land of Canaan, by which is meant that the Church should be instituted with them . . . But that still they would be devoid of any good of celestial and spiritual love, is meant by the Angel touching the hollow of **Jacob's** thigh . . . and its being dislocated = that there was no conjunction of truth with good in **Jacob** and his descendants.

[E.] 724²⁰. By '**Jacob**' and 'his seed' (Is.xliii.5) are meant those who will be of this Church (from the gentiles).

768¹³. By '**Jacob**' (is meant the Lord) as to the Divine Natural of the Church; therefore by 'the seed . . . of **Jacob**' is signified Divine truth natural.

—¹⁷. By 'the seed of **Jacob**' are meant those who are in Divine truth natural.

799³. 'How good are thy tabernacles, **Jacob**; thy tents, Israel' (Num.xxiv.5) . . . By '**Jacob**' is signified the Church which is in the good of doctrine and of life; and by 'Israel,' the Church which is in truths from good.

Coro. 27². By 'Israel' is signified the Spiritual Church; and by '**Jacob**,' the Natural Church in which is the Spiritual one.

Jah. *Jah.*

A. 8267. '(My) song is **Jah**' (Ex.xv.2) = that everything of faith and of the derivative glory are from the Divine truth which is from Him.

—². The reason '**Jah**' = the Divine truth proceeding from the Lord's Divine Human, is that '**Jah**' is from 'Jehovah,' and it is called '**Jah**' because it is not Esse, but Existere from Esse; for Divine truth is Existere . . . Hence it is said 'My song is **Jah**,' because by 'a song' is signified the faith which is of Divine truth. By '**Jah**' is signified Divine truth also in David . . . 'Extol Him that rideth upon the clouds, by His name **Jah** . . .' (Ps.lxviii.4). 'To praise and extol God by His name **Jah**' = by His Divine truth. In the same: 'In distress I called upon **Jah**, **Jah** answered me in the breadth; Jehovah hath helped me, my strength and song is **Jah**: I shall not die but live, and I will declare the works of **Jah**; I will enter through the gates of justice, and I will confess **Jah**' (Ps.cxviii.5-19). Here '**Jah**' = the Lord as to Divine truth. In like manner '**Jah**' in 'Hallelu-**Jah**.'

8625. 'Because the hand is against the throne of **Jah**' (Ex.xvii.16) = that they want to inflict violence on the Lord's Spiritual Kingdom. . . 'The throne of **Jah**' = the Lord's Spiritual Kingdom . . . because 'a throne' is predicated of the Lord's royalty . . . In like manner '**Jah**.'

Ad. 3/22. As to '**Jah**,' it is an abbreviation from 'Jehovah,' in songs. Ex.

3/23³. Hence it may be concluded that this word '**Jah**' is a word of a song, and signifies Jehovah; thus God Messiah is 'the song **Jah**,' because He alone is to be sung, that is, worshipped.

E. 294⁶. By 'the people which shall be created and shall praise **Jah**' (Ps.cii.18) are signified all who are being reformed.

326³. 'Song **Jah**' (Is.xii.2) = the celebration and glorification of the Lord.

431⁸. By 'the tribes of **Jah**' (Ps.cxxii.4) are signified the truths from good which are from the Lord.

1206². Therefore God is called Esse and Existere; '**Jah**' from Esse; and 'Jehovah' from Esse and Existere in Himself.

James. *Jacobus.*

See under JOHN.

A. 2760, Pref.³. '**James**' = charity. 10087². R. 356. D.1217. 2136. E.8². 206³. 600⁹. 821².

R. 675⁷. That **James**! that **James**! T.389⁷.

790^e. By the apostle **James** is meant the charity of the Church.

798⁵. '**James**' represented the good of charity of the Church.

D. 6042^e. Thus (Luther) cursed the Epistle of **James**. J.(Post.) 33^e.

J.(Post.) 198. When they are thinking from 'the doctrine of faith alone, and it is contradicted from the Epistle of **James** . . . there appears as it were a knife flying out to kill those who are of that opinion; and there comes up on the one side the idea of Luther, and on the other—whither the knife is flying—the idea of **James** . . . the reason being that Luther excluded the Epistle of **James**.

Janizaries. *Janitzares.* D.5062. J.(Post.)86.

Jansenists. *Jansenistae.* R.740³.

Japan. *Japonia.* D.857.

Japheth. *Japheth.*

See SHEM.

A. 975. Finally, it treats (in Gen.ix.) of the Ancient Church in general; and there by 'Shem' is meant internal worship; by '**Japheth**' corresponding external worship. 1140. 1144. 1146.

1062. '**Japheth**' = the External Church. . . As in every Church, so it was in the Ancient Church; namely, there were those who were internal men, those who were corrupt internal men, and those who were external men. . . Those who are external men are those who think little about the internal man, but still perform the works of charity, and observe holily the rites of the Church. . . Those who were external men, and thought but little about the internal man, but still performed the works of charity, and holily observed the rites of the Church, in the Ancient Church, were called '**Japheth**.' 1098, Ex.

1083. '**Japheth**' (ver.23) = the External Church corresponding to (the Internal Church). Ex.

1091². '**Japheth**' is mentioned in the third place (because) worship from charity is the third (of the Church), or is '**Japheth**.'

1099. 'God shall enlarge **Japheth**; and he shall dwell in the tents of Shem; and Canaan shall be to him a servant' (ver.27). By '**Japheth**' is signified, as before, the External Church corresponding. 'God shall enlarge **Japheth**'=his illustration. 'He shall dwell in the tents of Shem'=that the internals of worship may be in the externals. 'And Canaan shall be a servant to him'=that those who place worship solely in externals are able to perform low services.

1131. They who have external worship corresponding to internal are 'the sons of **Japheth**' (Gen.x.2). 1141, Ex. 1150.

1150^o. The sons of **Japheth**, or the nations and peoples who are called 'the sons of **Japheth**,' lived together in mutual charity, in friendship, in civility, and in simplicity; and therefore the Lord was present in their worship; for when the Lord is present in external worship, then internal worship is in external, or there is external worship corresponding to internal. There have been very many nations formerly, and there are some at this day, who place worship in externals, and do not know what the internal is, and if they do know, they do not think about it. If they acknowledge the Lord, and love the neighbour, the Lord is in their worship, and they are sons of **Japheth** . . .

1151. 'Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras' (the sons of **Japheth**), were so many nations, with whom was such worship; and by them . . . are signified so many doctrinals, which were the same as rituals, which they observed holily. Ill.

1158. By the seven sons of **Japheth** are signified those who approached more nearly to true internal worship . . .

1222. 'The elder brother of **Japheth**' (ver.21)=that its worship was external. '**Japheth**'=the External Church.

— 'The elder brother of **Japheth**' also involves this,—that the Second Ancient Church, called 'Eber,' was as it were the brother of the First Ancient Church; for by '**Japheth**' in the internal sense nothing else is signified than external worship in which there is internal, of any Church whatever; thus also the worship of this new Ancient Church, which was principally external . . .

1227. With the other nations, which are called 'the sons of **Japheth**,' there was the External Church.

9960¹⁶. 'Shem and **Japheth**' (Gen.ix.23)=those of the Spiritual Church who have received the truths of faith in good, which is charity.

Coro. 39. By '**Japheth**' is signified the middle or Spiritual Church . . .

Jar. *Cadus*.

A. 3068. 'Let down, I pray, thy jar' (Gen.xxiv.14)=the submission of scientifics. . . 'A jar'=scientifics. The reason 'a waterpot,' or 'jar'=scientifics, is from this,—that water=truth; and a jar is a vessel in which there is water, as the Scientific is a vessel in which there is truth . . .

3079. 'Her jar upon her shoulder' (ver.15)=the receptions of truth, and the effort—*connisum*. 'A jar'=the Scientific, thus a receptacle of truth. . . That jars, or waterpots, and also vessels in general, in the internal

sense=those things which are in the place of a receptacle, as are scientifics and Knowledges relatively to truths, and truths themselves relatively to good. Ill.

3083. 'She filled her jar' (ver.16)=the vessels of reception. 'A jar,' being a vessel for receiving water, =that which receives the Knowledges of truth, and also truth itself . . .

3089. 'Make me, I pray, to sup a little of the water out of thy jar' (ver.17)=whether any of the truth thence could be conjoined.

3091. 'And she hastened and let down her jar upon her hand' (ver.18)=the submission of the recipients from power. . . 'A jar'=that which receives.

3095. 'And she hastened and emptied her jar at the trough' (ver.20)=the separation of the affection of truth which was being initiated in good Divine. 'To empty the jar'=to separate truth; for by 'a jar' as by a containing vessel is signified not only the Scientific in which is truth, but also the truth in which is good; here, as it is treating of initiation, it=the truth which is being initiated in good Divine; and as truth itself is never conjoined with good except through its affection . . . therefore, here, it is the affection of truth which is meant.

4844¹². 'The jar of meal' (1 Kings xvii.)=truth from good.

T. 132³. As from a jar of vinegar there is nothing but vinegar.

D. 3790. In the middle (of the kitchen) were jars, covered; I did not see whether they contained warm water. Fire seized on the coverings of the jars . . . (This)=their celestial things. What was in the jars I do not know.

Jareb. *Jareb*.

E. 962². By 'Assyria,' and 'king Jareb' (Hos.v.13) is signified the Rational perverted as to good and as to truth.

Jared. *Jared*.

A. 463. The sixth Church was called 'Jared' (Gen.v.15). 510. 513.

514. Nothing is related concerning the Church called 'Jared;' but its quality is evident from the Church 'Mahalaleel' which preceded it, and from the Church 'Enoch' which followed it; between which it was intermediate. 515.

Jasher. *Jaschar*.

S. 103³. Besides these, there is mentioned also a prophetic book of the Ancient Word, called 'the Book of Jasher,' or 'the Book of Right':—'David lamented over Saul and over Jonathan, and he wrote to teach the sons of Judah the bow: behold it is written upon the Book of Jasher' (2 Sam.i.17,18) . . . 'Joshua said, Sun, be at rest in Gibeon, and moon in the valley of Ajalon, is not this written upon the Book of Jasher?' (Josh.x.12,13). 53⁵.

R. 11². They said that the Book of Jasher is in (the ancient Word) . . .

D. 6107. I asked (Moses) about the Book of Jasher.

He said that he had seen it, and he told me that that Word is still with the Ancients of his time, and is read.

E. 401¹⁸. This is prophetic . . . as may be evident from the fact that it is said, 'Is not this written upon the Book of Right?' which was a prophetic book, from which these words were taken . . .

Jason. *Jason.*

M. 504. As from so many golden fleeces of Jason.

Jasper. *Jaspis.*

A. 6419⁴. By 'jasper,' and by 'precious stones' (Rev. xxi.) are signified the truths of faith.

8988⁵. By 'jasper' (id.) is signified truth such as would be of that Church.

9872. 'A beryl, an onyx, and a jasper' (Ex. xxviii. 20) = the spiritual love of truth, in which higher things cease. This is evident from the signification of these stones, which they derive from their colours; for the colour of all of this row approaches to a bright white from blue.

—³. That 'the jasper,' which is the third and last stone of this row, = the truth of faith, is evident from . . . Rev. xxi. 11. . . 'The light' (of the Holy Jerusalem) = the truth of faith, and the derivative intelligence . . . and therefore it is likened to 'a jasper stone like a resplendent crystal' . . . In the same . . . the wall of the city is called 'jasper' (ver. 18), because by 'the wall' is signified the truth of faith which protects the Church; and as this is signified by 'the wall,' therefore the first stone of its foundations 'is called jasper' (ver. 19).

R. 231. 'He that sat was in aspect like a jasper and a sardine stone' (Rev. iv. 3) = the appearance of the Lord's Divine wisdom and Divine love in ultimates. . . There are two colours which are fundamental to all the rest in the Spiritual World, the colour white and the colour red . . . From this it is . . . that the jasper, because it is bright white, = the things which are of the truth of wisdom . . . The reason these stones = the appearance of the Divine wisdom and the Divine love in ultimates, is that all the precious stones in Heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates there.

875⁵. The roof (of the temple of Wisdom) was of transparent jasper elegantly arched.

897. 'Like unto a stone most precious, as it were a jasper stone like a resplendent crystal' (Rev. xxi. 11) = the same shining and translucent from its spiritual sense.

—³. The reason the Word is compared to 'a stone most precious, as it were a jasper stone like a resplendent crystal,' is that 'a precious stone' = the Divine truth of the Word; and 'a jasper stone' = the Divine truth of the Word in the sense of the letter translucent from the Divine truth in the spiritual sense. This is signified by 'a jasper stone' in Ex. xxviii. 20; Ezek. xxviii. 13; and in what follows in this chapter . . . And as the Word in the sense of the letter is translucent from its spiritual sense, it is said 'a jasper like a resplendent crystal.'

911. 'The building of the wall of it was jasper' (ver. 18) = that all the Divine truth of the Word in the sense of the letter with the men of this Church is translucent

from the Divine truth in the spiritual sense. . . By 'jasper' the like is signified as by precious stone in the aggregate; and by 'precious stone,' when treating of the Word, is signified the Divine truth of the Word in the sense of the letter translucent from the Divine truth in the spiritual sense. That the like is signified by 'a jasper,' see above . . .

915. 'The first foundation was jasper . . .' (ver. 19) = all things of that doctrine from the sense of the letter of the Word in their order . . .

M. 12. The palace (of the Prince) was . . . built of porphyry, with a foundation of jasper.

76³. The palaces (of the peoples of the Silver Age) were built of marble, having in front steps of alabaster, and at the sides of the steps columns of jasper.

E. 268. 'A jasper stone' = the spiritual love of truth . . . Thus by 'a jasper and a sardine stone' (Rev. iv. 3) is signified the Divine truth pellucid from the Divine good of the Divine love.

—². That 'a jasper' = the Divine love of truth, or the Divine truth proceeding. III.

Javan. *Javan.*

Javanites. *Javanimi.*

A. 1149. See GOMER, here. 1153³. —^e. 1155.

1151^f. Concerning 'Javan:' 'The sons of Judah and the sons of Jerusalem ye have sold to the sons of the Javanites, that ye may remove them far from their border' (Joel iii. 6) . . . 'The sons of the Javanites' = worship in externals separated from what is internal. (Compare this with E. 119⁴, under GREECE.)

—⁷. 'Javan,' and 'Tubal' stand for true external worship itself, in Isa. lxvi. 18, 19; where it treats of the Lord's Kingdom and His Advent. 'Tubal,' and 'Javan' = those who are in external worship corresponding to internal, who are to be instructed concerning internal things.

1154². 'Javan, Tubal, and Meshech' (Ezek. xxvii. 13), as before, = various rites representative or corresponding.

1155. By 'the sons of Javan' (Gen. x. 4) are signified others still who had external worship derived from the worship which was with the nation 'Javan.'

1156. 'Elishah, Tarshish, Chittim, and Dodanim' (the sons of Javan) (id.) were so many nations with whom there was such worship, and by which are signified so many doctrinals, which were rituals, derived from the external worship with 'Javan.' III.

1158⁵. As by 'the isles' are signified the things which are more remote, therefore also 'Tarshish,' 'Pul,' 'Lud,' 'Tubal,' and 'Javan,' by which are signified the external things of worship, are called 'isles.' III.

1025⁸. By 'Dan and Javan' (Ezek. xxvii. 19) are signified those who are in the Knowledges of celestial things.

E. 355¹². By 'Javan, Tubal, and Meshech' are signified those who are in external worship.

724¹⁴. By 'the sons of Javan' (Zech. ix. 13) are signified external truths.

750¹⁸. By 'Javan and Tubal' is signified external representative worship.

Jaws. See under SWALLOW—*ingluvies*.

Jawbone. *Maxilla*.

A. 5720°. (A hypocrite caused) pain in the left jawbone.

9049⁶. By 'the jaw' is signified the affection of interior truth; by 'the right jaw' (Matt. v. 39), the affection of truth from good.

—⁸. That 'to smite the jaw' = to destroy truths . . . and that in the opposite sense it = the destruction of falsity. Ill.

—^e. The things of the mouth, as the jaws, the lips, etc. = such things as belong to the enunciation of truth.

D. 4356. See HYPOCRITE, here. 4361.

E. 5567. 'To smite enemies on the jawbone' (Ps. iii. 7) = to destroy interior falsities with those who are against the goods and truths of the Church . . .

—⁸. As in David it is said 'to smite the jawbone,' and 'to break the teeth;' and by these things is signified to destroy interior and exterior falsities, it may be evident what is meant by 'to slap the jaw' in Matt. v.

—⁹. 'Whoever shall slap thee on thy right jaw, turn to him the other also' = if anyone wants to inflict injury on the perception and understanding of interior truth, it should be permitted in so far as he attempts it. By 'the jaw' is signified the perception and understanding of interior truth; by 'the right jaw,' the affection and the derivative affection of it; and by 'the left jaw,' the understanding of it . . . For all things which belong to the mouth, as the . . . jaws, etc. = such things as are of the perception and understanding of truth, because they correspond to these things . . .

654⁵¹. 'I will put a hook in thy jaws' (Ezek. xxix. 4) = false-speaking on account of which he will be chastised.

923⁵. 'The jaws' (Is. xxx. 28) = thoughts from the corporeal Sensuous, thus from fallacies.

Jazer. *Jaeser*.

A. 24687. The falsities with which they are imbued are signified by . . . 'Jazer,' etc. (Jer. xlviii. 32).

E. 4356. (The signification of Jazer in general.)

911¹⁰. By 'Jazer' etc. (Is. xvi. 9) are signified the men of the External Church, who explain the Word to favour the loves of the world; for these places were given as an inheritance to the Reubenites and Gadites, by whom, as they dwelt beyond Jordan, there was represented the External Church.

Jealousy. *Zelotypia*.

Jealous. *Zelotypus, Zelotypicus*.

See under ZEAL.

M. 357. On jealousy. Chapter.

—^e. Jealousy is here treated of, because it also pertains to marriage love. There is a just jealousy and an unjust;—just jealousy with consorts who mutually love each other. With these there is a just and prudent zeal lest their marriage love be violated . . . But unjust jealousy exists with those who are from nature suspicious, and with whom there is sickness of mind from a thick and bilious blood. Moreover, by some all jealousy is accounted a vice, especially by whoremongers, who

hurl censure on even just jealousy. The term jealousy—*zelotypia*—is derived from *zeli typus* (the type of zeal); and there is a type or image of just zeal, and also of unjust zeal.

358. That zeal, regarded in itself, is like the fire of love blazing up. Ex. What jealousy is cannot be known, unless it is known what zeal is; for jealousy is the zeal of marriage love. . . . Zeal is of love, and love is spiritual heat . . . But as, when it comes forth, it does not appear as love, but as an enemy, enraged and fighting against him who injures the love, it may therefore be called the defender and protector of love; for all love is such that it bursts out into indignation and anger, nay, into fury, when it is thrust out of its delights. . . . 359.

362. See ZEAL, here. 363. 365.

367. That the zeal of marriage love is called jealousy. Ex.

—^e. As the zeal of marriage love is the zeal of zeals, it is called by a new name,—jealousy; which is the very type of zeal.

368. That jealousy is like a blazing fire against those who infest the love with the consort; and that it is like a horrid fear for the loss of that love. Ex. It here treats of the jealousy of those who are in spiritual love with their consort: in the following article of the jealousy of those who are in natural love; and, after this, of the jealousy of those who are in love truly conjugal. With those who are in spiritual love, the jealousy is various, because their love is various . . .

—². The reason why spiritual jealousy, or that with the spiritual, is like a fire blazing up against those who infest their marriage love, is that with them the beginning of love is in the internals of both [consorts], and their love, from its beginning, follows its principiates down to its ultimates . . . These persons, being spiritual, in their marriage regard union as the end . . . and as they have rejected disunion from their minds, their jealousy is like a fire stirred up and darting out against those who infest it.

—³. The reason it is also a horrid fear, is that their spiritual love aims at their being one, and therefore . . . if an appearance of separation happens, a fear ensues which horrifies, as when two united parts are torn asunder. This description of jealousy has been given me from Heaven by those who are in spiritual marriage love. . . . Concerning the natural and the celestial marriage love, and their jealousy, we shall speak in the two following articles.

369. That spiritual jealousy exists with monogamists, and natural jealousy with polygamists. Ex. The reason spiritual jealousy exists with monogamists, is that these alone can receive spiritual marriage love. . . . It does not exist except with very few in the Christian world . . . but still it is possible there. . . . The marriage love with polygamists is natural . . . and in like manner then is the jealousy, because this follows the love.

—². The nature of the jealousy with polygamists. Des.

370. The nature of the jealous fire into which polygamic marriage love breaks out. Des.

—². Quite different is the jealous fire with natural

monogamists. The love of these is kindled not so much against the women as against the violators; against these it becomes anger, and against the former, cold. It is otherwise with polygamists, whose fire of jealousy blazes also with the frenzy of revenge.

[M.] 371. That the jealousy with those consorts who tenderly love each other, is a just grief from sound reason, lest marriage love be divided, and thus perish. Ex. In all 'love there is fear and grief; fear lest it perish, and grief if it does perish. . . . But the fear and grief of marriage love is called zeal, or jealousy.

—^e. (Thus) he who tenderly loves his consort is also jealous; but is just and sane according to the wisdom of the man—*vir*.

372. Once, when meditating on this subject, I asked some zealous Angels concerning the seat of jealousy. They said that it is in the understanding of the man—*vir*—who receives the love of his consort, and loves her in return; and that its quality there is according to his wisdom. They said further, that jealousy has in it something in common with honour, which also is in marriage love; for he who loves his wife, also honours her. As to zeal's residing with the man in his understanding, they said the reason is, that marriage love protects itself by the understanding . . . and so the wife protects those things which she has in common with the man by her husband; and that therefore zeal is implanted in the men; and through the men, and for the sake of the men, in the women. To the question as to what region of the mind jealousy resides in with the men, they replied, In their souls, because it is also a protection against adulteries; and because these principally destroy marriage love, when there is danger of violation of it, the man's understanding grows hard, and becomes like a horn striking the adulterer.

373. That the jealousy with consorts who do not love each other, arises from many causes, and with some from various sicknesses of the mind. Ex. The causes why consorts who do not love each other are also jealous, are principally the honour of power, the fear of the defamation of both his own name and that of his wife, and the dread lest domestic affairs should fall into ruin.

—^e. With some, this jealousy in process of time ceases . . . and with some it is turned into a mere simulation of love.

374. That with some there is jealousy from various sicknesses of the mind, is not unknown in the world; for there are jealous persons—*zelosi*—who are continually thinking that their wives are unfaithful, and believe them to be harlots, if they merely hear or see them speaking with men or about men. There are many diseases—*vitia*—of the mind which induce this sickness, the principal of which is a suspicious fancy, which, if long fed, introduces the mind into Societies of the like Spirits . . . It also strengthens itself in the body, by rendering the serum, and consequently the blood, sticky, tenacious, thick, slow, and aerid. A defect of the manly powers also increases it . . . for the presence of the manly powers elevates, and their absence depresses; and this causes the mind to . . . immerse itself more and more in that fancy, until it raves; and this

passes into the delight of scolding, and, so far as is permitted, of vituperating.

375. There are also countries—*familie regionum*—which, more than others, labour under the jealous sickness. Des.

—². There are two causes of this jealousy; one is the captivity and suffocation of the thoughts in the spiritual things of the Church, the other is the intestine cupidity of revenge. As to the first cause . . . everyone has marriage love according to the state of the Church with him . . . When, therefore, instead of the Lord, living and dead men are approached and invoked, it follows that there is not a state of the Church with which marriage love can act as one; and the less so when their minds are terrified into that worship . . . Hence . . . the thought and speech are violently imprisoned and suffocated, (and then) there inflow such things as are either contrary to the Church, or are imaginary in favour of it; from which there redounds nothing else than heat for harlots, and ice for the consort; from which two things together in one subject, such an unconquerable fire of jealousy flows forth. As to what concerns the second cause, which is the intestine cupidity of revenge, this completely arrests the influx of marriage love . . . and turns its delight . . . into the delight of revenge . . . and the nearest determination of this is to the wife. It is also of the appearance, that the malignity of the atmosphere, which is impregnated with the virulent exhalations of the circumjacent region there, is a subsidiary cause.

376. That with some there is not any jealousy; also from various causes. Ex. . . . There is no jealousy especially with those who make no more account of marriage love than of scortatory love . . . There is also no jealousy with those who have rejected it from the confirmation that it infests the mind, and that it is in vain to guard a wife, and that, if guarded, she is incited . . . Some have rejected it from the reproach attached to the name of jealousy . . . Some have been driven to reject it lest their domestic affairs should be destroyed . . . Moreover, jealousy departs wholly with those who concede licence to their wives . . .

377. That there is also a jealousy for concubines, but not such as there is for wives, Ex. Jealousy for wives springs from the inmosts with man; but jealousy for concubines from the externals . . .

—². To jealousy for a wife accedes the desire of reputation . . . and there is not this accessory of jealousy for a concubine. But still the latter and the former jealousy are varied according to the seat of the love . . .

378. That jealousy exists also with beasts and with birds. Ex.

— The reason cocks have such jealousy, is that they are vain-glorious lovers . . . That the glory of honour with men, whether lovers or not lovers, induces, exalts, and sharpens jealousy, has been confirmed above.

379. That the jealousy with men and husbands is different from that with women and wives. Ex.

— The origin of the jealousies of men is in the understanding, but that of women is in the will applied

to the understanding of the man; and therefore the jealousy of a man is like a flame of wrath and anger, whereas that of a woman is like a fire restrained . . .

—². But it is otherwise with the spiritual. With these, the jealousy of the man is transferred into the wife, as the love of the wife is transferred into the man . . . But the jealousy of the wife is inspired into the man against the attempts of the violating harlot, which is like grief weeping, and moving the conscience.

Jebusite. *Jebusaeus, Jebusita.*

A. 1205. 'The Jebusites—*Jebusi*, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites' (Gen.x.16-18) were so many nations, and by them are signified also so many different idolatries. . . For these were the inhabitants of the Land of Canaan, who were rejected on account of their idolatries, and were partly extirpated. But in the internal sense these nations are not signified, but the idolatries themselves; in general, with whomsoever they may be; and, in special, with the Jews . . . (the two kinds of idolatries, external and internal, which are signified by these nations. Ex.)

1867^e. 'The Girgashite and the Jebusite' (Gen.xv.21) = falsities from evils.

6860. 'And the Hivites and the Jebusites' (Ex.iii.8) = from the Idolatrous in which there is something of good and truth. . . 'The Jebusites' represent the Idolatrous in which there is something of truth.

—^e. That by 'the Jebusites' are represented those who are in what is idolatrous, but in which there is something of truth, may be evident from the fact that the Jebusites were long tolerated in Jerusalem, and were not expelled thence. III.

8054. 'And it shall be when Jehovah hath brought thee in unto the land of the . . . Jebusite,' etc. (Ex. xiii.5) = the region of Heaven occupied by those who were in evil and falsity. . . The Idolatrous in which there is something of truth is signified by 'the Jebusite.'

9316. 'He hath brought thee to the Amorite and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite' (Ex.xxiii.23) = when the Lord has protected against the evils and falsities which infest the Church.

10638. 'Behold, I drive out from before thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite' (Ex.xxxiv. 11) = the removal then of evils and the derivative falsities. Ex.

Jehoiakim. *Jojakim.* E.481^d.

Jehoshaphat. *Jehoschaphath.*

E. 514⁷. Occurs.

911^a. 'The valley of Jehoshaphat,' where the judgment was to be (Joel iii.12) = the falsification of the Word.

Jehovah. *Jehovah.*

See ANGEL OF JEHOVAH; and under GOD.

A. 89. 'In the day in which Jehovah God made the earth and the heavens' (Gen.ii.4) . . . That it here treats of the formation of the celestial man . . . is still further

evident from the fact that now for the first time it is said 'Jehovah God.' In what precedes, where it treats of the spiritual man, it is merely said 'God.' 300.

269. Jehovah God or the Lord.

298. The reason 'Jehovah God' speaks in the singular, and afterwards in the plural (Gen.iii.22) is that by 'Jehovah God' is meant the Lord, and at the same time the angelic Heaven. 300, Ex.

300. He is called 'Jehovah' because He alone *Is*, or lives, thus from essence; and 'God' . . . from power. III.

440. 'Then began they to call on the name of Jehovah' (Gen.iv.26) = the worship of that Church from charity. Ex.

—'. 'To call on the name of Jehovah,' is a general formula of all the worship of the Lord. III.

441. The invocation of the name of Jehovah did not now first begin . . . Therefore by 'to call on the name of Jehovah' nothing else is signified than the worship of a new Church . . .

624. When there is not a Church, it is said 'God'; but when there is a Church, it is said 'Jehovah' . . . 'Jehovah' is most holy, and is not said except of the Church. . . No one was allowed to mention Jehovah, unless he had the Knowledge of true faith; but anyone might mention God.

630. With Jehovah there is nothing but Esse.

708. 'Jehovah said to Noah' (Gen.vii.1) = that it was so done; as is evident from the fact that with Jehovah there is nothing but Esse . . .

709. It is said, 'Jehovah,' because it is now treating of charity. In the preceding chapter . . . it is not said 'Jehovah,' but 'God,' because it there treats of the preparation of Noah . . . as to his intellectual things, which are of faith; but here, of his preparation as to voluntary things, which are of love. When intellectual things are being treated of, it is said 'God;' when voluntary things . . . 'Jehovah.' For intellectual things . . . do not constitute the Church, but voluntary things . . . Jehovah is in love and charity, but not in faith, unless it is the faith of love or of charity . . . 840^e.

840^e. Charity is the very esse and life of man in the other life; Esse and Life itself is Jehovah; and therefore before a man *is* and lives, it is not said that 'Jehovah' is with him, but that 'God' is.

926. When it is predicated of Jehovah that 'He says,' nothing else is meant than that so it is, or is not, or that so it is done; for of Jehovah nothing else can be said than that He is. The things which are predicated of 'Jehovah' in the Word *passim*, are for those who can apprehend nothing except from such things as are with man . . . 1410.

1094³. (As the nations of Canaan named Baal, Ash-taroth, etc., so) the Jews named Jehovah—as they do also at this day—supposing that the mere naming of Jehovah would make them holy and chosen, when yet this has rather condemned them beyond others . . .

1096. 'Blessed be Jehovah the God of Shem' (Gen. ix.26) = all good for those who worship the Lord from internal things.

[A. 1096^g. It is here said, 'Blessed be **Jehovah** God,' because it is treating of Shem, or the Internal Church, which Church is called internal from charity. The Lord is present in charity, and He is therefore here called '**Jehovah** God.'

1179. 'As Nimrod, mighty in hunting before **Jehovah**' (Gen.x.9) . . . The reason it is said 'before **Jehovah**,' is that those who were in such worship, called faith separated '**Jehovah**,' or 'a man **Jehovah**.'

1311. **Jehovah** or the Lord is everywhere present, and knows all things . . .

1343. See HEBREW, here.

— . The Most Ancient Church unanimously acknowledged the Lord, and named Him **Jehovah** . . . The Ancient Church . . . also acknowledged the Lord, and called Him **Jehovah**; especially those who had internal worship and were called 'sons of Shem.' The rest, who were in external worship, also acknowledged **Jehovah**, and worshipped Him. But when internal worship became external, and still more when it became idolatrous, and when each nation began to have its own god . . . the Hebrew nation retained the name **Jehovah**, and called their god **Jehovah**; and in this were distinguished from all the other nations. The descendants of Jacob in Egypt . . . lost this also,—that they called their god **Jehovah**; nay, Moses himself did so; and therefore they were instructed first of all that **Jehovah** was the God of the Hebrews, and the God of Abraham, Isaac, and Jacob. Ill.

—⁶. Balaam . . . called his God **Jehovah**. Ill. and Ex. 1366^e.

—^e. Its being said of Noah that 'he offered burnt-offerings to **Jehovah**,' is not a true historical . . .

1356. A great part (of the Second Ancient Church) did not acknowledge **Jehovah** as God, but worshipped other gods. Ill.

1366^e. Terah and Abram . . . worshipped other gods, and were ignorant of **Jehovah**.

1402^e. That the Lord's Human Essence . . . might become **Jehovah**. 1475^e. 1502³. 1568^e.

1414. He was conceived of **Jehovah**.

—². The Lord's Hereditary from **Jehovah** was Divine.

1416^e. See H (the letter) here. 2010, etc.

1438. Because He was born from **Jehovah**.

1440^e. Because in celestial things is the Divine Itself, that is, **Jehovah** Himself. And as the Lord then conjoined the Human Essence with the Divine one . . . it could not be otherwise than that **Jehovah** should appear to Him.

1442. As soon as **Jehovah** appeared to the Lord in His celestial things . . .

—^e. The Lord, who from His infancy progressed to **Jehovah** . . .

1446. '**Jehovah** was seen by Abram' (Gen.xii.7)= that **Jehovah** appeared to the Lord when He was still a child.

1448. 'He built there an altar to **Jehovah**' (id.)= the first worship of His Father from the Celestial of love.

1454. 'He built an altar to **Jehovah**' (ver.8)= the worship of His Father from that external state.

1455. 'And he called on the name of **Jehovah**' (id.) = the worship of His Father from that internal state. 1561.

1460. The interiors with Him were Divine from **Jehovah** His Father.

1573³. The Lord was born from **Jehovah** the Father, and thus was Divine or **Jehovah** as to internals.

1588. 'The garden of **Jehovah**' (Gen.xiii.10) is said, when the Rational is celestial, that is, is from a celestial origin . . .

1602. '**Jehovah** said to Abram' (ver. 14)= that **Jehovah** thus spake to the Lord.

— . The Lord as to the internal man was Divine, because He was born from **Jehovah**.

1603. (Then) the internal man, or **Jehovah**, acted as one with the external . . .

1607². His Human Essence . . . when united to the Divine one, also was **Jehovah**. 1729².

1616². For **Jehovah** is present in celestial love.

1707⁵. The internal man, together with this interior man, was **Jehovah** the Father Himself. But . . . His interior man as to truths was adjoined to the external man, and thus was human; but this also . . . was made Divine, that is, **Jehovah**. 1725².

1729. The internal man, which was **Jehovah**. Sig.

— . Thus that the Lord is the same as **Jehovah** the Father. Ill.

—². With the Lord all is **Jehovah**, not only His internal and interior man, but also His external man, and the very body . . .

1732². The interior or rational man, which was to be united to the internal man, or **Jehovah** . . .

1733. The conjunction of the internal man, or **Jehovah**, with the interior and exterior man. Sig. and Ex.

—². The Lord as to the internal man was **Jehovah** Himself . . .

1735. In the Ancient Church, **Jehovah** was called 'God Most High.'

— . **Jehovah**, or the Lord's Internal, was the very Celestial of love; that is, love itself; with which no other attributes agree than those which are of pure love . . .

—². This love itself is **Jehovah**; of no other thing can *I am* or *Is* be predicated, than of love. From this love . . . is the *Esse* of all life . . . and as **Jehovah** alone is the *Esse* of life, each and all things have thence their *esse* and their life; nor can anything be and live from itself except **Jehovah** alone, that is, the Lord alone . . .

1736. That the Lord is **Jehovah** . . . Ill.

—². The Jewish Church acknowledged . . . no other as **Jehovah**, because they worshipped the one God **Jehovah**.

1737. Love itself, which is **Jehovah**.

1738^e. Until His Human Essence was in like manner made love, or the *Esse* of life, that is, **Jehovah**.

1745. '**Jehovah**'= . . . the Lord.

—². In a state of temptations the Lord spoke with **Jehovah** as with another; but in proportion as His

Human Essence was united to His Divine one, He spoke with **Jehovah** as with Himself. . . (For) in proportion anything of (the Hereditary from the mother) remained, He was as it were absent from **Jehovah**; but in proportion as this was extirpated, He was present with, and was Himself **Jehovah**. (Shown by comparison.)

—^e. But with the Lord there was effected a plenary conjunction, or eternal union, with **Jehovah**, so that His Human Essence itself is also **Jehovah**.

1786^e. (The Lord at such times) had immediate communication with **Jehovah**.

1791. There was a continual communication and internal conversation with **Jehovah**, which the Lord alone had. This is meant . . . wherever the expression occurs, 'Abram said to **Jehovah**.'

1815. 'I am **Jehovah**' (Gen. xv. 7) = the Lord's internal man, which was **Jehovah**. . . The Internal of the Lord, that is, whatever the Lord received from the Father, was **Jehovah** in Him, for He had been conceived from **Jehovah**. Ex.

—². Hence it may be evident, that the Lord as to internals was **Jehovah**. But as the External . . . was to be united to **Jehovah**, and this by temptations . . . it could not appear otherwise to Him when in those states than that when He spoke with **Jehovah**, He spoke as it were with another, when yet He was speaking with Himself. . .

—^e. The perception which the Lord had . . . was from His Internal itself; that is, from **Jehovah** Himself; which is here signified by . . . '**Jehovah** said unto him.'

1861⁵. **Jehovah** or the Lord appears to everyone such as He is . . .

1864. '**Jehovah** made a covenant with Abram' (ver. 18) = the conjunction of the Lord's interior man with His internal man.

— . For the Lord progressed more and more to conjunction and union with **Jehovah** His Father, until . . . the Human Essence itself was also **Jehovah**, Who was the Internal itself of the Lord. This was represented by the covenant which **Jehovah** made with Abram. Ex.

1893. The internal man with the Lord was **Jehovah** Himself; for He had been conceived from **Jehovah**; and therefore He so often mentioned His 'Father,' and is called 'the Only-begotten of God,' and 'the Only Son of God.'

1894. 'Abram' = the Lord's internal man, which is **Jehovah**. The reason the Lord's internal man, which is **Jehovah**, is called a Man, is that no one is man except **Jehovah** alone . . .

1914³. In proportion as the Lord united the Human Essence to the Divine one, He thought from the Divine good itself, that is, from **Jehovah**.

1917. '**Jehovah** judge between me and between thee' (Gen. xvi. 5) = the Lord's indignation.

1919³. The Lord's perception was immediately from **Jehovah**, thus from the Divine good; but His thought was from intellectual truth and its affection.

—⁴. But after the Lord's Human Essence had become . . . **Jehovah**, then the Lord was above that which is called perception, because He was above the

order which is in the Heavens . . . It is **Jehovah** from whom is order; hence it may be said that **Jehovah** is order itself . . .

1921. The Rational was conceived from the internal man, which was **Jehovah**, as a Father, and was born from the exterior man as a mother.

—³. He who is conceived from **Jehovah** has no other Internal, that is, no other soul, than **Jehovah**; and therefore as to His veriest life He was **Jehovah** Himself. **Jehovah**, or the Divine Essence, cannot be divided, like the soul of a man's father . . .

—^e. Hence it is evident that He is the same as **Jehovah** the Father. Ill.

1926². In proportion as He united Himself with His Internal, or **Jehovah**, His thought became more interior, and intellectual truth was united to Divine good.

1953. 'She called the name of **Jehovah** who spake unto her' (ver. 13) = the state of the Lord's interior man when He was thinking these things. Ex.

1986. That **Jehovah** was manifested to the Lord in His Human. Tr. 1990.

1990². This is why when **Jehovah** appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church . . . and also to Abraham and the prophets, He was manifested to them as a man; and that He was the Lord, He Himself openly teaches. Ill.

—³. (Thus) the Infinite Esse, which is **Jehovah**, could never be manifested to a man, except through the Human Essence . . .

—^e. The rest of the arcana concerning the manifestation of **Jehovah** in the Lord's Human, when He was in a state of humiliation . . . will be expounded in what follows . . .

1992². The house of Terah . . . was among the families of the nations which had not only lost the name of **Jehovah**, but also served other gods, and instead of **Jehovah** worshipped Shaddai . . . Ill.

—⁶. '**Jehovah**' = good; 'Shaddai,' truth.

1999². The Lord prayed to **Jehovah** His Father . . . although **Jehovah** was in Him; but the state in which the Lord then was, was His state of humiliation . . . But in His state of glorification He spoke with **Jehovah** as with Himself; for He was **Jehovah** Himself. Ex. 2159². 2250^e.

—^e. In proportion therefore as the Lord was in the human . . . from the mother, He appeared distinct from **Jehovah**, and adored **Jehovah** as one different from Himself; but in proportion as He put off this human, the Lord was not distinct from **Jehovah**, but was one with Him . . .

2000. In the state of humiliation or adoration . . . He was more conjoined and united with **Jehovah**; for humiliation is attended with this.

2001. The Lord is sometimes called '**Jehovah**,' sometimes '**Jehovah** God,' also 'the Lord **Jehovah**,' and sometimes 'God;' and this always from a secret cause in the internal sense. When it is treating of love or of good, and of the Celestial Church, '**Jehovah**' is mentioned; but when of faith or truth, and of the Spiritual Church, 'God' is mentioned; and this con-

stantly; because the very Esse of the Lord is of love; and the derivative Esse is of faith . . . 2528.

[A.] 2005^e. Everywhere by 'Jehovah' in the Word of the Old Testament is meant the Lord, because all the rites of the Church represented Him . . .

2018. **Jehovah**, who is here speaking, was in Him, because He was one with Him from His first conception and birth; for He was conceived from **Jehovah**, and thence His Internal was **Jehovah**. 2025⁴.

2083. 'Abraham' . . . represents the Lord's internal man . . . The Lord's internal man was **Jehovah** Himself.

2156². Thus the 'three Men,' that is, the Divine Itself, the Divine Human, and the Holy proceeding, are the same as the Lord, and the Lord is the same as **Jehovah**.

2194². The Human begins in the inmost of the Rational; that which was above it was **Jehovah** Himself . . .

2198. (For) now **Jehovah** was present, and spoke with Abraham; and **Jehovah** was the Divine Itself of the Lord, and was not separate from Him . . .

2206^e. For the Internal itself of the Lord was **Jehovah**.

2211. That everything is possible to **Jehovah**. Sig.

2218. By the coming of the 'three Men,' or of **Jehovah**, to Abraham, was represented the Lord's Divine perception . . .

2329². That the Divine Itself, the Divine Human, and the Holy proceeding are **Jehovah**. Ill.

2447. 'From with **Jehovah** out of heaven' (Gen. xix. 24) = from the laws of order as to truth, because they separate themselves from good. Ex.

—⁵. From its being said, that '**Jehovah** made to rain from with **Jehovah** out of heaven,' it appears . . . as if there were two; one on earth, and one in Heaven; but the internal sense teaches . . . that by the first-named **Jehovah** is meant the Lord's Divine Human and Holy proceeding, in this chapter meant by 'the two men;' and that by the second-named **Jehovah** is meant the Divine Itself which is called 'the Father' . . . 6000⁷.

2553. (Why ears, eyes, etc., are attributed to **Jehovah**.) 3869⁴.

2586. 'God' is said where it treats of truth; and '**Jehovah**,' where of good.

2616. '**Jehovah** visited Sarah' (Gen. xxi. 1) = the presence of the Divine Celestial in the Divine Spiritual. '**Jehovah**' = the Divine Celestial; that is, the Divine good, or Esse itself . . .

2628². The second arcanum is, that the Lord's Divine Human was not only conceived, but was also born from **Jehovah** . . . The third is, that the Lord's Divine Human is the name of **Jehovah** . . . 2649². 2798.

2649². The Divine Esse of life, or **Jehovah**, was in the Lord from conception, and the like Esse of life came forth—*estiterit*—in His Human by union.

2654³. No one lives from himself except **Jehovah** alone, that is, the Lord.

2657². Hence He was no longer the son of Mary, but was **Jehovah** as to each Essence.

2769. Where good is treated of, '**Jehovah**' is mentioned. Hence . . . in the things which follow, it is said '**Jehovah**,' because it treats of deliverance . . . For all deliverance and salvation are from good.

2796. The very Esse of His life was **Jehovah**. 2798².

2822². '**Jehovah**' is said where it treats of good from which is consolation. 2826.

2921. In general, when it treats of the celestial things of love, or concerning good, it is said '**Jehovah**;' but when of the spiritual things of faith, or concerning truth, it is said 'God;' and when of both together, it is said '**Jehovah** God.' (Continued under **JEHOVAH ZEBAOOTH**.)

—⁴. In the Word of the Old Testament, 'Lord' involves the like as '**Jehovah**;' namely, in that 'Lord' is said when it treats of good . . . Ill.

—⁵. But in the Word of the New Testament . . . '**Jehovah**' is nowhere mentioned, but instead of '**Jehovah**,' 'Lord' is said, and this from secret causes . . . Ill. and Ex.

—⁶. Among other secret reasons for calling **Jehovah** 'the Lord,' were [these]: that if at that time it had been said that the Lord was the **Jehovah** so often mentioned in the Old Testament . . . they would not have received it . . . Also, that the Lord had not become **Jehovah** as to the Human . . .

3017. '**Jehovah** blessed Abraham in all things' (Gen. xxiv. 1) = when all things had been disposed by the Lord into Divine order. . . '**Jehovah**' = the Lord as to the Divine itself (Refs.); and then 'Abraham' represents the Lord as to the Divine Human . . . 3119.

3023. 'I adjure thee by **Jehovah** God of heaven and God of earth' (ver. 3) = a most holy binding to the Divine which is in supremes, and in the things thence derived . . . that is, to the Divine which is above, and which is beneath . . . '**Jehovah** God of heaven,' being said of the Lord, = **Jehovah** Himself who is called the Father, from whom He was conceived, thus who was His Divine Essence . . . '**Jehovah** God of earth' = in this case **Jehovah** who is called the Son, thus His Human Essence . . . The Lord, however, is called '**Jehovah** God of heaven' from His Divine which is in the Heavens, and 'the God of earth' from the Divine which is on earth . . . 3035. 3061.

3035. By '**Jehovah**,' who is so often mentioned in the Word of the Old Testament, is meant the Lord alone . . . And the Most Ancients . . . understood no other by **Jehovah** than the Lord. 3160. 3195².

—². There are many things in the Lord, and all are **Jehovah** . . . 3061, Refs.

3061. That the whole Trinity in the Lord is **Jehovah**. Refs.

—². I have heard from (the men of the Most Ancient Church) that **Jehovah** Himself was the Lord as to the Divine Human when He descended into Heaven and inflowed through Heaven . . . The Divine Itself in Heaven . . . was **Jehovah** Himself thus clothed with the Human.

—³. But when the human race had become such

that . . . **Jehovah** could no longer come to man . . . then **Jehovah**, who is the Lord as to the Divine Essence, descended, and took on the Human . . .

3141. Because the veriest **Esse** of the Lord was **Jehovah** or the Divine good itself; and the veriest **Esse** of the Lord thence, was of **Jehovah**, or the Divine truth itself . . .

3285. 'Isaac prayed to **Jehovah**' (Gen.xv.21)=the communication of the Divine which is the Son with the Divine which is the Father. . . This communication was in the Lord . . .

3367. '**Jehovah** appeared to him, and said' (Gen.xxvi.2)=thought from the Divine.

— That **Jehovah** was in the Lord, and that the Lord Himself was **Jehovah**. Refs.

3384². 'To dwell in the house of **Jehovah**'=to be and to live in the good of love.

—^e. 'Not to dwell in the land of **Jehovah**'=not to be in a state of the good of love.

3406. '**Jehovah** blessed him' (Gen.xxvi.12)=as to the good of love in them. . . For '**Jehovah**' is the very **Esse** of love or of good . . .

3428. '**Jehovah** appeared to him . . .' (ver.24)=the Lord's perception . . . For **Jehovah** was in Him; thus so long as the Human was not yet glorified, 'the appearing of **Jehovah**' was Divine perception, or perception from the Divine.

3451. 'That **Jehovah** was with thee' (ver.28)=that the Divine was therein.

3667. They who were of the Ancient Church, by all these denominations meant the One God, namely the Lord, whom they called **Jehovah** . . .

—². I appeared to Abraham, Isaac, and Jacob in the God Shaddai, and by My name **Jehovah** I was not known to them' (Ex.vi.3). Ex.

3702. '**Jehovah** standing upon it' (Gen.xxviii.13)=the Lord in the highest.

3703. 'I am **Jehovah**, the God of Abraham thy father' (id.)=the Lord, that this good is from Him; (for) '**Jehovah**'=the Lord's Divine **Esse** itself . . .

3716. 'Surely **Jehovah** is in this place' (ver.16)=the Divine in this state.

3732². (Those of the Jews) who worshipped **Jehovah**, did so only as some god who was called **Jehovah** . . .

3737. '**Jehovah** shall be to me for a God' (ver.21)=that the Divine Natural also should be **Jehovah**. Ex.

—^e. That all the Lord's Human is the Divine **Esse**, or **Jehovah**. Refs.

3910. '**Jehovah**' is said from **Esse** or **Essence**. Hence . . . '**Jehovah**' is said when it treats of good. 3921³. 3969⁵.

3938². **Esse** is in the Lord alone, and it is called **Jehovah** . . . The Lord's Human was made the Divine **Esse**, that is, **Jehovah**. That the Lord is **Jehovah** as to each **Essence**. Refs.

4208². It was enjoined on the family of Abraham that they should acknowledge **Jehovah** as their God; but still they acknowledged Him no otherwise than as another god . . . thus as to the mere name . . .

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—³. In order that a representative Church might come forth, and thus some communication of the Lord through Heaven with man, they had to be kept in this especially,—that they should acknowledge **Jehovah**, if not at heart, still with the mouth . . .

—^e. The principal external was, that they should confess **Jehovah**; for **Jehovah** was the Lord, who was represented in all things of that Church.

4240². That thus He might become **Jehovah**, not only as to the Human Rational, but also as to the Human Natural. Sig.

4252a. That both the Divine Itself and the Divine Human are **Jehovah**. Sig.

4299^e. The Jews had no other idea of **Jehovah** than as of a very old man with a long and snowy beard, who could do miracles above the other gods . . .

4307². **Jehovah** was only representatively present (with the Jews) . . . For they believed that **Jehovah** led into temptations, that all evil was from Him, and that He was in anger and fury when they were being punished . . .

4311⁴. They confessed **Jehovah** with the mouth only, and merely in order that they might be the greatest . . .

4692³. Therefore they called every Angel who appeared **Jehovah**.

4727. That the Lord, when seen by (the men of the Ancient Churches) was called '**Jehovah**.' Ill.

4735. His proprium from conception was that which He had from **Jehovah** His Father, and was **Jehovah** Himself.

4847. They believed that **Jehovah** was a greater god, because He could do greater miracles . . .

4971. '**Jehovah** was with Joseph' (Gen.xxxix.2)=that the Divine was in the Celestial of the Spiritual. 4974. 4980. 5041. 5048.

5002. Hence, in the supreme sense, the Lord is called **Esse**, or **Jehovah** . . .

5110³. Therefore it pleased **Jehovah** to present Himself actually, such as He is, and such as He appears in Heaven; namely, as a Divine Man. . . This Divine, or this of **Jehovah** in Heaven, is the Lord from eternity . . .

5307². When He had glorified Himself, He then . . . became the Divine good itself, or **Jehovah**, even as to the Human.

5663. By '**Jehovah**,' and 'God' (the Ancient and Most Ancient Churches) understood no other than the Lord . . . as to the Divine Human . . .

—³. **Jehovah** manifested Himself with the Ancients in the Divine Human . . .

5886³. '**Jehovah**'=the Lord as to good.

5922³. It is called 'the glory of **Jehovah**' relatively to the Inmost Heaven . . .

6000⁷. '**Jehovah** shall be for a King over all the earth; in that day there shall be one **Jehovah**, and His name one' (Zech.xiv.9)=the Lord as to the Divine Human, that it shall be one with the Divine Itself . . .

6280. For **Jehovah** was above the Heavens, but that which passed through the Heavens from Him was the

Divine Human then ; for, through the influx of **Jehovah** into Heaven a man was reproduced . . .

—⁴. That **Jehovah** was (at the burning bush) in the Divine Human . . .

[A.] 6281. In these passages the Divine Itself, which is called '**Jehovah**,' is distinguished from the Divine Human . . .

—². But that it is **Jehovah** Himself in the Divine Human. Ill.

—³. From these passages it is evident that by '**Jehovah**' in the Word no other is meant than the Lord. Refs. 7091^d.

6402. '**Jehovah**'=the Lord. Refs. 6839.

6716^d. For He was conceived from **Jehovah** ; hence the inmost of His life was **Jehovah** Himself.

—³. After He was fully glorified, He made His Human to be the Divine good, thus one with **Jehovah**. 6753^e.

6720. This transflux was the Divine Human before the Lord's Advent, and was **Jehovah** Himself in the Heavens, or the Lord.

6738. The Hebrew Church . . . also acknowledged **Jehovah**.

6846^d. In (the Ancient Church) no other (than the Lord) was meant by **Jehovah**.

6866. In proportion as He was in the Human made Divine . . . He was God and **Jehovah**.

—². The Divine was indeed in Him, because He was conceived from **Jehovah** . . .

—^e. Then He was one with **Jehovah**.

6877^e. It was sufficient for that people to worship **Jehovah** merely as to the name . . .

6880. When the Lord became the Divine Esse or **Jehovah** as to the Human also . . .

6903. '**Jehovah** God'=the Divine of the Lord.

6905^d. '**Jehovah** God'=the Lord ; '**Jehovah**,' His Divine Esse ; and 'God,' the derivative Divine Existere.

6945. '**Jehovah** seen' (Ex.iv.1)=the appearing of the Divine of the Lord in His Human ; (for) '**Jehovah**'=the Lord as to the Divine Itself and as to the Divine Human. Refs. 6956.

6980^e. The Divine *a quo* is signified by '**Jehovah**.' Hence it is evident that by 'Moses said to **Jehovah**' (Ex.iv.10) is signified that the Lord had perception in the Human from His Divine.

7005. The Divine Itself which is called the Father is meant by '**Jehovah**.'

7010. By '**Jehovah**' is meant the Lord as to the Divine good.

7066. 'That **Jehovah** had visited the sons of Israel' (ver.31)=that those of the Spiritual Church were delivered and saved by the Advent of the Lord. . . '**Jehovah**' in the Word=the Lord. Refs.

7091. 'Thus saith **Jehovah** the God of Israel' (Ex.v.1)=(exhortation) from the Divine Human of the Lord. By '**Jehovah** the God of Israel' is meant the Lord as to the Divine Human. Ex. and Ill.

7095. '**Jehovah**'=the Lord. 7097.

7097. 'I know not **Jehovah**' (ver.2)=that they do

not care for the Lord. . . As to Pharaoh saying that he did not know **Jehovah**, the case is this. From ancient time the Egyptians knew **Jehovah** . . .

—². But when Divine worship was thus perverted in Egypt, they were no longer allowed to worship **Jehovah**, and at last not even to know that **Jehovah** was the God of the Ancient Church . . . lest they should profane the name of **Jehovah**. That the name of **Jehovah** had been known at that time . . . is evident from the fact that Balaam, who was from Syria, not only knew **Jehovah**, but also adored Him, and sacrificed to Him.

7192. 'I am **Jehovah**' (Ex.vi.2)=confirmation by the Divine, which is irrevocable. Ill. 7213. 7242.

— . And in the Prophets, 'Saith **Jehovah**,' by which in like manner is meant confirmation by the Divine. Ill.

7194. 'In My name **Jehovah** I was not known to them' (ver.3)=that those who are of the Spiritual Church in a state of temptations did not think about the Divine things which are of the Church. 'The name of **Jehovah**'=everything in one complex by which God is worshipped ; thus everything Divine in the Church. By 'the name of **Jehovah**' is properly meant the Lord's Divine Human . . .

—². But from the historical sense of these words it may be evident that Abraham, Isaac, and Jacob did not worship **Jehovah**, but God Shaddai . . . But the reason why **Jehovah** is mentioned in the historicals concerning Abraham, Isaac, and Jacob, is that that Word was written by Moses, to whom the name of **Jehovah** had been made known ; and in those historicals '**Jehovah**' is mentioned for the sake of the internal sense ; for everywhere in the Word '**Jehovah**' is mentioned when it treats of the good which is of love . . .

7209. 'Ye shall Know that I am **Jehovah** your God' (ver.7)=apperception then that the Lord is the only God. 7636.

7311. '**Jehovah** the God of the Hebrews' (Ex.vii.16)=the Divine of the Church. . . '**Jehovah** God'=the Lord ; '**Jehovah**,' as to the Divine good ; and 'God' as to Divine truth. 7499. 7539.

7401. 'There is none like unto **Jehovah** our God' (Ex.viii.10)=that there is one God, and none besides Him. Ex.

7444. 'That thou mayest know that I **Jehovah** am in the midst of the land' (ver.22)=the apperception that the Lord is the only God of the Church. . . By 'I **Jehovah**' is signified that I alone *am*. 7598.

7499^d. The Lord (then) made the Human also Divine good ; that is, **Jehovah** . . .

7502. 'The hand of **Jehovah**'=omnipotence.

7590. '**Jehovah** is just . . .' (Ex.ix.27)=that the Divine good could not endure it . . . By '**Jehovah**' is meant the Divine Esse, which is the Divine good . . .

7599. '**Jehovah** God'=the Lord. 7727.

— . 'The face of **Jehovah**'=mercy.

7658. 'To serve **Jehovah**'=to worship the Lord. 7722. 7730. 7958.

7874. 'I am **Jehovah**'=that the Lord is the only God. 8139. 8189.

7925. 'Jehovah will pass through' (Ex. xii. 23) = the presence of the Divine.

7938. 'The sacrifice of the passover to Jehovah' (ver. 27) = the worship of the Lord on account of deliverance.

7989. 'Jehovah' = the Lord. 8018. 8059. 8069. 8077. 8088. 8105. 8172. 8175. 8219. 8236. 8238. 8261. 8263. 8273. 8274. 8282. 8329. 8353. 8407. 8415. 8443. 8444. 8504. 8560. 8591. 8646. 8671. 8674. 8677. 8826. 9194. 9322. 9373. 9391. 9401. 9414. 10227. 10615.

8241. 'Jehovah,' in the Word, = the Lord as to Divine good.

8301. 'Who is as Thon in the gods, Jehovah?' (Ex. xv. 11) = that all the truth of good proceeds from the Divine Human of the Lord. . . The reason the Divine Human is here meant by 'Jehovah,' is that in this song it treats of the salvation of those who are of the Spiritual Church by the Advent of the Lord. . .

8331. 'Jehovah shall reign for ever and to eternity' (ver. 18) = that the Lord alone is the Lord of Heaven and earth.

8429. 'Jehovah' = the Divine; here, the Divine truth.

8466. 'Jehovah' = the Divine. 8493. 8512. 8532. 8567. 8777. 8780. 8820. 8829. 8830. 8834. 10616.

8588. At heart they did not acknowledge Jehovah. . .

8626. 'The war of Jehovah' (Ex. xvii. 16) = casting into Hell. Ex.

8658. 'Jehovah' is said where good is treated of. Refs. 8988³. 9160².

8668. 'Jehovah' = the Lord's Divine Human.

8765. 'Jehovah' = the Divine good of the Divine love. Refs.

8864. 'I am Jehovah thy God' (Ex. xx. 2) = the Lord as to the Divine Human reigning universally in each and all things of good and truth. 8874.

— The Lord is called 'Jehovah' from the Divine good, which is the Divine Esse; and 'God' from the Divine truth, which is the Divine Existere. Refs.

— The reason it is the Divine Human which is here meant by 'Jehovah God.' Ex.

8899. 'Jehovah God' = the Divine there.

8988³. Therefore. . . His Divine good from which Divine truth proceeds, is 'Jehovah.' Ex.

9297. 'Jehovah' = the Divine Esse; and 'Lord,' the Divine Existere from Esse.

9303. Jehovah as the Father = the Divine good of the Divine love, which is Esse itself.

9310. Therefore the Lord as to the Divine Human is called 'the name of Jehovah.'

—³. For the Lord as to the Divine Human is Jehovah or the Father in a visible form.

9315. For, many Angels who appeared before the Lord's Advent into the world were Jehovah Himself in a human form, or in the form of an Angel, as is manifestly evident from the fact that they called the Angels who appeared, 'Jehovah.' Ill.

—, Jehovah Himself in a human form, or, what is

the same, in the form of an Angel, was the Lord. . . Ill.

—². That Jehovah could not appear in any other way. Ill.

—³. Know, therefore, that the Lord is Jehovah Himself, or the Father, in a human form. Ill.

—⁴. That the Divine truth could not be revealed to men, except by Jehovah in a human form. Ill.

—⁵. (Thus) the Lord from eternity was Jehovah or the Father in a human form, but not yet in the flesh; for an Angel has no flesh: and as Jehovah or the Father willed to put on all the Human, for the sake of the salvation of the human race, He therefore assumed the flesh also. Ill. By these words the Lord taught that He was no longer Jehovah under the form of an Angel, but that He was Jehovah the Man. Sig.

9398. 'All things which Jehovah hath spoken' (Ex. xxiv. 7) = the truth proceeding from the Lord's Divine Human. Ex.

9429. 'The glory of Jehovah,' when said of the Word, = its internal sense.

9434. 'The aspect of the glory of Jehovah' (ver. 17) = the appearance of the Divine truth which proceeds from the Lord.

9667^e. The Divine love itself, thus the Divine good, is the Esse itself which is called 'Jehovah,' and also 'the Lord.' The Existere thence is truth. 9809.

9932. 'Holiness to Jehovah' (Ex. xxviii. 36) = the Lord's Divine Human, and all the derivative celestial and spiritual good. . . It is said 'Holiness to Jehovah,' because 'Jehovah' in the Word = the Lord.

10081. 'Which are before Jehovah' (Ex. xxxii. 23) = from the Lord's Divine good. For 'Jehovah' in the Word = the Lord, who is called 'Jehovah' from Divine good, and 'God' from Divine truth.

10125². Hence it follows that the Esse itself in the Lord's Human was Jehovah, which is the Divine good of the Divine love. . .

—³. The Lord's soul, being from Jehovah, was infinite. . .

10158. 'I am Jehovah their God' (ver. 46) = from whom is all the good of love and truth of faith. (For) Jehovah is the Divine Esse, and the Divine Esse is the Divine love, thus the Divine good. . .

10484. Those who are 'for Jehovah' (Ex. xxxii. 26) = those who are in externals from what is internal.

10545. The Most Ancients. . . adored the Lord; He was Jehovah to them.

10566. They worshipped Jehovah solely on account of the miracles. . .

10579. (For) no one has ever seen Jehovah the Father; but when He is seen it is the Lord who is seen; for the Lord is the very face of Jehovah. Ill.

—². (Thus) the Lord as to the Divine Human is the Jehovah who is seen; and thus He is the face of Jehovah.

—⁴. For when Jehovah appeared before the Advent of the Lord into the world, He appeared in the form of an Angel; for when He passed through Heaven, He clothed Himself with that form. . . (Thus) it was Jehovah Himself; and that very form also was His. . .

— Therefore it pleased Him . . . to assume the human form actually, in which was **Jehovah** Himself. Ill.

—⁶. (Thus) the Lord even as to His Human is **Jehovah** . . .

[A.] 10617. 'He invoked, **Jehovah, Jehovah, God** merciful and gracious' (Ex. xxxiv. 6) = the Divine itself, the Divine Human, and the proceeding Divine, from which is all good. . . The reason the Divine Itself . . . and the Divine Human . . . are called '**Jehovah, Jehovah**;' and the proceeding Divine, 'God;' is that the Lord as to the Divine Itself and the Divine Human is the Divine good, and as to the proceeding Divine He is the Divine truth.

10646. 'For **Jehovah** His name is zealous . . .' (ver. 14) = that if any other is worshipped the Divine good recedes . . .

10702. 'To enter before **Jehovah**' (ver. 34) = its state when the Lord inflows. Ex.

H. 254^e. As such was the state of the Spirits who spoke to the prophets, it is said by them that **Jehovah** spoke; and the Spirits themselves called themselves **Jehovah** . . .

L. 30. That the Lord from eternity is **Jehovah**. Ill.

—^e. Thus the Lord's Divine *a quo*, in the Word, is '**Jehovah**.'

— (Thus, also) by 'the Lord,' and also by '**Jehovah**,' after His Human was glorified, is meant the Divine and the Human together, as one; and by 'the Son' is meant the Divine Human.

34^d. Therefore, the Lord as to both (the Divine and the Human) is **Jehovah** and God. 35^d.

38. That the Lord is called '**Jehovah**,' Ill.

S. 88. On account of the marriage of Divine good and Divine truth . . . The Lord is called '**Jehovah**,' and 'God;' and '**Jehovah**,' and 'the Holy One of Israel' . . .

F. 34. That the Lord from eternity, who is **Jehovah**, came into the world . . . R. 67. B. 116. T. 2.

W. 4. As the Lord is uncreate and infinite, He is the Esse itself which is called **Jehovah** . . .

100^e. God from His Essence itself is called **Jehovah**.

233. The Lord from eternity, who is **Jehovah** . . . 234. 282. 285.

282. **Jehovah** is called the Lord from eternity, because **Jehovah** assumed the Human . . . and then commanded His disciples that they should call Him Lord; and therefore in the New Testament '**Jehovah**' is called 'the Lord,' Ill.

R. 11^d. The Spirits and Angels who (are from Great Tartary) said . . . that they worship **Jehovah**; some as the invisible and some as the visible God. T. 279.

13. From the Lord who is eternal and infinite, and **Jehovah**. Sig.

—². 'He who is, and who was, and who is to come' . . . is meant by '**Jehovah**'; for the name '**Jehovah**' also means *Is*, and He who *Is*, or who is *Esse* itself; it is also *Was* and *To Come*; for things past and future are present in Him. E. 23.

193. It is said '**Jehovah** God;' also separately, some-

times '**Jehovah**,' and sometimes 'God;' and by '**Jehovah**' is meant the Lord as to Divine good, and by 'God' the Lord as to Divine truth; or, what is the same, by '**Jehovah**' is meant the Lord as to the Divine love, and by 'God' the Lord as to the Divine wisdom. Both are said on account of the heavenly marriage . . . T. 85.

—². But in the . . . New Testament it is not said '**Jehovah** God,' but 'the Lord God; for 'the Lord,' like '**Jehovah**,' = the Divine good or the Divine love.

281. That **Jehovah** Himself came into the world . . . and that **Jehovah** is the Lord from eternity; consequently, that the Divine Human of the Lord . . . is the Divine Human of **Jehovah** Himself. Ill. 962^d, Ill.

B. 117. That **Jehovah** God is love itself and wisdom itself . . . T. 3.

T. 9^d. The Most Ancients . . . worshipped one God, whom they named **Jehovah**. In like manner the Ancients . . .

—³. **Jehovah**, the name by which He called Himself anew . . . signifies the supreme and only Being—*Eus*—from whom is everything which is and comes forth in the universe.

— The ancient Gentiles acknowledged Jove as the supreme god, so called, perhaps, from **Jehovah** . . .

18. On the Divine Esse, which is **Jehovah**. Chapter.

19. That this one God is called **Jehovah** from Esse; thus from this—that He also *Is* and *Will be* . . . Gen. art.

— That **Jehovah** means *I am*, and *To be—Esse*, is known; and that God was so called from the most ancient times, is evident from . . . Genesis; where, in the first chapter, He is named 'God,' but in the second and following ones '**Jehovah** God;' and afterwards, when the descendants of Abraham . . . had forgotten the name of God, it was recalled . . . Moses said . . . 'What is Thy name? God said, *I am Who I am*. Thus shalt thou say to the sons of Israel, *I am* hath sent me unto you; and thou shalt say, **Jehovah**, the God of your fathers, hath sent me unto you: this is My name to eternity . . .' (Ex. iii. 13-15). As God alone is the *I am* and the *Esse*, or **Jehovah**, therefore there is not anything in the created universe which does not derive its esse from Him . . .

75. The Sun of the Spiritual World is pure love from **Jehovah** God, who is in the midst of it. 76^d.

81. By the Lord the Redeemer, we mean **Jehovah** in the Human; for **Jehovah** Himself descended . . .

— The reason He is called the Lord, and not **Jehovah**, is that '**Jehovah**' in the Old Testament is called 'the Lord' in the New. Ill.

— He also commanded His disciples to call Him Lord, and therefore He was so called . . . by the apostles in their Epistles; and afterwards by the Apostolic Church . . . The reason was that the Jews durst not use the name **Jehovah** on account of its holiness; and moreover, by **Jehovah** is meant the Divine Esse which was from eternity; and the Human, which He assumed in time, was not that Esse . . . For this reason, here and in what follows, by The Lord, we mean **Jehovah** in His Human.

82. That **Jehovah** God descended and assumed the

Human, in order that He might redeem and save men. Gen.art.

—². That **Jehovah** God Himself descended and became a Man. Ill.

84. His Human is called 'the arm of **Jehovah**.' Ill.

—^e. **Jehovah** such as He is in Himself . . . cannot touch any devil . . . unless He is in ultimates . . .

85. That **Jehovah** God descended as the Divine truth . . . and yet did not separate the Divine good. Gen.art.

— . The Word was dictated by **Jehovah** Himself . . .

295. The celestial sense of this commandment is that **Jehovah** the Lord is Infinite, Immeasurable, and Eternal, etc.

297. 'Thou shalt not take the name of **Jehovah** thy God in vain . . .' Ex.

—². That the name of **Jehovah** God is in itself holy, is evident from that Name, in that the Jews . . . have never dared, and do not dare, to say **Jehovah**; and that on account of them neither the evangelists nor the apostles would say it; and therefore instead of **Jehovah** they said the Lord. .

688. That by the baptism of John the way was prepared, that **Jehovah** the Lord might descend into the world, and perform Redemption. Gen.art.

786. The Israelitish Church worshipped **Jehovah**, who in Himself is the invisible God (Ex.xxxiii.18-23); but under a human form, which **Jehovah** God put on by an Angel . . . which human form was representative of the Lord who was to come; and as this was representative, therefore each and all things of that Church were made representative . . .

D. 477². They who were in the most ancient times . . . Abraham himself, and they who were after him, worshipped **Jehovah** under a human form; and when He appeared under that form, they called Him **Jehovah** . . . 477⁵.

E. 24². What is meant by 'Jehovah God' . . . namely, by 'Jehovah' is meant the Divine Esse; and by 'God,' the Divine Existere in Heaven . . .

78³. The reason **Jehovah** was seen by many . . . was that they were then encompassed with a column of Spirits, and were thus preserved . . . So also has the Lord been sometimes seen by me.

205². By '**Jehovah**' is meant the Lord as to the Divine Good, which is the Divine Esse. 220. 391³. —¹¹. 395¹². 412³³. 422¹³. 482. 768²⁴. 850⁵.

323⁷. '**Jehovah**' is said where it treats of good; and 'God' where it treats of truth. 406⁴. 653⁷.

328²⁰. By '**Jehovah**' is meant His Divine Itself.

427⁷. 'Holiness to **Jehovah**'=the Lord as to the Divine Human from which proceeds all the Holy of Heaven and the Church.

514⁹. That all intelligence and knowledge are from the Lord, is signified by, '**Jehovah** alone shall be exalted in that day' (Is.ii.17).

—¹⁰. It is said '**Jehovah** is magnificent' (Is.xxxiii. 21) when the men of the Church are such that they are receptions of Divine good and Divine truth from the Lord.

600¹⁵. The Celestial Church . . . is meant by 'the house of **Jehovah**.'

601⁷. '**Jehovah**'=the Lord. 617¹¹. 654³².

684¹¹. '**Jehovah**'=the Lord as to the Divine Itself, thus as to the Divine good.

—²⁶. The Lord is called '**Jehovah**' from the Divine in primes . . .

717¹⁸. 'God,' in the Word=the Lord as to Divine truth, thus also the Divine truth proceeding from the Lord; and '**Jehovah**'=the Lord as to Divine good, thus also the Divine good proceeding from the Lord.

799⁶. 'The house of **Jehovah**'=the Church which is in the good of love to the Lord.

1206². Therefore God is called Esse and Existere; '**Jah**' from Esse; and '**Jehovah**' from Esse and Existere in Himself.

Ath. 150. Hence He was not only conceived, but was also born, from **Jehovah**; according to Ps.ii.1,2,6.

156. From the fact that the Divine good of the Divine love, which is '**Jehovah**,' and 'the Father,' was in Him from conception . . .

De Verbo 14³. In the Word in the Celestial Kingdom, instead of '**Jehovah**,' it reads 'the Lord.'

Can. God ii. This one God is the Esse itself which is **Jehovah** . . .

Redeemer i. 6. In the Word of the Old Testament, '**Jehovah**'=the Divine Esse, which is the Divine good; and 'God,' the Divine Existere, which is the Divine truth; and '**Jehovah** God'=both. In like manner '**Jesus Christ**.'

ii. **Jehovah** God descended as to the Divine wisdom, or Divine truth, and assumed the Human in the virgin Mary.

v. The Human of the Lord **Jehovah** is the Son of God sent into the World.

1. **Jehovah** God sent Himself into the world, by assuming the Human.

2. This Human conceived from **Jehovah** God is called the Son of God . . .

x. The Divine from eternity, and the Human in time, united as the soul and the body, are one Person, who is **Jehovah**.

Jehovah Nissi. *Jehovah Nissi.*

A. 8624. 'He called the name thereof **Jehovah Nissi**' (Ex.xvii.15)=the continual war and protection of the Lord against those who are in the falsity of interior evil. Ex.

— . '**Jehovah Nissi**,' in the Original Language, means '**Jehovah** my Banner' or 'my sign;' and by 'a sign' or 'banner' in the Word is signified [calling together] to war. (Continued under BANNER.)

Jehovah Zebaoth. *Jehovah Zebaoth.*

A. 2921. When it treats of the power of Divine good, or of omnipotence, it is said '**Jehovah Zebaoth**,' or '**Jehovah** of Armies,' and also 'the Lord;' so that '**Jehovah Zebaoth**' and 'the Lord' are of the same sense and signification . . .

—². That in the Word of the Old Testament

'Jehovah Zebaoth' and 'the Lord' are of the same sense signification. Ill.

[A.2921]⁵. Here, 'the Lord God Almighty' is said instead of 'Jehovah Zebaoth.'

344⁸. 'His army'=Divine truths. Hence it is, and also because the Lord alone fights for man against the Hells which are in the continual endeavour to invade, that the Lord in the Word is often called 'Jehovah Zebaoth,' 'God Zebaoth,' 'Lord Zebaoth;' that is, 'of Armies.' Ill.

798⁵. As the Angels from truths and goods are called 'the army of Jehovah;' and so also are the sun, moon, and stars; and as all truth and good proceed from the Lord, therefore the Lord in the Word is called 'Jehovah Zebaoth,' or 'of Armies.' He is so called also from the fact that He fights for man against the Hells.

L. 14⁹. As the Lord alone has conquered the Hells, without the help of any Angel, He is called . . . 'Jehovah Zebaoth,' that is, 'Jehovah of the Armies of War.'

R. 447³. As by 'the armies of the heavens' are signified the goods and truths of Heaven and the Church, the Lord is called 'Jehovah Zebaoth,' that is, 'Jehovah of Armies.'

E. 391¹³. 'Swearing to Jehovah Zebaoth' (Is.xix.18) =confessing the Lord. 'Jehovah Zebaoth' is said here and in many other places in the Word, and there is meant the Lord as to all good and truth; for 'Zebaoth' in the Original Language means 'Armies,' and 'armies' =all the goods and truths of Heaven and the Church.

453⁶. The Lord is called 'Jehovah Zebaoth' from truths and goods fighting against falsities and evils . . .

573². As all truths and goods are from the Lord, and He alone fights for all in Heaven, and for all in the Church, against the falsities and evils which are from Hell, therefore He is called 'Jehovah Zebaoth,' that is, 'of Armies.'

727¹⁰. The Lord is called 'Jehovah Zebaoth' from Divine truths in the whole complex; for 'Zebaoth' means 'Armies;' and 'armies'=all the truths and goods of Heaven and the Church.

734⁸. As the Lord protects man from the Hells, that is, from the evils and falsities which continually rise up thence, He is called 'Jehovah Zebaoth,' that is, 'Jehovah of Armies;' and by 'armies' are signified the truths and goods of Heaven and thence of the Church in the whole complex, by which the Lord removes the Hells in general, and with every one in particular.

Jehovih. *Jehovih.*

A. 1791. 'Abram said, O Lord Jehovih' (Gen.xv.2) =the Lord's perception.

1793. 'Lord Jehovih'=the internal man relatively to the interior man. Ex.

—'. 'The Lord Jehovih' frequently occurs in the Word; nay, whenever Jehovah is called 'the Lord,' He is not called the Lord Jehovah but 'the Lord Jehovih,' and this especially when it treats of temptations. Ill.

292¹. 'The Lord Jehovih' is said especially when supplication is made concerning the aid of omnipotence. Ill.

9167³. Hence it is that in the Old Testament it is so frequently said 'Lord Jehovih'—and this when supplication is made—by which is signified 'Good Jehovah!'

M. 75³. The Angel said, We are now in the camp, where are the armies of the Lord Jehovih: so do (the people of the Golden Age) call themselves . . .

—7. These deliciousnesses . . . are excellent and eminent according to the worship with us of the Lord Jehovih . . .

E. 386⁶. By 'the servants of the Lord Jehovih' (Is. lxx.13) are signified those who receive goods and truths from the Lord.

601⁸. The Lord is called 'the Lord Jehovih' when it treats of good.

850⁵. From Divine good the Lord is called 'Jehovah,' and also 'the Lord Jehovih.'

Coro. iii. After this . . . consummation, the Lord Jehovih appears . . . 10. 14.

15. Whose soul and life is the Lord Jehovih, who is the Lord our Saviour.

18. That the Lord Jehovih . . . produces a New Church . . .

47. That the first state of (the Israelitish and Jewish) Church, was the appearing of the Lord Jehovih . . .

—'. The Lord Jehovih appeared in the beginning of each Church . . .

48². Still more the Lord Jehovih, who is King of kings and Lord of lords.

49. The appearing of the Lord Jehovih. Ill.

50. That by 'the Lord Jehovih' is everywhere in the Word meant Jehovah in His Human . . .

Jeremiah. *Jeremias.*

A. 2838². In the sense of the letter, it here treats of Jeremiah, but in the internal sense the Lord is meant.

4728^e. The like as is represented by Joseph, is also represented by Jeremiah the prophet, (in): 'They took Jeremiah, and cast him into a pit . . . and they let down Jeremiah by cords into a pit where there was no water' (Jer.xxxviii.6); that is, they rejected Divine truths among falsities in which there was nothing of truth.

L. 15⁴. Jeremiah the prophet was commanded to represent the state of the Church . . . (Jer.xiii.1-7).

E. 537¹⁷. By 'the pit into which they let down Jeremiah the prophet . . .' is signified the truth of doctrine falsified . . .

P. P. Jer. i. On the Lord, who, here, is 'Jeremiah,' that He should be born, in order to teach all Divine truth.

Jericho. *Jericho.*

A. 2973⁶. These things were represented by the city of Jericho . . .

8815^e. 'The walls of Jericho'=the falsities which were defending evil.

9325¹⁰. The reason this was done at the city of Jericho (2 Kings ii.19-21) was that that city is situated

not far from the Jordan ; and by the Jordan is signified that with the man of the Church which first receives truths, thus the Natural.

10300^e. By 'the waters of **Jericho**,' (id.) are signified the truths of the Word in the sense of the letter.

R. 367^e. As **Jericho** was a city near the Jordan ; and by the river Jordan is signified that which is first in the Church, and this is Divine truth such as it is in the sense of the letter of the Word, therefore that city was called 'the city of palm-trees.' Ill.

D. 5809^e. Some (of the gentiles) heard (that God was to be born) in **Jericho** . . .

E. 444¹⁴. '**Jericho**' (Luke x.) = the Church where there are Knowledges of good and truth. . . 'The man going down from Jerusalem to **Jericho**,' = those who want to be instructed in the truths and Knowledges of the Church.

458¹⁰. As '**Jericho**' = the good of truth, that city was called 'the city of palm-trees.' Ill.

— . As this is signified by '**Jericho**,' the Lord said in the parable of the Samaritan, that 'he went down from Jerusalem to **Jericho**,' by which is signified that he went through truths to good ; for by '**Jerusalem**' is signified the truth of doctrine, and by '**Jericho**' the good of truth, which is the good of life . . .

—¹¹. And as '**Jericho**' = this good, therefore, 'When Joshua was in **Jericho**, he saw a man standing . . . who said to Joshua, Put off thy shoe from off thy foot in the place where thou art standing, because it is holy' (Jos.v.13-15). And therefore [also] 'after the sons of Israel had taken **Jericho** . . . the silver and the gold, and the vessels of brass and iron, found there, they gave into the treasury of the house of Jehovah' (Jos.vi.24) ; from which things it is evident whence it is that **Jericho** was called 'the city of palm-trees.'

502¹¹. By the city of **Jericho** (Jos.vi.) is signified the falsification of the Knowledges of truth.

700¹⁵. By the city of **Jericho** (id.) is signified instruction in the Knowledges of good and truth, by which Knowledges man is introduced into the Church ; for **Jericho** was a city not far from the Jordan, by which river is signified introduction into the Church . . . And as '**Jericho**' = instruction, it also = the good of life, because no one can be instructed in the truths of doctrine except him who is in the good of life. But when the Land of Canaan was possessed by idolatrous nations, the signification of the places and cities in that Land was changed into the contrary, and consequently '**Jericho**' then signified the profanation of truth and good. From these things it follows that the city itself signified the doctrine of falsity and evil, which had perverted the truths and goods of the Church, and had profaned them ; that its 'wall' = the falsities of evil protecting that doctrine ; and that its inhabitants = the profane ; and as all the Profane is from infernal love after the acknowledgment of truth and good, that city was burnt with fire, its inhabitants were given to the curse, and its wall fell . . .

—¹⁸. That he should be cursed who rebuilt **Jericho** . . . = the profanation of Divine truth . . . if instruction therein should be represented anywhere but in Jerusalem

. . . That this profanation took place under king Ahab . . . is recorded in 1 Kings xvi. 34 . . .

Jerusalem. *Hierosolyma, Jerusalem* (D.3851).

Jerusalemite. *Hierosolymitanus.*

See NEW JERUSALEM ; and under ZION.

A. 1. That '**Jerusalem**' = Heaven, whence it is called . . . the heavenly **Jerusalem**.

402. 'The holy **Jerusalem**' = the Lord's Kingdom in the universal ; or in each person in whom is the Lord's Kingdom.

—². 'The city of Truth,' or **Jerusalem**, = the spiritual things of faith.

938. On the filthy **Jerusalem.** 940². 956. C.J.79. D.1195. 3559. 3851.

1151⁶. 'The sons of **Jerusalem**' (Joel iii.6) = the spiritual things of faith. 1197^e.

1259⁵. '**Jerusalem**' = the Lord's Kingdom, and the Church. 1857^e. 2348.

1298³. 'The holy **Jerusalem**' (Rev.xxi.) = the Lord's Kingdom in the Heavens and on earth.

1551³. By '**Jerusalem**' is signified the Lord's Church. 3448¹⁰. 3654². 5480^e. R.447³.

1585². All things in the middle of Canaan . . . represented His internal man, as Mount Zion and **Jerusalem** ; the former, celestial things, and the latter, spiritual ones.

2039⁵. 'Zion' = the Celestial Church ; '**Jerusalem**,' the Spiritual Church. 2576¹². 2607².

2177⁹. '**Jerusalem**' (Ezek.xvi.) = the Ancient Church. 5319². 5433⁶. 9995⁴. 10540².

2220⁴. It treats of the abominations of **Jerusalem** . . .

2348². 'The street of **Jerusalem**' (Jer.vi.6,11) = the falsities which reign in the Church.

2360. '**Jerusalem**' = the Lord's Kingdom.

2362. The affection of truth constitutes the Spiritual Church, and is called in the Word 'the daughter of **Jerusalem**.' —³. 3024². 3081³.

2466³. Concerning **Jerusalem**, by which is here signified the Church perverted as to truths.

—⁴. 'Samaria' = the Church which is in the affection of truth ; '**Jerusalem**,' the Church which is in the affection of good.

2534^e. When '**Jerusalem**' is mentioned, they do not perceive that **Jerusalem** which was in the tribes of Benjamin and Judah, but the holy and heavenly **Jerusalem**.

2576¹⁰. '**Jerusalem**' = the Spiritual Church. —¹¹. 2712^e. 2928. —². 3240⁵. 4434². 4545². 4592⁸. 5620⁴. 9396¹¹. 10248⁴. 9930⁷. 10248¹⁰.

2708⁵. '**Jerusalem**' = the Ancient Church, which was spiritual. 3103². 3147⁵. 3301⁵. 5954⁵. 6432³. 6804⁹.

2761⁵. 'The City **Jerusalem**' = the Lord's Spiritual Kingdom and Church.

— . 'The inhabitants of **Jerusalem**' = those in the good of charity and of faith.

2775. In that land (of Moriah) was **Jerusalem**, where the Lord Himself endured the last of temptation. Ex.

2781³. 'They will fight against **Jerusalem**' (Zech.xiv.

12)=. . . against the Lord's Spiritual Church, and its truths . . .

[A.] 2906⁶. 'The gift of **Jerusalem**' (Mal.iii.4)=worship from spiritual love.

2909². That Hebron represented the Church before **Jerusalem** did so. Ex.

—⁴. After David had reigned at Hebron seven years and six months, he went to **Jerusalem**, and occupied Zion (2 Sam.ii.1-11; v.5; 1 Kings ii.11); and then first the Lord's Spiritual Church began to be represented by **Jerusalem**; and the Celestial Church by Zion.

2973². By the Land of Canaan was represented the Lord's Kingdom; the Celestial of it by Zion, and the Spiritual by **Jerusalem**.

3084². Hence it is that 'to ascend' is predicated of [going] towards **Jerusalem**; but 'to descend' [of going] from **Jerusalem**; and also from **Jerusalem** to Zion, and from Zion to **Jerusalem**; for by the things which were around **Jerusalem** are signified the exteriors of the Church; but by '**Jerusalem**,' the interiors; and by 'Zion,' the inmosts.

3652⁴. 'When ye shall see **Jerusalem** encompassed with armies' (Luke xxi.20)=the Lord's Church.

3881⁸. Worship from faith is 'the meat-offering of **Jerusalem**' (Mal.iii.4).

3923⁷. The middle of the Land was Beersheba, before **Jerusalem** . . .

4057². The consummation of the Third Church is not described in the Word, but is foretold, which was the destruction of **Jerusalem** . . . 4333².

4288⁴. Therefore they were restricted (in their worship) . . . to the mountain where **Jerusalem** was, and at last to where Zion was . . . 4580³.

4539^e. For **Jerusalem** was the inmost of the Land, because by it was signified the Lord's Spiritual Kingdom; and the House of God was the inmost of **Jerusalem**, because by it was signified the Lord's Celestial Kingdom, and, in the supreme sense, the Lord Himself. Hence it is said 'to ascend' to them.

4592¹⁴. As by 'Benjamin' was represented the Spiritual of the Celestial of the Church, or the truth of good, which is intermediate between celestial good and spiritual truth, therefore **Jerusalem** was ceded as an inheritance to the sons of Benjamin; for **Jerusalem**, before Zion was built there,=the Church in general. That **Jerusalem** was ceded to Benjamin, see Jos.xviii.28; Judg.i.21.

4599⁴. That hence is the Spiritual Kingdom of the Celestial, is signified by, 'the kingdom of the daughter of **Jerusalem**' (Micah iv.8).

5044⁸. 'The City,' or **Jerusalem** (Jer.xvii.25)=the Lord's Spiritual Kingdom.

5120¹⁰. Concerning **Jerusalem**, by which is signified the Spiritual of the Celestial Church.

5313¹². '**Jerusalem**' (Jer.iii.17)=the Lord's Spiritual Kingdom. This Kingdom is also meant by 'the New **Jerusalem**' in Ezekiel; and also by 'the holy **Jerusalem** descending from heaven,' in the Revelation. The Lord's Spiritual Kingdom is where the principal thing is Divine

truth in which is good . . . Hence it is evident why **Jerusalem** is called 'the throne of Jehovah.'

5922¹⁴. 'The holy City **Jerusalem**' (Rev.xxi.11)=the Lord's Spiritual Kingdom in the Heavens, and His Spiritual Church on earth, of which 'glory' is predicated.

6435⁶. Therefore **Jerusalem** was called 'holy,' when yet in itself it was filthy.

6508^e. 'To restore and build **Jerusalem**' (Dan.ix.25) . . . '**Jerusalem**,' here,=a new Church.

6745³. '**Sion** and **Jerusalem**'=the Celestial Church; '**Sion**,' its internal; and '**Jerusalem**,' its external.

—⁴. When '**Sion**' and '**Jerusalem**' are mentioned together, the Celestial Church is signified by them; by '**Sion**,' its internal; and by '**Jerusalem**,' its external. But when '**Jerusalem**' is mentioned without **Sion**, it then for the most part=the Spiritual Church.

7356³. '**Jerusalem**'=the Spiritual Church; thus the good of charity and of the derivative faith.

7456⁴. '**Jerusalem**'=the Celestial Spiritual Church; '**Samaria**,' the Spiritual Church.

7573³. By '**Jerusalem**' is signified the Lord's Spiritual Kingdom, in which are they who are in good from truth, and in truth from good.

8904⁴. By '**Jerusalem**' is meant the perverted Church. 10283³.

8938². Hence by '**Jerusalem**' in the Word, and by the New **Jerusalem** in the Apocalypse, is signified the Lord's Church; and the Lord's Church is with everyone who is in a state of reception of charity and faith from the Lord; for man himself is the Church; and a number with whom the Church is make the Church in general.

9166⁶. 'To swear by **Jerusalem**' (Matt.v.35)=by the doctrine of truth from the Word; for '**Jerusalem**' in a wide sense=the Church. But when 'the earth' is mentioned, which=the Church, and then '**Jerusalem**,' '**Jerusalem**'=the doctrine of the Church, consequently, the doctrine of Divine truth from the Word. Hence it is that it is called 'the city of the great God.'

9229¹⁰. **Jerusalem** is here called 'the holy city,' when yet it was rather profane, because the Lord had then been crucified there.

—^e. The salvation of those who were of the Spiritual Church, and their elevation into the Holy **Jerusalem**, which is Heaven. Sig.

9328². 'To fight against **Jerusalem**' = against the Church, thus also against the truths and goods of faith, which make the Church.

9485². '**Jerusalem**,' to which the nations shall be gathered (Jer.iii.17)=this new Church. 9487².

9960¹. '**Jerusalem**' (Lam.i.8)=the Church which is in falsities from evil.

10037². By '**Jerusalem**' is signified the Church with those who are in truths from good.

H. 73². '**Jerusalem**' (Rev.xxi.)=the Lord's Church; and, in a more eminent sense, Heaven.

N. 1⁴. That by '**Jerusalem**' is signified the Church as to doctrine. Refs.

6. What is meant by 'Jerusalem' in the World, in its spiritual sense, is known to few. By 'Jerusalem' is meant the Church itself as to doctrine; and this because there and not elsewhere in the Land of Canaan there was a temple, an altar, sacrifices were performed, thus Divine worship itself. Therefore also three feasts were celebrated there annually, and every male of the whole Land was commanded to go to them. Hence then it is that by 'Jerusalem' in the spiritual sense is signified the Church as to worship; or, what is the same, as to doctrine; for worship is prescribed in doctrine, and is effected according to it. . . . R.880.

C. J. 79. In that quarter there are two great cities into which the Jews are brought after death; and which before the Judgment they called **Jeruselems**; but after it by another name; because after the Judgment, by **Jerusalem** is understood the Church (as to doctrine) in which the Lord alone is adored. T.841.

L. 64⁸. That by 'Jerusalem' in these passages is meant the Church which was to be established by the Lord, and which also has been established, and not the **Jerusalem** in the Land of Canaan. . . . may be evident from the passages in the Word where it is said of this **Jerusalem** that it has been completely destroyed, and that it is to be destroyed. III. R.880⁸.

S. 71². (In the Word in Heaven) instead of 'Zion' and '**Jerusalem**,' there is 'the Church as to the Word,' and 'as to doctrine from the Word.'

Life 70³. By 'Jerusalem' is signified the Church as to doctrine.

R. 52⁴. '**Jerusalem**' which shall be trodden down' = the Church.

134³. '**Jerusalem**' (Ezek.xvi.)=the Israelitish and Jewish Church.

531. A pestilential smoke from the **Jerusalem** which is called Sodom and Egypt. . . . B.114. T.567.

655⁴. One of the **Jerusalemite** cities, where charity is primary. . . . T.388⁴.

880. That by 'Jerusalem' is meant the Church as to doctrine and the derivative worship. III.

—². It is this new Church which is meant by '**Jerusalem**,' . . .

B. 71. The **Jerusalemite** Temple.

73. Matt.xxiv., Mark xiii., and Luke xxi. do not describe the destruction of the Temple and of **Jerusalem**, but foretell the successive changes of the state of the Christian Church. . . .

100³. That by 'Jerusalem' in these passages is meant the Church to be established by the Lord. III. and Ex. T.782⁵.

T. 107. By 'Jerusalem' is not meant any city from Heaven; but the Church which will descend out of Heaven from the Lord.

782. That by 'Jerusalem' is meant the Church, is perspicuously evident from the propheticals in the Old Testament concerning the new Church to be established by the Lord, in that it is there called '**Jerusalem**,' III.

780³. In these passages by '**Jerusalem**' is meant the Holy New **Jerusalem**, described in the Apocalypse, by which is meant the New Church. III.

D. 3042. The old **Jerusalem** (in the Spiritual World) 3385. 3409.

6082. On **Jerusalem** and the Temple after the captivity. (The dates given.)

E. 31⁷. The reason this was done when the Lord went (triumphantly) into **Jerusalem**, was that by '**Jerusalem**' is signified the Church.

83². 'Behold, we go up to **Jerusalem**' (Luke xviii.31) . . . '**Jerusalem**,' here, = the Jewish Church.

131⁶. '**Jerusalem**' = the Church. 141³. —⁶. 152⁸. 175¹². 427². 439⁵. 538⁴. 675¹³.

175⁵. '**Jerusalem**' = the Lord's Church in the Heavens and on earth. . . .

195⁶. '**Jerusalem**' = the Spiritual Kingdom and the Spiritual Church.

204⁶. The reason **Jerusalem** is called 'the holy city,' is that by it in the spiritual sense is meant the Church as to the doctrine of truth. 208¹¹. 223⁹. —¹¹.

240⁶. '**Jerusalem**' (Ezek.iii.)=the Church in which there are not goods, but evils.

253⁵. '**Jerusalem**' = the Church as to doctrine, thus Divine truth in the Heavens and on earth; for this makes the Church. 298³.

272⁵. '**Jerusalem**' = the Church which is in truths from this good.

275²⁹. '**Jerusalem**' = the Church as to doctrine. 315⁷. 329²³. {355⁵. 357. 392¹⁰. 422¹⁴. 433¹⁰. —¹³. —²⁷. 638¹⁶. 652³. 714¹⁶. 727⁹. 741⁷. 750²². 780⁷. 1057⁵. 1100⁴.

355¹⁵. '**Jerusalem**' = the Church where is the doctrine of Divine truth.

365⁹. '**Jerusalem**,' over which the Lord wept, = the Church, which was then completely devastated. . . .

—³⁵. '**Jerusalem**' = the Church as to doctrine and worship.

—³⁶. '**Jerusalem**' = the Church as to the truths of doctrine.

—³⁸. Here, **Jerusalem** is called 'Salem' (Ps.lxxvi.2), because by 'Salem' is signified peace; from which **Jerusalem** also was named. The reason it was so named, is that 'peace' = all the things mentioned above.

—³⁹. '**Jerusalem**' = the Church as to doctrine; or, what is the same, the doctrine of the Church. 388¹³. 540⁵. 734¹⁶.

372^e. '**Jerusalem**' = the Church as to the doctrine of truth.

375¹⁷. 'To build **Jerusalem**' = to establish the Church.

376³⁴. 'The inhabitants of **Jerusalem**' = all who are of the Church.

386⁷. 'The streets of **Jerusalem**' = the truths of the Church.

401¹⁸. 'The king of **Jerusalem**' (Jos.x.1) = the truth of the Church completely devastated by falsities.

405⁸. '**Jerusalem** the evangelizatress' (Is.xl.9) = the Church which is thence from the Word in the truths of doctrine.

—²³. '**Jerusalem**' = the Church as to truths, and thence the Divine truths of the Church.

[E.405]²⁶. Therefore Mount Zion was built above Jerusalem . . . 'Jerusalem' = the Church which is in truths from that good, or the Church as to doctrine; and therefore also Jerusalem is called 'the mountain,' and also 'the hill,' 'of holiness' . . .

—²⁸. Because Mount Zion and Jerusalem were built as much as could be done in the form of Heaven . . .

431⁸. 'Jerusalem is builded as a city which coheres with itself together' (Ps.cxxii.3) = the Church as to doctrine . . . when all things of its doctrine are in agreement and unanimity with each other, and when they mutually regard the Lord and love to Him from Him as the beginning and the end.

433¹⁴. 'The sons of Jerusalem' = the truths of the Word.

—¹⁸. That this Church will be safe from the infestation of evils and falsities, is signified by, 'Jerusalem shall dwell under itself in Jerusalem' (Zech.xii.6).

444¹⁴. 'Jerusalem' = the Church where are the truths of doctrine.

449⁴. As Benjamin . . . = truth conjoined with good in the natural man, 'therefore his lot in the Land of Canaan was between the sons of Judah and between the sons of Joseph; and also to that tribe was ceded Jerusalem, where then were the Jebusites, for an inheritance' (Jos.xviii.11-28); so that the sons of Benjamin dwelt there together with the Jews, who afterwards occupied that city. . . The reason Jerusalem was ceded to that tribe, was that 'Jerusalem' signified the Church as to doctrine and as to worship; and all the doctrine of the Church is the doctrine of truth conjoined with good; and all worship according to doctrine is effected by means of the natural man . . .

—⁵. 'Jerusalem' = the doctrine of truth.

—⁷. 'Jerusalem' = the truth of the Church.

453¹². 'To number the houses of Jerusalem' (Is.xxii.10) = to falsify the goods of truth. For 'the houses of Jerusalem' = the goods of truth of the Church.

455⁸. 'Jerusalem' = the Church as to doctrine, and consequently the truths of doctrine of the Church.

458¹⁰. 'Jerusalem' = the truth of doctrine.

502⁶. 'Jerusalem' = the Church as to the truth of doctrine, consequently the truth of doctrine of the Church.

504⁸. 'Jerusalem' = the Church in which is the truth of doctrine.

514¹⁰. 'Jerusalem' = the Church where the truth of doctrine reigns.

555⁷. 'Jerusalem' the metropolis of the Jews = the Celestial Church as to doctrine.

—¹⁰. 'Jerusalem' = the Church and its doctrine.

573¹³. 'Jerusalem encompassed with armies' . . . = the Church as to doctrine . . . taken possession of by falsities. . . These things are not said of the destruction of Jerusalem by the Romans . . . but of the destruction of the Church at its end . . . But still . . . by these words in the sense of the letter there is meant the destruction of Jerusalem; but this destruction represented and thence signified the destruction of the Church at its end.

576⁶. 'Jerusalem' = the Celestial Church.

584¹. 'Jerusalem' = the Church as to the truths of doctrine.

600¹⁵. That this Church will be safe from the infestation of evils and falsities, and will live in the good of life according to the truths of doctrine, is signified by, 'Jerusalem shall dwell longer under itself in Jerusalem,' 'Jerusalem' = the Church as to the truths of doctrine.

601⁵. 'Its hill,' or Jerusalem, = the Spiritual Church.

608⁹. 'Jerusalem' = the doctrine of the Church; therefore it is called 'the city of the great God.'

612³. By 'Jerusalem' are meant all who are of the Spiritual Church, who are they who are in the doctrine of genuine truth.

617⁷. 'Jerusalem' = the Ancient Church.

619¹¹. 'Jerusalem' = the Church; first, the Ancient Church; and afterwards the Israelitish Church.

624¹⁷. 'Jerusalem' = the Church as to the doctrine of truth.

629⁶. 'Jerusalem' = this new Church.

632. By 'the holy City,' in the sense of the letter, is meant Jerusalem, which in the Word *passim* is called the holy City and city; but by 'Jerusalem' is meant the Church; and by 'City' the doctrine of the Church.

—³. 'Jerusalem shall be trodden down' = that the Church as to doctrine shall be destroyed. 811.

652¹². 'Jerusalem' = the Church as to the truths of doctrine; and therefore Jerusalem is called 'the city of Truth.'

—¹⁵. 'The streets of Jerusalem' = the truths of doctrine; here, its falsities of doctrine.

—²². 'To the restoring and building of Jerusalem' (Dan.ix.25) . . . = the Church which will be established by the Lord. 684³⁶.

653³. 'Jerusalem,' where the Jews were, = the Celestial Church.

654²³. 'Jerusalem' = the Church as to the truth of doctrine.

—⁶⁷. 'Aholibah which was Jerusalem' = . . . the Celestial Church. (= the Celestial Church as to doctrine. 724³².)

655¹⁰. 'Jerusalem' = the Church where mere falsities and evils reign.

659²⁵. Because in the city of Jerusalem, and outside of it, all the places corresponded to places in the Spiritual World . . .

—^e. As 'Jerusalem' signified Heaven and the Church as to doctrine . . .

700¹⁸. (By this) is signified the profanation of Divine truth . . . if instruction in it were represented anywhere else than in Jerusalem, by which was signified the Church as to the doctrine of truth and good, and as to instruction from the Word.

724¹⁹. The restoration of the Church which had lapsed into mere falsities of evil, is signified by, 'Wake up, wake up, arise, O Jerusalem . . .' (Is.li.17). 'Jerusalem' = the Church as to doctrine.

725⁵. (The reason every male went up three times a year) was that by 'Jerusalem' was signified the Church

as to doctrine, and thence also the doctrine of the Church.

740¹⁶. 'Jerusalem' = the doctrine of the Church.

811¹⁶. 'Jerusalem' = the doctrine of the Church from the Word.

850². It was also from this reason that by 'Jerusalem,' which lay under that mountain, is signified the Church as to doctrine; for all the doctrine of the Church is from the Divine truth which proceeds from the Lord, consequently from the Word. The reason that city was built upon a mountain, was that at that time mountains from their height represented the Heavens.

—⁶. By 'Jerusalem' is meant Heaven and the Church as to doctrine from this Divine truth; therefore it is said . . . 'the discourse of Jehovah shall go forth from Jerusalem' (Micah iv. 2). —⁷.

—¹⁵. 'Jerusalem' = doctrine thence.

960⁴. 'Jerusalem' = the Celestial Church as to doctrine.

1088. 'The like is signified by metropolitan cities as by the kingdoms; as the Jewish kingdom by 'Jerusalem.'

1115³. The new Church to be established by the Lord is meant by 'Jerusalem.'

1155². 'To the mountain of My holiness, Jerusalem' (Is. lxxvi. 20) = the Church in which charity reigns.

J. (Post.) 258. Before the Judgment they called these two cities Jerusalem; but after the Judgment they changed the name by command, because after it there came everywhere into common discourse the Holy Jerusalem treated of in the Apocalypse, by which is signified the New Church, into which no one will enter who does not make the Messiah one with Jehovah, thus who does not worship the Lord alone.

Coro. 55. 'Zion' = the Church as to the Word; 'Jerusalem,' the Church as to doctrine from the Word.

Jesse. *Jischajus.*

A. 2468⁹. 'The Root of Jesse' (Is. xi. 10) = the Lord. 4594^e. 9256⁵. E. 175⁶. 205⁶.

10132². 'The Root of Jesse' = the Lord from whom is this good (of innocence).

E. 310^e. The Lord as to the Human is called 'the Root of David,' from the fact that all Divine truth is from Him, as all things come forth and subsist from their root. Hence, too, it is that He is called also 'the Root of Jesse' . . . 'Jesse' is put for 'David,' because he was his father.

Jest. *Cavillatus.* M. 79⁷.

Jest. *Dicterium.*

A. 1844^e. They hurt and pursue them with jests.

T. 74³. They wanted to sharpen their tongues for jests.

798⁶. (Calvin) added some jests directed against the worship of the Lord.

D. 2120². They had been continually delighted with sharp sayings.

Jesuit. *Jesuita.*

Jesuitical. *Jesuiticus.*

A. 8383². Some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits; and by their preachings . . . they could move the common people to tears . . .

S. 116². There are many such (in Hell) from the Jesuits. Des.

J. 58². There were very many of those who call themselves of the Society of Jesus . . .

C. J. 56. They who are of the Jesuitical order, prepare communications for themselves by clandestine arts . . .

P. 222^e. These are for the most part hypocrites, and many from the Jesuitical order, who interiorly do not believe anything of the Divine . . .

R. 578². Among whom are . . . many from the Jesuitical order, who had permitted all these (evils), provided they took care of themselves in regard to the laws of the world . . .

M. 499. Take some one from the order who is called a Jesuit, and cause him to speak . . . or teach . . . concerning God, etc. . . and you will hear a more rational zealot than any other: perhaps he will move you to sighs and tears . . . Then take him into your house, extol him . . . call him the father of wisdom . . . until he opens his heart; and you will hear . . . that God, etc., are mere fancies and delusions; bonds invented for souls . . .

T. 146^e. Those who call themselves of the society of Jesus are carried away by a zeal which with many is from infernal love . . .

D. 3597. Among those who inspire others with this unseasonable mercy . . . are the greater part of the monks and Jesuits . . .

4470. On the Jesuits.

— The Jesuits appear as it were in front above, and behind above, in both places at once. They had a subject under the buttocks in Hell, who infested me . . . The wicked, flagitious, and profane things which . . . the Jesuits perpetrated through him cannot be described; they are the most profane ones of all. There were also others, disciples, so called, of the Jesuits, who were separated from them. They had a filthy female Subject above the head . . . The profane things they did cannot be described. They are represented by serpents of diverse kinds, viperous . . .

4549^e. I suppose them to be of the Jesuits, who are deceitful and also magical, and more subtle than others.

4553. There sometimes appear there in cloaks as it were Jesuits . . . Those who are there are inwardly wicked; especially from that sort who are called Jesuits.

4681. On the Jesuits, and thus on the saints.

— The Jesuits in the other life who are evil were observed . . . There are among them some who are good; some who are in simplicity pious; some who are wantonly evil; some who are cunning; and some who are deceitful. Des. *seriatim.*

4958. The Jesuits also then conspired with them.

[D.] 5006. At last the **Jesuits** also descended . . .

5011. They who are Babel, especially the **Jesuits**, inflowed with (Charles XII.); and laboured in every way that he might be revived.

—^e. Thus it was shown that the **Jesuits**, who have the desire of commanding above others, together made one devil in the other life . . . They did this to the end that he might destroy those who adored the Lord, and not them. 5079.

5080^e. I saw the **Jesuits** . . .

5207. There were no **Jesuits** there.

5208. They placed a devil on one of the rocks, and . . . said he was God the Father . . . Those who did this aspired to command all, by means of that devil . . . Among those who did this were many **Jesuits** . . . They worshipped a devil; and it was granted the devil to command them at his pleasure. These also were afterwards cast into the Hells . . .

5281. These, especially, were the abodes of the **Jesuits**.

5286. The **Jesuits** and monks rove about everywhere there, and scrape together riches, and store them away in a deep place. Des.

5413. On the mountain where the **Jesuits** are. Des. (The Judgment on it.)

5460^a. Among them were some **Jesuits**.

5639. Many **Jesuits** (can make themselves Angels of light).

5844^f. Therefore (Benedict XIV.) loved and honoured the **Jesuits** . . . 5846^e. J. (Post.) 103.

6027⁸. The Ex-Czar Peter . . . had two disguised **Jesuits** with him . . . who secretly tried to bring him over to the Catholics.

D. Min. 4567. Anthony uses the ministry of the white **Jesuits**.

4573. On the white **Jesuits**.

—. There are **Jesuits** who wanted, in the life of the body, to obtain all things by prayers, in order that they might thus command others . . . They appear small, with bright white clothing, in front near the earth, a little to the left. They descend into their Hell by ladders . . . They ascended, and then were standing in order with their books in their hands, reading. They can deceive infants; but their reading and praying regards themselves . . .

E. 1044. The interiors . . . with the **Jesuits** . . . appeared so empty that they did not know a single truth which leads to Heaven . . .

J. (Post.) 67. See IGNATIUS, here.

De Conj. 98. The monks and **Jesuits** who (seduce to adultery) under the pretext of piety, and for the sake of pity towards them, with a promise that they will remit sins, are committed to Gehenna.

109. Among the adulterers who are also cruel . . . are many of the **Jesuits** and monks . . .

Jesus. *Jesus*.

A. 2025^e. Therefore He is called . . . the Saviour, which is His name 'Jesus.'

3004. When the two names of our Lord, 'Jesus

Christ,' are mentioned, few have any other idea than that they are proper names, and almost like the names of any other man, but more holy. The learned do indeed know that 'Jesus' means 'Saviour,' and 'Christ,' 'the Anointed,' and they thence apprehend some interior idea. But still it is not these things which the Angels in Heaven perceive from these names. They are things still more Divine; namely, by 'Jesus,' when it is named by a man who is reading the Word, they perceive the Divine good; and by 'Christ,' the Divine truth; and by both, the Divine marriage of good and truth, and of truth and good; thus everything Divine in the heavenly marriage, which is Heaven.

3009^e. The Priestly represented the Divine marriage of truth in good: this is signified by 'Jesus.'

5502. The name 'Jesus' involves the Divine good. 8625.

SS75³. The Lord's two names, 'Jesus' and 'Christ' = the Divine marriage (of good and truth) which is in the Lord.

9806³. The Lord is called . . . 'Jesus,' or 'Saviour,' when good is treated of.

H. 24. From the Divine Celestial, the Lord in the world was called 'Jesus' . . .

P. 262^e. In the Spiritual World, where everyone is held in speaking as he is thinking, no one can even name **Jesus**, except him who has lived in the world as a Christian; and this . . . lest His name should be profaned.

R. 2. 'The revelation of **Jesus Christ**' (Rev. i. 1) = predictions by the Lord concerning Himself and His Church . . . E. 5.

6. 'The testimony of **Jesus Christ**' (ver. 2) = those who acknowledge the Human of the Lord to be Divine. 35.

—. By 'Jesus Christ,' and by 'the Lamb,' in the Apocalypse, is meant the Lord as to the Divine Human.

15. 'From **Jesus Christ**' (ver. 15) = the Divine Human.

33. 'The patient expectation of **Jesus Christ**' (ver. 9) = the Advent of the Lord.

294³. They who had confirmed faith separated from charity were told to say **Jesus**; but they could not, but they could all say Christ . . . The reason was that they did not pray to the Saviour Himself; for 'Jesus' means 'Saviour.' T. 111.

638. 'The faith of **Jesus**' (Rev. xiv. 12) = faith in the Lord . . . (= the implantation of truth by the Lord. E. 895.)

846. 'I saw the souls of those who were smitten with the axe for the testimony of **Jesus**' (Rev. xx. 4) = those who were rejected . . . because they worshipped the Lord . . . 'the testimony of **Jesus**' = the acknowledgment of the Divine of the Lord in His Human.

953. 'I **Jesus** have sent mine Angel' (Rev. xxii. 16) = a testification by the Lord . . . The reason the Lord here names Himself 'Jesus,' is that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things which are described in this Book, as also the things which have now been opened.

960. 'Even come, Lord **Jesus**' (ver. 20) = that in His

Divine Human which He took to Himself in the world, and glorified, He comes as the Bridegroom and Husband, and that the Church desires Him as the bride and wife.

—^c. That the Lord will come in the Divine Human which He took to Himself in the world, and glorified, is evident from the fact that He names Himself 'Jesus' . . . and that the Church here says, 'Come, Lord Jesus.'

961³. (The Divine Trinity in the Lord Jesus Christ. Ex.) 962¹².

—⁵. He is our Lord Jesus Christ both as to the Divine *a quo*, and as to the Divine Human . . .

—⁶. A Trinity of Person, which is given solely in the Lord Jesus Christ.

—⁷. This Only God is the Lord Jesus Christ, who is Jehovah the Lord; the Creator from eternity, the Saviour in time, and the Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit.

B. 43. That this faith is in the Lord God the Saviour Jesus Christ . . . There is One God, in whom is the Divine Trinity, and He is the Lord Jesus Christ. 117³. T. 3. Scia. 10.

116². It is a universal of faith that God is one in Essence and in Person, in whom is the Trinity, and that the Lord God the Saviour Jesus Christ is He. F. 34. R. 67.

T. 114. The Lord is called 'Jesus' from the priestly office; and 'Christ' from the regal office.

297². That the name 'Jesus' is in like manner holy, is known from the apostle's saying, that at that name the knees are bent and are to be bent, in Heaven and on earth; and besides that it can be named by no devil in Hell.

298^o. By the name of Jesus Christ is meant everything of redemption, and everything of His doctrine, and thus everything of salvation; by 'Jesus,' everything of salvation through redemption; and by 'Christ,' everything of salvation through His doctrine.

342³. (Thus) everyone who wants to be truly a Christian, and to be saved by Christ, ought to believe that Jesus is the Son of the Living God.

380³. For no satan can endure to . . . hear Jesus named.

799. They who have confirmed themselves in falsities of religion, and also those who have led an evil life . . . associate themselves with their like, who are in Hell, where more and more they confirm themselves against the worship of the Lord . . . insomuch that they cannot endure to hear the name of Jesus.

838. God Himself, who in His Human is called Jesus Christ . . .

D. 430. On those there who have Jesus with them, as they believe; and those who have Christ.

531. It was asked whether (the inhabitants of Jupiter) know that their Only Lord is a Man. The Spirit said that they know it . . . and that their Only Lord is Jesus Christ. They do not indeed call Him by this name; but that He is the Supreme, who is called Jesus Christ, is now unanimously confessed by all . . . As to the name 'King,' they suppose that it is beneath His

dignity, because the name of King savours of what is worldly; and that 'Jesus' means 'Saviour' they acknowledge, because it is the same as the Preserver of all. (Compare A. 8543.)

3314a. I spoke with (the Most Ancients) concerning other ideas by which the Lord is expressed, as 'Jesus,' and 'Christ.' This they could not perceive, because the ideas are overwhelmed with natural things, because they are names.

E. 10. To acknowledge Jesus Christ at heart is to acknowledge the Divine in His Human; for he who acknowledges the Lord, and does not at the same time acknowledge the Divine in His Human, does not acknowledge the Lord; for His Divine is in His Human, and not outside of it . . .

26. 'From Jesus Christ'=from the Lord as to the Divine Human; as is evident from the fact that this was the name of the Lord in the world, thus the name of His Human; but as to the Divine His name was 'Jehovah,' and 'God.' It is said the Divine Human, because the Lord made His Human Divine when He was in the world . . .

31^e. That by the two names 'Jesus,' and 'Christ' are signified both His Priestly and His Royal; namely, by 'Jesus' the Divine good, and by 'Christ' the Divine truth. Refs.

49. 'The expectation of Jesus Christ'=where there is the Knowledge of the Divine of the Lord in His Human. (For) 'the expectation of Jesus Christ'=when that time comes when the Church will know the Lord; and the Church knows the Lord when it acknowledges the Divine in His Human.

52. 'For the testimony of Jesus Christ'=in order that the Lord's Divine Human may be acknowledged. The names 'Jesus Christ'=the Lord as to the Divine Human.

102³. By 'Jesus' is meant the Lord as to the Divine good; and by 'Christ,' the Lord as to the Divine truth. Refs.

460². Hence it is that the Lord has been called 'Jesus;' for 'Jesus'=salvation.

770. 'And have the testimony of Jesus Christ' (Rev. xii. 17)=and acknowledge the Divine in the Lord's Human.

1050. 'With the blood of the witnesses of Jesus' (Rev. xvii. 6)=violence inflicted on those truths of the Word which teach that the Lord alone is to be adored. . . 'The witnesses of Jesus'=those who at heart acknowledge the Lord, and worship and adore Him alone.

Ath. 132. The Divine truth is 'Christ;' the Divine good proceeding is 'Jesus' . . .

De Just. 65. On God the Saviour Jesus Christ.

Can. Redeemer ix. 7. Thus and no otherwise can Christ Jesus be in Angels and men, and Angels and men in Him.

x. 1. In Jesus Christ the Divine from eternity and the Human in time are united as are the soul and body in man.

Trinity iv. The Trinity . . . was made in God incar-

nate, who is the Lord our Saviour Jesus Christ. v.6³. 7.

Inv. 1. That in Christ Jesus Man is God, and God Man . . . 47. 54.

Jethro. *Jethro.*

A. 6827. 'Moses was feeding the flock of Jethro his father-in-law, the priest of Midian' (Ex.iii.1)=that the Law from the Divine was instructing those who were in the truth of simple good.

—². 'Father-in-law'=the good from which as from a father comes forth that good which is conjoined with truth . . . The quality of this good is 'Jethro.' 'The priest of Midian'=the good of the Church where are those who are in the truth of simple good.

7014. Jethro his father-in-law=the good of the Church which is in the truth of simple good.

7015. 'To Jethro his father-in-law' (Ex.iv.18)=in simple good; namely, what is continuous of life. (For) 'Jethro,' being the priest of Midian, =the good of the Church which is in the truth of simple good. This good is meant by simple good.

8641^e. The good Divine, from which is the ordination, is represented (in Ex.xviii.) by 'Jethro' the father-in-law of Moses.

8643. 'And Jethro the priest of Midian heard' (ver.1) =Divine good. (For) 'Jethro the priest of Midian' represents the good of the Church which is in the truth of simple good; but here, Divine good, because Moses, whose father-in-law he was, represented Divine truth . . . The reason Divine good is here represented by 'Jethro,' is that it treats in this chapter of the ordination of truths with the man of the Spiritual Church, which is effected by Divine good through Divine truth; for all ordination is by good through truth.

8647. 'Jethro the father-in-law of Moses' represents Divine good. 8654. 8657. 8661. 8662. 8688. 8697. 8724.

8672. 'Jethro rejoiced over all the good which Jehovah had done to Israel' (ver.9)=the state of Divine good when all things succeed.

8702. By 'Jethro' is represented Divine good united to Divine truth, which is represented by 'Moses.'

8731^e. This turning or change of one state into another is what is described in this chapter by 'Jethro.'

8732. For 'Jethro' represented the Divine good, thus the Divine Itself.

Jew. *Judaicus.*

Jewish. *Judaicus.*

Judaism. *Judaismus.*

See JEWISH CHURCH; and under ISRAEL, JACOB, JUDAH, and JUDEA.

A. 276². The Jews, being such that they did not acknowledge heavenly things . . . could not be otherwise than averse to the manna, because it was a representation of the Lord . . .

302. This was the reason why the mysteries of faith were never revealed to the Jews, inasmuch that it was not even openly said to them that they would live after death, or that the Lord would come into the world in

order to save them. Nay, they were kept in such ignorance and stupidity—and are still kept in it—that they neither have known nor do know that there is an internal man, or that there is anything internal; for if they had known, or were to know, so as to acknowledge, they are such that they would profane, and thus there would never be the hope of any salvation for them in the other life. Sig. 308. 3398³. 4751³.

303. Such were the Jews about [the time of] the Lord's Advent, and (therefore) they are said in the Word to be vastated . . . It then does no harm if the interiors of the Word are opened to them . . .

—². Such were the Jews . . . and for the same reason they are still kept in such vastation by means of cupidities, especially by avarice, so that even if they hear about the Lord a thousand times . . . they will acknowledge and believe nothing. 1327⁴.

353. Therefore the Jewish people were forbidden to eat any of the fat of the beasts . . .

447². (A Jew who would not believe that he was a Spirit.)

716³. The Jews could not even know what (the representatives) signified . . . But still if they would only have thought that holy things were involved . . . they could have been saved . . .

788². The Jews cannot be regenerated as the gentiles can. There inheres what is contrary to faith, not only from the principles received from infancy, and afterwards confirmed, but also from what is hereditary . . . They are of a different genius; nay, of different manners, and also of a different face, from all others . . . Thus they are different as to the interiors also; for the manners and face are types of the interiors; and therefore converted Jews fluctuate between truth and falsity more than others.

824. (In that Hell of those who have been delighted with cruelty and at the same time with adulteries) are some of the Jews, who cruelly treated the gentiles in this manner. Des.

908³. As the Jews remained in the sense of the letter only . . . they were so cruel . . . that they perceived their delight in this,—that they did not bury the enemies they had slain in battle, but exposed them to be devoured by birds and wild beasts.

940. A large proportion of the inhabitants of this Hell consists of Jews who have been sordidly avaricious. . . The miserable state after death of those Jews who have been sordidly avaricious, and from innate arrogance have despised others in comparison with themselves, in that they have supposed themselves alone to be chosen. Des. . . From the phantasy which they have conceived in the life of the body . . . that they will come into Jerusalem . . . when they come into the other life there appears to them a city on the left of Gehennah, a little in front, into which they gather in a compact body. But that city is filthy and stinking, and is therefore called the filthy Jerusalem. There they run about the streets, above the ankles in mud and filth, complaining and howling.

—³. (A Jewish Rabbi from the filthy Jerusalem, seen.) He said there was nothing there to eat except filth

. . . He inquired what he must do, saying that he could not find Abraham, Isaac, and Jacob . . . I said that no other is to be sought except the Lord alone . . . whom in life they had despised . . . He asked solicitously and repeatedly where He is . . . but then other Jew Spirits drew him back.

941. There is also another city on the right of Gehennah . . . where the better of the Jews seem to themselves to dwell. But this city is changed to them according to their phantasies. Sometimes it is turned into country places—*pagos*; sometimes into a pond; and again into a city. Those who are there are afraid of robbers; but so long as they are in that city they are safe. Between the two cities there is as it were a triangular space, darksome, where there are robbers, who are Jews, but the worst of them, who miserably torture all whom they meet. These robbers, the Jews from fear call the Lord, and the desert where they are they call the Land . . .

—². Afterwards the robbers came. They were very black, and spoke in a deep tone, like giants . . . At their coming they strike a sensible terror and horror . . . They said . . . that they were seeking plunder . . . While with me they acknowledged that they were Spirits; but still could not be brought to believe otherwise than that they were living in the body. They who thus wander about are Jews; they declare that they kill, slaughter, cremate, and cook everybody, whether they are Jews, or friends. Thus it was observed of what kind of a disposition they are, although in the world they did not dare to divulge it. D.730.

1094². That such are very prone to adore any god or idol which favours themselves and their cupidities, is manifestly evident . . . from the Jews . . .

—³. The nations in Canaan . . . had temples, altars, and sacrifices, so that their worship differed but little from the worship of the Jews; except that . . . the Jews named Jehovah—as they do at this day also—supposing that the mere naming of Jehovah would make them holy and chosen; when yet this rather has condemned them; for thus they could profane what is holy.

1097³. So that the Jews, who were nothing so little as celestial men, still represented them.

1167. All those are meant by 'the Canaanites' who have external worship separated from internal; and as the Jews and Israelites were such above all others, they in special, are signified in the prophetic Word. III. 1200. 1201.

1366. This was the reason why the Lord's Church could not be restored with the Jews . . .

1854⁴. This Church remaining in its external worship, as the Jews do in theirs; in whose worship there is nothing of charity and faith, that is, nothing of the Church.

1861¹². Especially before the Jews, who wanted to apprehend nothing whatever except what was according to the senses . . .

—¹⁵. As the Jews, when the Law was being promulgated, had nothing of charity, but there reigned

with them the love of self and of the world, consequently nothing but evils and falsities, therefore He appeared to them as smoke and fire . . .

1868². These things were represented by . . . the Jews themselves, who were afterwards driven out from the Land of Canaan.

1992⁹. The Jews were in this religion . . . that all evil, thus all temptation . . . came from God.

2329⁹. Nay, the Jews in the other life, when they hear that the Lord is Jehovah, and that there is but one God, can say nothing . . .

2604. Many of the Jews . . . are introduced to Abraham, Jacob, Moses, and David; but when they perceive that . . . they can afford them no aid, they are ashamed, and are carried to their places according to their life. H. 326.

2722³. As the Jews and Israelites . . . were in externals only . . . whenever they were in freedom, they had profane worship on mountains and hills, and also in groves and forests; besides that in place of mountains and hills they made for themselves high places; and in place of groves graven images of groves. III.

—⁶. With the Jews and Israelites the worship was not representative, but was one of representatives and significatives; that is, of external things without internal ones.

3147¹⁰. The Jews and Israelites were such that they thought nothing whatever concerning the internal man, nor did they want to know anything about it, thus nothing whatever concerning celestial and spiritual things . . . but still, lest all the communication with Heaven should perish . . . they were bound to external rites, by which internal things were signified. All their captivities and plagues were in general for this end,—that the externals might be rightly observed for the sake of the representation. III.

3432². The Jewish and Israelitish nation was such that they held the Prophetic Word to be holy from the fact that it sounded like an ancient one, and they heard the name of Jehovah in the sense of the letter . . .

3479. The Jews who lived before the Lord's Advent, as also those who lived afterwards, had no other opinion concerning the rituals of their Church, than that Divine worship consisted solely in externals. They cared nothing for what they represented and signified. For they did not know, and did not want to know, that there is any internal of worship and of the Word, thus that there is any life after death . . . for they were altogether sensuous and corporeal. And as they were in externals separated from internals, the worship relatively to them was nothing else than idolatrous, and therefore they were very prone to worship any gods whatever, provided they were persuaded that they could make them prosper.

—². But as that nation was such that they could be in a holy external, and thus could have holy rituals by which were represented the heavenly things of the Lord's Kingdom, and could have a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David—by whom the Lord was represented;—and especially could have holiness

for the Word . . . therefore in that nation a representative Church was instituted. But if that nation had known internal things even to acknowledgment, then they would have profaned them; and thus when they were in a holy external they would at the same time have been in a profane internal, so that there could have been no communication with Heaven whatever of representatives by that nation. Hence it is that interior things were not disclosed to them, not even that the Lord was within in order to save their souls.

[A. 3479]³. As the Jewish tribe was such above all the other tribes . . . and as it was foreseen that Christians would almost reject the Word of the Old Testament, and would also defile its internal things with profane ones, therefore that nation has been hitherto preserved, according to . . . Matt.xxiv.34. It would have been otherwise if Christians . . . had lived as internal men. If they had done this, that nation, like other nations, would have been cut off many ages ago.

—⁴. But with that nation the case is this,—that their holy external or holy worship cannot at all affect their internals; for these are nuclean from the sordid love of self, and from the sordid love of the world, and also from what is idolatrous, in that they worship externals without internals; and thus because they have not anything of Heaven in them, nor are able to carry anything of Heaven with them into the other life, except a few who live in mutual love, and thus not in contempt for others in comparison with themselves.

3480. It was also shown how the unclean things with that nation did not hinder the interiors of the Word . . . from being presented in Heaven; for the unclean things were removed, so as not to be apperceived, and the evils were also turned into good; so that the mere external Holy served as a plane . . . Hence it was evident how that people, interiorly idolatrous, could represent holy things; nay, the Lord Himself; and thus how the Lord could dwell in the midst of their uncleannesses (Lev.xvi.16); consequently how He could have what was like a Church there . . .

3481. I have often been in discourse with the Jews who are in the other life. They appear in front in the Lower Earth, beneath the plane of the left foot. (Conversation with them about the Word, the Land of Canaan, and the Lord.)

3605⁴. The Jewish and Israelitish people were such above other peoples, that as soon as they observed anything hostile even with their companions, they believed that they could lawfully treat them cruelly, and not only kill them, but also expose them to wild beasts and birds; and this because the inflowing mercy of the Lord was turned with them into such hatred . . . so that they could not do otherwise than believe that Jehovah also felt hatred, was angry, wrathful, and furious; and therefore it was so spoken in the Word, according to the appearance.

3654. Because by 'Judah' or the Jewish nation was represented the Lord's Celestial Kingdom; and by 'Israel' or the Israelitish people, His Spiritual Kingdom. III.

3881¹⁰. By 'Judah' is not meant the Jewish nation; for this was nothing so little as a Celestial Church . . .

for as to love to the Lord and charity towards the neighbour, and as to faith, it was the worst nation of all; and this from its first fathers . . . down to the present time. . . When they turned aside from their rituals to idolatries . . . they represented the things which are opposite, namely, infernal and diabolical things. Sig.

4231². 'This generation shall not pass, until all these things be done' = the Jewish nation, that it shall not be extirpated like other nations . . . because the Jewish nation is preserved for the sake of the Word.

4232. The Jewish nation is treated of (in Gen.xxxii.), —that that nation, although it could receive nothing of the Church, still represented those things which are of the Church. 4288.

4299⁶. See JEHOVAH, here. 4307². 4311⁴. 4847.

4316². One third of that nation were from a Canaanitish stock. Ex.

4317⁴. In like manner the Jewish nation which remains to this day, and which . . . is distinct and recognizable from all other nations, not only by its peculiar genius, but also by its manners, speech, and face.

4333³. (The third Last Judgment was finally accomplished) when the Jews were dispersed. Ex.

4459⁷. The Jewish and Israelitish nation, which is treated of in this chapter in the internal historical sense, with the exception of those who have died as infants, are for the most part such; for above all others they are in externals, being in avarice . . .

4700. The father and brethren of Joseph here denote the Jewish religion derived from the Ancient. . . But (there was no internal in the externals) with those who were of the Jewish religiosity; because the Jews did not acknowledge anything internal; nor do they acknowledge it at this day. But still there was an internal in them. This external together with its internal is what is here called 'the father;' and the external without the internal is what is called 'the brethren' . . . 4703.

4750⁶. The Jewish nation has been in such love from the first times; for they have regarded all in the whole world as the vilest slaves, and as nothing relatively to themselves. They have also hated them; and, what is more, when the love of self and the love of the world have not mutually conjoined them, they have persecuted with a like hatred their companions and brethren also. This still remains with that nation, but as they are precariously in foreign lands, they hide this disposition.

4818². There are three origins of the tribe of Judah, or of the Jewish nation; one is from Shelah the son of Judah by the Canaanitish wife; the second is from Pharez, and the third is from Zarah, the sons of Judah by Tamar his daughter-in-law. That all the Jewish nation is from these three sons is evident from the list of the sons and grandsons of Jacob who came with him into Egypt (Gen.xlvi.12); and also from their classification according to their families (Num.xxvi.20; 1 Chron. iv.21). The quality of the origin of that nation is thus evident; namely, that a third part of them were from a Canaanitish mother, and two thirds from the daughter-in-law; thus all were from an illegitimate bed . . .

Hence it is evident whence and what the origin of the Jewish nation was, and that they spoke from a lie when they said, 'We are not born of whoredom' (John viii. 41) . . . Their interiors also were similar. Ex.

—³. Such is the origin of evil with the Jewish nation . . . This evil is such, that it closes up every way to the internal man, insomuch that there cannot be anything of conscience formed therein. Ex. and Examp.

4825. This son (Shelah) was the only survivor of the three which were born to Judah by the Canaanitess, and from him came a third part of the Jewish nation, which, according to what is here meant in the internal sense, derived its origin from what is idolatrous. That that nation was very prone to idolatry, is evident from the historicals . . . That it was continually idolatrous, is evident from the internal sense. For what is idolatrous . . . is also to worship externals without internals; and in this that nation was continually idolatrous. Ex.

4832. With that whole nation from its first origin, especially from Judah, there was the falsity of evil; that is, false doctrine from evil of life . . .

4837. By 'Er,' the first-born of Judah, is described the falsity of evil in which the Jewish nation was at first; and by 'Onan,' the second born, is described the evil which is from the falsity of evil in which that nation was afterwards; and by 'Shelah,' the third son, is described the Idolatrous which is thence, in which they were afterwards continually.

—². That that nation had not any Conjugal as understood either in the spiritual or the natural sense, is manifestly evident from the fact that they were permitted to marry a number of wives . . . As there was not a Church with the posterity from Jacob, but only the representative of a Church, or the external of a Church without its internal, it was permitted among them.

4844. For Judaism was only the representative of a Church . . .

—². Neither could the Jewish nation (receive the truth of the Church), because they were not in good, but in evil.

4845. 'Shelah' = what is idolatrous, thus the Jewish religion, which was idolatrous relatively [to them].

4847³. That that nation could not receive and acknowledge internal things, however they might have been revealed to them, is evident from them at this day; for at this day they know internal things, because they live among Christians, but still they reject them, and also mock; and most of those who have been converted, at heart do no otherwise . . . From these things it may be seen how erroneously those Christians think, who believe that at the end of the Church the Jewish nation will be converted . . .

4859. The reason Judah reputed Tamar as a harlot, was that the Jewish nation, which is there signified by 'Judah,' reputed the internal truths of the Representative Church no otherwise than as a harlot . . . 4864.

4865. Thus the Jewish nation from their religiosity considers what is internal of the Church no otherwise than as what is false. Sig. and Ex.

—². That the Jewish nation considered, and also

at this day considers, the internal things of the Church no otherwise than as falsities, is what is signified by Judah reputed Tamar . . . no otherwise than as a harlot, and by his conjoining himself with her as with a harlot; by such an origin for that nation is represented whence comes their religiosity, and what its quality is. That that nation considers what is internal of the Church as a harlot, or as what is false. Shown by examples.

—^e. The reason is that they are solely in external things, and indeed in the lowest of external things, which are to love earthly things; for above all others they are in avarice . . . Such cannot possibly consider otherwise of the interior things of the Church; for they are more remote from heavenly light than all others, and thus in dense thick darkness more than all others.

4868. That (although) the Jewish nation . . . considered the internal truth of the Representative Church no otherwise than as falsity . . . still that nation conjoined itself with it, not as with a wife, but as with a harlot; that is, not as with truth, but as with falsity. Sig. and Ex. —³, Examps.

—⁶. But still many of them who are converted from Judaism to Christianity, conjoin themselves with that truth, but also from such lust.

4874². The conjunction of internal truth with external, or with the religiosity of the Jewish nation, is represented by the conjunction of Tamar with Judah . . . under the pretext of the levirate; and the conjunction of the religiosity of the Jewish nation with what is internal of the Church is represented by the conjunction of Judah with Tamar as with a harlot. Ex.

4899². Who at this day believes otherwise than that the Church was with the Jewish nation; nay, that that nation was chosen and loved above all others . . . When yet that nation in itself had nothing of the Church; for it was in no charity; did not at all know what genuine charity is; was in no faith in the Lord . . . These things, which are the internals of the Church, that nation did not acknowledge even in doctrine, and still less in life. (Thus) there was nothing of the Church in that nation.

—⁴. In this chapter it treats of the Church with the Jewish nation, and in that nation. The quality of the Church with that nation is described by the conjunction of Tamar with Judah under the pretext of the levirate; and the quality of the Church in that nation, by the conjunction of Judah with Tamar as with a harlot . . . 4903, Sig. and Ex. 4905.

4911. Here is described the genius of that nation, which is such that although they reject what is internal of the Church as false, nevertheless when it is insinuated into them that it is theirs, they accept and affirm it. They who are in the dirt of loves; that is, in avarice, and at the same time in the love of self, as that nation is; cannot elevate the mind's view, and see truth from any other source than from self; and therefore when it is attributed to them, they affirm it. Examps.

4912. That with that nation there was the Church; that is, what is internal conjoined with what is ex-

ternal : but in that nation there was no Church ; that is, what is external was not conjoined with what is internal. Sig. 4913.

[A.]6304. The representative of the Celestial Kingdom was instituted with the **Jewish** nation ; and the representative of the Spiritual Kingdom, with the Israelitish people. But with that generation nothing except the mere representative could be instituted, and not anything of the Church or of the Lord's Kingdom . . . 6534⁵.

6561². It was implanted with the **Jewish** nation never to forgive, but to hold as an enemy anyone who had in any way injured them ; and they then supposed that they were allowed to hate him, and to treat him at their pleasure, and kill him. The reason was that that nation was in external things alone without what is internal, thus in no precept of an Internal Church . . .

6963². For if the **Jews** and Israelites had known the internal things of the Word, and the truths themselves which the rituals . . . represented, and had had faith in them, and yet had lived according to their genius, namely in the love of self and of the world, in hatreds and revenges among each other, and in cruelty against the nations, they could not but have profaned the truths in which they had once had faith ; for to believe truths, and to live contrary to them, is to profane them ; and therefore they were withheld as much as possible from even the Knowledges of internal truth ; insomuch that they did not even know that they would live after death ; nor did they believe that the Messiah would come in order to save their souls . . . and as that nation was such, and also is such at this day, therefore they are still withheld from faith, even although they live in the midst of Christendom. Hence, then, it is, that the quality of leprosy is so fully described.

6997². Moreover, the Israelites and **Jews** were driven by punishments to observe the statutes and precepts in the external form . . . and were therefore kept in the opinion that Jehovah was angry, and punished ; for they who are in externals without what is internal do all things from fear, and nothing from love.

7051. They who know nothing of the internal sense . . . cannot believe otherwise than that the Israelitish and **Jewish** nation was chosen in preference to every other nation, and therefore was more excellent than all the rest, as they themselves also believed. And, what is surprising . . . Christians also believe this, however well they may know that that nation is in filthy loves, in sordid avarice, in hatred, and in pride ; and, moreover, that they make nothing of internal things, which are of charity and faith, and which are of the Lord, and are also averse to them. The reason Christians believe that that nation was chosen . . . is that they believe that the choice and salvation of man are of mercy, however he may live . . .

—². Hence, too, it is, that most in the Christian world also believe that that nation will be chosen again, and will be brought back into Canaan ; and this according to the sense of the letter. Ill.

—³. The character of that nation is described in the Song of Moses, in these words . . . (Deut.xxxii.20, 26-28, 32-35).

— . Concerning that nation the Lord thus speaks in John . . . (viii.44).

—^e. From these things it may now be evident that the Israelitish and **Jewish** nation was not chosen, and still less that it will be chosen ; also that there was not anything of the Church with them, nor could be, but only its representative ; and that the reason they have been preserved up to this day has been for the sake of the Word of the Old Testament.

8301⁵. That nation was so insane that they confessed Jehovah with the mouth alone, and still at heart acknowledged other gods. Ill.

—⁶. The nature of that nation is also such that more than all other nations they adore external things, thus idols, and want to know nothing whatever about internal things ; for they are the most avaricious of all nations . . . Hence it is evident how greatly those err who believe that that nation will again be chosen . . . when yet you could convert stones to faith in the Lord sooner than them . . . In the passages in which it is said that they are to return, by 'Judah,' 'Jacob,' and 'Israel,' is not meant that nation, but those with whom is the Church.

8588⁵. The reason why Divine representative worship has been instituted with that nation, was that representative worship could be instituted with every nation which had holy externals of worship, and worshipped almost idolatrously . . . and it was the genius of that nation more than any other, completely to worship external things as holy and Divine without any internal thing ; as to adore their fathers, Abraham, Isaac, and Jacob, as afterwards Moses and David, as deities, and also to hold as holy and Divine every piece of stone and wood which had been inaugurated into their Divine worship ; as the arks, the tables there, the lamp, the altar, the garments of Aaron, the urim and thummim, and afterwards the temple. By such things there was given . . . communication of the Angels with man ; for there must needs be a Church somewhere, or the representative of a Church . . .

—⁶. The communication . . . was effected in this manner. Their external worship was communicated to angelic Spirits who are simple, and do not reflect upon internal things, but still are interiorly good. Such are those who . . . correspond to the skins . . . In these Spirits the interior Angels of Heaven saw the things which were represented, consequently the heavenly and Divine things which corresponded . . . But see what has been shown . . . that with the **Jews** the Holy of worship was miraculously elevated into Heaven outside of them. Refs.

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 still 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.

9093⁵. The division of the Lord's garments represented the dissipation of the truths of faith by the **Jews**.

9127⁶. That the truths of the Word have been violated by the **Jews** from the first time to the present . . . Sig.

9144¹⁰. 'The King of the Jews' (John xix.3)=truth Divine.

—¹¹. It was the Celestial Church which the Jews represented.

9300⁵. Heretical things, as Socinianism, and Judaism . . .

9320². The reason the Israelites and Jews destroyed the nations of Canaan, was that the former represented spiritual and celestial things, and the nations infernal and diabolical ones . . . The reason they were permitted to destroy them, was that there was no Church with them, but only the representative of a Church; thus neither was the Lord present with them except representatively . . .

—³. That the Jews and Israelites were such. Ill.

—⁴. That that nation was the worst nation; that, when in worship, they were in external things without anything internal . . . Refs.

9391¹⁹. 'The terror of great darkness which fell upon Abram' signified the state of the Jewish nation,—that they were in the greatest darkness as to the truths and goods of the Church from the Word, because they were in externals without an internal, and thence in idolatrous worship . . .

9467⁵. By 'the rich man' . . . was meant the Jewish nation, and the Church there, which was called 'rich' from the Knowledges of good and truth from the Word that were there. 10227²⁰. H.365². S.40³.

9942¹⁴. Its being said that 'the soldiers' did this= that it was done by those who were fighting for truths, thus by the Jews themselves, with whom was the Word; and who yet were such that they dissipated it; for they had the Word, and yet did not want to know from it that the Lord was the Messiah . . . nor anything internal of the Word, but only what was external, which they wrested to their loves . . . These things are signified by the division of the Lord's garments; for what-
ever they did to the Lord represented the state of Divine truth and good with them then . . .

9960¹⁷. That 'Canaan' represented those who are in faith separated from charity, or, what is the same, in external worship separated from internal; thus in special, the Jewish nation. Refs.

—¹⁸. As, with the Jewish and Israelitish nation, the interiors were filthy; for they were in the loves of self and of the world more than all other nations; and as the genitals, with the loins,=conjugal love . . . therefore a warning was given to prevent the nakedness of those parts from appearing in any manner with Aaron and his sons when they were in holy worship . . .

— That with the Jewish and Israelitish nation the interiors were filthy; and that they were closed when they were in worship. Refs.

9962. The case is this. The Jewish and Israelitish nation, as to their interiors, were in the loves of self and of the world—thus in infernal loves—more than all other nations; but as to their exteriors they could be in a holy external also more than all other nations; and therefore when they were in what is holy the interiors with them were closed up; for thus holy external things could be communicated through them with the Heavens, and thence a conjunction could come

forth. It would have been quite otherwise if the internals with them, which, as has been said, were filthy and infernal, had not been closed up. Hence it is, that with them there was not a Church, but only the representative of a Church . . . —⁹,Refs.

10033⁶. The reason it was so severely prohibited to eat blood and fat, was that thereby was represented the profanation of Divine truth and Divine good; for the Israelitish and Jewish nation was in externals separated from internals, thus in no Divine truth and in no Divine good as to faith and love, but in external worship without them; for they were in the love of self and of the world above other nations, consequently in the evils springing thence, which are contempt for others, enmity, hatred, revenge, fierceness, and cruelty. Hence also it was, that internal truths were not revealed to them; for if they had been revealed, they could not but have profaned them. . . Therefore they would have represented profanation if they had eaten blood and fat . . .

10037⁵. By these things (Ezek.iv.12-17) was represented the quality of the good and truth of the Church of the Jewish nation . . .

10105³. A heap of doctrinal things, such as was that of the Jews. Sig.

—⁴. Afterwards there is described doctrine from the Word, such as was with the Jewish nation, in that it was full of uncleannesses and falsities.

10219⁶. That David chose the pestilence, and that seventy thousand men died of it, signified that with the Israelitish and Jewish nation every truth and good of faith and love would perish; which also came to pass, for they did not acknowledge the Lord, from whom, however, are all truths and goods.

H. 365². By the rich men who were called to the great supper, and excused themselves, is also meant the Jewish nation; and by the poor who were introduced into their place are meant the gentiles.

N. 248. (Refs. to passages on the subject of the Jews.)

C. J. 79. On the Jews in the Spiritual World. Gen. art. T.841.

— Previous to the Last Judgment, the Jews appeared in a valley at the left side of the Christian central region; but after it they were translated to the north, and intercourse with Christians, except with those wandering outside of the cities, was forbidden them. There are in that quarter two great cities into which the Jews are brought after death, which before the Judgment they called Jerusalems, but after it by another name, because since the Judgment by Jerusalem is meant the Church (as to doctrine) in which the Lord alone is worshipped. Converted Jews are set over them in their cities, who warn them not to speak contumeliously of Christ, and punish those who still do it. The streets of those cities are filled with filth up to the ankles, and the houses with unclean things, from which they smell; and on this account they cannot be approached. (I afterwards observed that many of that nation obtained also an abode in the southern quarter; and when I asked who they were, I was told that they were those who made light of the worship of the rest,

and who still questioned in their minds whether the Messiah would ever come, and who had also thought from reason in the world about various things, and had lived according to it. Those who are called Portuguese Jews constitute the greater part of these.) T.841.

[C. J.]80. There sometimes appears to them an Angel . . . with a rod in his hand, who gives them to believe that he is Moses. He exhorts them to desist from their insane expectation of the Messiah even there, because the Messiah is Christ . . . When they hear this they go away; and the greater part of them forget it, but a few retain it; and those who retain it are sent to synagogues composed of the converted, and are instructed; and to those who receive when they have been instructed are given new garments instead of their tattered ones . . . and the Word magnificently written, and also a dwelling in the city not inelegant. But those who do not receive are cast down into the Hells under their great tract, and many into forests and deserts, where they commit robberies upon each other. T.842.

81. In that World, as in the former, they trade in various things, especially in precious stones, which by unknown ways they procure for themselves from Heaven . . . The reason they trade in precious stones, is that they read the Word in its Original Language, and hold the sense of its letter holy . . . They can also prepare like ones by art, and induce the phantasy that they are genuine; but these are severely fined by their governors. T.843. J.(Post.)255.

82. The Jews are more unaware than others that they are in the Spiritual World; but believe that they are still in the natural world. The reason is that they are completely external men, and do not think anything concerning their religion from within. Therefore they speak about the Messiah as formerly; as that He will come with David, and, refulgent with diadems will go before them and introduce them into the Land of Canaan, and on the way He will dry up the rivers they are to cross by raising his rod; and that Christians—whom among themselves they call gentiles—will then take hold of the skirts of their garments, suppliantly beseeching permission to accompany them; and that they will receive the rich ones according to their abundance, and these will also serve them . . . T.844. J.(Post.)292.

—². When they are asked whether they (firmly) believe that they are all to come into the Land of Canaan, they say (that the Jews who are dead will then rise again, and from their sepulchres will enter that Land. When it is retorted that they cannot possibly go out of their sepulchres, because they themselves are alive after death, they reply that they will then descend, and will enter into their bodies, and will live in that way.) When it is said that that Land cannot hold them all, they reply that it will then be enlarged. (When it is said that the Kingdom of the Messiah . . . will be in Heaven, they reply that the Land of Canaan will be Heaven then.) When it is said that they do not know where Bethlehem (Ephrath) is, or who is of the stock of David, they reply that the Messiah who is to come knows that. (And some say that wherever the mother of the Messiah brings forth, there is Bethlehem.)

When it is said, How can the Messiah who is the Son of Jehovah dwell with such evil people? (and it is proved from many passages . . . that they are the worst,) they reply that they are not evil (and that among the Jews there are the good as well as the evil, and that the evil are there meant). When it is said that Moses describes them in his song (Deut.xxxii.), and says that they are the worst, they reply that Moses was angry then because he was going away. But when it is said that Moses wrote that by the command of Jehovah, then they are silent, and go away to consult. When it is said that their origin was from a Canaanitess, and from the whoredom of Judah with his daughter-in-law, they are angry, saying (that there was no whoredom. But when it is retorted that Judah commanded that she should be brought forth and burnt for whoredom, they go away to consult, and after consultation say that it was only the levirate . . . and to this they add that very many of them are of the tribe of Levi . . .) and that it is sufficient that they are from Abraham. When it is said to them that interiorly in the Word there is a spiritual sense which treats of Christ . . . they reply that it is not so; and (some of them say) that interiorly in the Word (or at the bottom of it) there is nothing but gold. T.845. J.(Post.)293.

L. 16⁶. That He was betrayed by Judas, signified that He was betrayed by the Jewish nation, with whom then was the Word; for Judas represented that nation.

S. 51⁸. He who reads the Word without doctrine does not know how those things cohere which are said about the Jewish nation and Jerusalem in the Prophets. III.

P. 132². The reason miracles were performed among them, was that the Jews and Israelites were completely external men, and were introduced into the Land of Canaan merely to represent the Church and its internal things by the externals of worship . . . And as they could not be brought by the internal things of worship to represent them, therefore they were brought—nay driven and compelled—to it, by miracles. The reason they could not be brought to it by the internal things of worship, was that they did not acknowledge the Lord . . .

228. The Jews themselves do not profane this Holy, because from infancy they will not receive and acknowledge it. It would be otherwise if they were to receive and acknowledge, and were afterwards to deny; which, however, rarely happens; for many of them acknowledge it exteriorly, and deny it interiorly, and are like hypocrites.

260. That the merely natural man confirms himself against the Divine Providence from the fact that Judaism still lasts. Gen.art.

— They do not know that by 'the Jews' in the Word are meant all who are of the Church, and acknowledge the Lord . . .

—². The reason they persevere in the denial of the Lord, is that they are such that if they were to receive and acknowledge the Divine of the Lord, and the holy things of His Church, they would profane them. Sig.

—³. The reason that nation has been preserved, and scattered over a great part of the world, is on

account of the Word in its Original Language, which they hold as holy more than Christians do . . .

R. 96. 'The blasphemy of those who say they are Jews, and are not' (Rev.ii.9)=the false assertion that the goods of love are with them, when yet they are not. By 'Jews' are not signified the Jews, but they who are in the good of love; and, abstractedly, the goods of love. . . . The reason by 'Jews' are meant those who are in the good of love, is that by 'Judah' in the supreme sense is meant the Lord as to the Divine good of the Divine love; and by 'Israel,' the Lord as to the Divine truth of the Divine wisdom; hence by 'the Jews' are signified those who are in the good of love from the Lord; and by 'Israel,' those who are in Divine truths from the Lord.

182. 'Those who say that they are Jews, and are not, but do lie' (Rev.iii.9)=those who say that the Church is with them, when yet there is no Church with them. By 'Jews' are here meant those who are of the Church, because the Church had been instituted with them . . . In special, however, by 'the Jews' are meant those who are in the good of love . . . thus also the Church; for the Church is from the good of love.

350². The Jewish kingdom represented the Celestial Kingdom, or the Lord's Priestly; and the Israelitish kingdom, the Spiritual Kingdom, or the Lord's Royal. But the latter was destroyed when nothing spiritual remained with them; whereas the Jewish kingdom was preserved for the sake of the Word, and because the Lord was to be born there; but when they had completely adulterated the Word, and thus could not know the Lord, then their kingdom was destroyed.

M. 202². That descendants . . . are born into affections, thoughts, speech, and lives, like those of their parents, is clearly evident from the Jewish nation, in that at this day they are like their fathers in Egypt, in the wilderness, in the Land of Canaan, and in the Lord's time; and in that they are like them not only in their minds, but also in their faces; for who does not know a Jew by his aspect.

T. 246. Such was the Jewish nation; and therefore, because it possessed the Word, it was likened by the Lord to 'the rich man, who was clothed in purple and fine linen, and lived splendidly every day' . . . That nation not only did not appropriate to itself any truths from the Word, but it appropriated falsities in such abundance that at last not any truth appeared to them . . . Hence it was that they did not acknowledge the Messiah, although all the Prophets had announced His Advent.

521. Who does not know a Jew by his face, eyes, speech, and gestures?

—³. Hence it is that the Jews are still images of their father Judah, who took to wife a Canaanitess, and from his adultery with Tamar his daughter-in-law [thus] begat three stocks of them. And therefore this Hereditary has so increased in them in process of time that they are not able from the faith of the heart to embrace the Christian religion. It is said that they are not able to do so, because the interior will of their mind is adverse, and this will causes the non-ability.

678. In the Spiritual World . . . the Jews are at the sides.

689². By the baptism (of John) . . . the Jews were guarded from total destruction. 691⁴, Ex.

801. Where money is the final love, and trade is a mediate love subservient to it, as with the Jews, this love is natural, and partakes of avarice.

—^e. The Jews are in inverted love, and therefore their love of trading is merely natural; in which there is nothing hidden inwardly from the general good, but only from their Own.

Ad. 2/1602. For the Church of the gentiles loves the Jewish one because they have drawn from it Knowledges concerning God Messiah Himself; for the gentiles love the Jews, as on the other hand the Jews hate the gentiles so called, that is, Christians. Sig.

—^e. Such are the Jews, and such have they been from ancient time,

1603. which has now been represented to me while these things were being written by the horrible insurgent movements of those who have been Jews. But these are so horrible that I wish to reject them from memory itself . . .

3/Pref. Why the Jewish people were so often tempted in the wilderness.

— They were not only idolaters . . . but were also haughty in mind, as may be evident from the prayer of Moses; namely, in that they regarded the universal world as nothing, and condemned it . . . and in fact from that time when they adored the calf, and carried it in their hearts, for they drank the dust of it . . . This is the answer to those things which were said to me by them, when I was standing with them; for I have long been encompassed by their crew, the wickednesses of which I dare not disclose. 659.

2632. (A wonderful circumstance which shows that the Jewish Spirits live asleep.)

D. 151. On the Jews; their quality.

434. On the veil of the Jews.

469. On the Jews called together by Jacob.

— A stench of mice from Jews . . .

470. The ancient Jews appear with the whole face covered with a black beard . . .

471. They appeared clothed in tattered garments, in which their gold and silver were sewed up . . .

472. They are of two kinds; one, whose right eye looks downwards, obliquely below the left; and the other whose same eye looks obliquely upwards; because the former have looked to the earth only; but the latter to Heaven, praying that they might become rich.

473. Their women appear conglobated by themselves; and in fact are solicitous about their garments, which they seem to sell to one another.

475. I am told that this miserable crew walk about in troops, and seek where they can be fed; and that the whole Heaven of Spirits is crammed with them; but still no one wants to feed them. They drive them away, because they know that they are thieves. Some of them seek their patriarch.

[D. 480.] That the worst Spirits who are in the ultimate Heaven are those who profess themselves Christians; and also **Jews**.

—^e. After the Christians, the **Jews** [are the worst], except those who have worshipped Abraham as a god: these, also, are very deceitful.

522. That the **Jews** wholly adore the dragon as God.

748. From these things it appears what the phantasy of the **Jews** carries with them into the other life, from the fact that they have thought that they should possess Jerusalem and the Holy Land. Few, if any one of them, believe in Heaven, or in the life after death . . . And thus they come into a city, the worst, or those who die first, into the city on the left; those who are better, into the city on the right; and their Holy Land . . . is profane, and full of robberies . . . They call it the Lord's Land; for they have to adore the robbers, in order that there may be conveyed to them, as they suppose, the necessaries of life.

2097. On those who become **Jews** from Christendom. . . . In the other life they become as it were insane. Ex. . . . They are presently expelled from the Societies, and are submerged.

2256. A conversation with the **Jews** concerning their Messiah.

2260. On the **Jews**.

— I heard some one speaking about the **Jews**, that it is such a nation as to be quite different from other nations, and that it is implanted in that nation to endeavour to destroy and pervert whatever belongs to society . . . for whenever an opportunity offers they intermingle themselves, and have no greater delight in anything than in destroying the laws of order; that is, the laws of society. The reason is an acquired hatred against Love and Order itself, which is the Lord . . . These things I know from much experience . . .

2261. There is no such nation under the sun; the idolaters of every region are much better.

2642. How the **Jews** treated the infants of their enemies. (Des. under INFANT, here).

2873. A discourse with Abraham:—why the **Jews** were born and lived, when yet they are condemned on account of their infidelity.

2878. A discourse with some **Jews** concerning the Land of Canaan.

2881. On **Jews** exceedingly sound.

3042. When the dragon wants to convoke the **Jews**, and to persecute the faithful with them . . .

3101. On a certain robber **Jew** . . .

3347. It was different with the **Jews**, to whom it was a delight to east forth those whom they had killed, to be devoured by wild beasts and birds. I now perceive that such are the **Jews** of the present day . . .

3409. Then the dragon was let into the ancient Jerusalem, and there hidden in the greatest obscurity with the **Jews** . . .

3411. I spoke concerning the **Jews**, that they hold Christians in such deadly hatred . . .

3500^e. The Dutch said that they hate the **Jews** . . .

but tolerate them for the sake of the money they draw into their country . . .

3729^e. The **Jews** at Prague who secretly murder Christians. 3411^e.

4331. On the Word and the **Jews**.

4332. On the **Jews** and Gabriel.

4345. I asked a certain **Jew** . . . what his name had been . . .

4385. Conversation with the **Jews** about avarice.

—^e. Thus are they gradually led to thoughts about eternal life.

4388. On the **Jews** and the New Jerusalem.

4650. Conversation with the **Jews** concerning the internal man.

—². Neither did they understand what faith is . . .

5227. On the **Jews**.

— The **Jews** appeared to the right, in a plane under the soles . . . and always in their own state in which they had been in the world. At first they insisted that they alone were the chosen; but when this did not come to pass, they receded from their opinion, and remained in their state. By little and little they vanish and are dispersed, and become robbers. They are of such a nature that they obstinately insist . . . They are now rejected, and few appear, according to the Lord's words.

5421. On the **Jews**.

— The **Jews** dwelt within the central region to the left, in a plane under the soles of the foot; and there they had their many synagogues . . . I have spoken with them there pretty often; but they have all been dispersed, and their synagogues destroyed; and now they wander round about, without worship anywhere. They appear as solitaries. Below that plane also there are **Jews**, who as yet have not been dispersed . . . The reason they were within the central region, was that they had the Word . . .

5619. Concerning the **Jews** in the other life, and concerning the Hebrew Language . . .

— The **Jews** dwelt within Christendom because they had the Word, and knew about the Messiah. They dwelt a little to the left, in a parallel with the sole of the foot, and below; and there was a vast multitude there . . . Moses appears to them when they do anything of evil . . . They read in the Word, in the Original Language . . . But a little before Babylon was destroyed, those also from the Christian world were east out there; and indeed to the northern quarter far away there, where they wander solitaries, and are in a miserable state. They are still withheld from their internals, which are filthy, and in externals; in which closed up internals they are able to be more than any other nation. These things the Lord foretold in Matthew,—that they should be tolerated for the sake of the Word; through which there might be some communication with Heaven. The evil of them are in a certain desert, which is called the desert of the robbers; also in the northern quarter.

5907. The **Jews** turn themselves backwards from the Lord directly to the west, where is the thick darkness in the place of the sun of the world . . . They persuade

themselves that their Messiah is therein ; and that in a short time He will go forth.

D. Min. 4832. When I was writing about Bethlehem . . . the Jews perceived it, and thought about the Messiah . . . that it is now scarcely known where Bethlehem is, and it cannot be believed that the Messiah . . . will be born there. They expect Him from somewhere else. Thus they do not know what to believe.

E. 119. 'The blasphemy of those who say they are Jews, and are not'—an invective by those who suppose themselves to be in the Knowledges of good and truth, because they have the Word ; and yet are not. Ex.

—². Hence it is evident how those dream who believe according to the letter that the Jews will be brought back into the Land of Canaan, and that they have been chosen and destined for Heaven in preference to others ; when yet few of that nation are saved ; because no others are saved than those who believe in the Lord . . . and that nation has utterly rejected Him from its faith.

120³. That with the Jewish nation there was the doctrine of all falsities . . .

122⁵. That the Jews in special are meant by the devil who was to cast the Lord's disciples into prison . . . Sig.

—⁶. The reason the Jews were such as has now been described, was that they were in the love of self and of the world above other nations . . .

211. 'Those who say they are Jews, but do lie'—those who believe themselves to be in truths, when yet they are in falsities. Ex.

401⁸⁶. There is described by these words (concerning Jonah and the gourd) the genius of the Jewish nation, that they are in the love of self and thence in falsities. Jonah was of that nation ; and therefore he was sent to Nineveh ; for the Word was with the Jewish nation, whence they were able to teach those who were outside the Church . . . As the Jewish nation was above others in the love of self and in the falsities from that love, they did not will well to others, but only to themselves ; not to the gentiles, for these they hated . . . This evil with that nation is signified by 'the gourd which the worm smote, so that it dried up.' By 'the sun which smote the head of Jonah,' is signified the love of self which was in that nation ; and by 'the east wind which dried up,' the falsity thence . . . That the Jewish nation, being in such love and such derivative falsity, is liable to damnation, is meant by these words addressed to Jonah : 'Thou hast not done what is perfect, because thou hast become a son of the night ; and a son of the night perishes.'

403²⁰. With the Jewish nation there was only the external of the Church, because it was in external representative worship ; and therefore by 'the (barren) fig-tree' is meant the Church with that nation. But as they were in external worship, and in no internal—for they were evil within—and as external worship without internal is no worship ; and with the evil is evil worship ; therefore with them there was not any natural good ; and therefore it is said that for three years he did not find fruit on the fig-tree, and that he said to the vine-dresser that it was to be cut down ; by which is

signified that from beginning to end there was no natural good with that nation . . . And as a Church from such as are not in natural good—as was the case with the Jewish nation—is not a Church, it is said, 'Why doth it make the earth unfruitful ?' That the vine-dresser said that it should still be left, and that he would dig about it,—that it should be left, and that hereafter they should be instructed by Christians, in the midst of whom they should be ; but as no answer was made to this, it is meant that the fig-tree would still produce no fruit ; that is, that the Jewish nation would do no good which proceeds from anything spiritual.

—²¹. By the fig-tree (which the Lord cursed) is also meant the Church with the Jewish nation. That with that nation there was not any natural good, but only truth falsified, which in itself is falsity, is signified by the Lord coming to the fig-tree, but finding nothing on it except leaves . . . That that nation would never do any natural good from a spiritual origin . . . is signified by the words . . . 'Let nothing grow on thee henceforth to eternity' . . .

405³⁷. For the Jews represented the Lord's Celestial Kingdom, or the Celestial Church ; and the Israelites, the Lord's Spiritual Kingdom, or the Spiritual Church. 433³.

412¹³. As that nation was only in the externals of the Word, of the Church, and of worship, and not at all in the internals, therefore it was not given to Moses to see the face of the Lord, but only the back (Ex.xxxiii. 18-23). Moses here represented that nation, such as it is as to the understanding of the Word, and thence as to the Church and worship ; namely, that it was in externals alone without internals . . . That the internals which are in the externals of the Word, of the Church, and of worship, were not seen, nor could be seen, by that nation, was represented and signified by Moses being put in the hole of the rock, and by the covering of him up with the hand until Jehovah had passed by.

—¹⁷. That the Jewish nation was such, was also represented and signified by their covering up the Lord's face, their beating it, and their spitting on it . . .

433²⁴. By the Lord as 'the King of the Jews' is meant the Lord as to the Divine truth proceeding from the Divine good of His Divine love.

—²⁶. 'In that day ten men shall take hold of the skirt of a man a Jew, saying, We will go with you, because we have heard that God is with you' (Zech.viii. 23). He who does not know that by 'a Jew' are meant those who are in love to the Lord, and thence in the truths of doctrine, may be easily brought to believe that these things are said of the Jews . . . By 'a Jew' are there meant those who acknowledged the Lord and love Him ; and 'to take hold of his skirt'—the longing to know truth from him . . . 455⁵.

—²⁸. There are, for example, these two passages, from which the Jews persuaded themselves, and Christians also believe, that the Jewish nation will return into the Land of Canaan. III.

—²⁹. That the Jewish nation was not meant in these passages, may be evident from the fact that it was the worst nation, and was idolatrous at heart . . . III.

—³¹. That they were not introduced into the Land of Canaan on account of any goodness and justice of

heart; but on account of the promise made to their fathers. Ill.

[E. 433]³². That there were no truths and goods of the Church with them, but falsities and evils. Ill. —³³.

—³⁶. The quality of the Jewish nation is also described in the internal sense in Gen. xxxviii., where it treats of their origin, which was from a Canaanitess, and from whoredom with a daughter-in-law; for there were three stocks of them . . .

—³⁷. The quality of that nation is also described by Judas Iscariot; for he represented the Jewish nation as to the Church . . .

—³⁸. (Refs. to passages on the subject of the Jewish nation.)

587¹⁸. The reason it was prohibited (to make graven images,) was that the Jewish nation, more than any other nation, was in externals without internals . . . The Jews did indeed worship (their representatives) idolatrously; but still, as there was a representative Church with them, their worship was accepted on account of the representation . . . The moment they saw (graven images) made, they adored them; for such a nature was in that nation.

717⁴. Precious stones are sometimes let down into the lower parts . . . and are sold there as in the world, especially by the Jews, who trade with them there. The reason . . . is, that they hold the sense of the letter of the Word as holy.

1029¹⁷. As the Lord was to be born in that nation, and was to manifest Himself where the Church then was, and where His Word was, therefore that nation, after a captivity of seventy years, was brought back from Babel, and the Temple was rebuilt; but still no other Church remained with them than one like the Church which is called Babylonia . . .

1051². Neither can the Jews (induce such a Profane upon themselves); for they deny the Lord from their infancy, and Heaven is not opened to them by means of the Word.

Ath. 98. The Lord lived in so humble a way . . . that the Jews might not acknowledge Him as the Messiah from externals, but from internals . . .

J. (Post.) 17. It is otherwise with misers, as are the Jews, with whom money is in the first place . . .

251. On the Jews. Gen.art.

— Before the Last Judgment the Jews as to a great part were to the left in a plane in the heel of the foot, and I have spoken with them there rather frequently. They were then under the middle where is the Christian world; but after the Last Judgment they were driven away, and now dwell there remotely to the left, in some cities, the streets of which appear filled up with dirt and impurities; and where the houses are continually varied, from the fact that new ones are continually coming and departing. There they are examined, as to who can acknowledge the Lord as the Messiah . . . and who cannot. Those who can, are carried to synagogues where they are instructed.

252. In that city there appears at a certain time an Angel on high with a rod, and gives them to believe that he is Moses, and exhorts them to desist from their

insane expectation, seeing that the Messiah is Christ . . . They hear; but when they depart, they forge who on account of their life cannot acknowledge it; but they who can, retain it in the memory.

253. They have a Divine idea of Abraham; a less Divine one of Jacob, and also of their fathers. There is always set over them by the Lord some one of the Jews who has been converted; in whom Judaism lies hidden within, or in the heart; and Christianity without, or in the mouth; and he is taught by certain Angels from the Lord, in order that he may rule them according to their genius and nature.

254. They still retain from the world their trading, especially with precious stones, which they procure for themselves by certain methods from Heaven . . . Such precious things are given from Heaven to those below who study Truths . . . and the Jews procure them for themselves from them, and sell them. The reason the Jews have this trade in the world, and also after their departure out of the world, is that they love the Word of the Old Testament in the letter; and the literal sense of the Word corresponds to precious stones of various kinds.

—^e. Now, as it was foreseen by the Lord that Christians would not hold the Old Testament as holy as the Jews, therefore the Jews have been hitherto preserved, and have been scattered through the whole Christian world, in order that so the Word might still be in its holiness, by correspondences. This also is the reason why they are still permitted to trade with like things as in the world. If there had not been this reason, that whole nation would have perished, because it is perverted.

256. The Jews have no other delights than to acquire gain. Interior delights they do not know. They are for the most part external men.

257. I have spoken rather frequently with the Jews, concerning (the following subjects). Enum.

—⁵. This was said to the learned; the evil of them could not be convinced; but some upright ones, and they wanted to be instructed.

—⁷. They said that they know there is what is mystical in the Word, and that they know it, in that they receive gold, and that they can make gold. To this I replied that this also is mystical, that is, spiritually true, because gold = the good of love; and that they who are in this spiritual sense of the Word receive that love. But they wanted gold and not love, saying that to possess gold is love.

259. The Jews aspire much after Heaven, believing that Heaven is theirs, and that to inherit the Land is to inherit Heaven, and that then Canaan is in Heaven, and that the Messiah is with them. They wonder that He does not descend thence to them; but I answered that He will not, because there is so much discord among them, and such enmities and hatreds, and that there is contempt for others; and because they pray to the God of Israel, not for the sake of salvation, but that they may become rich.

260. The evil of them are cast down into the Hells which are under their great tract; and many into forests and into deserts, where they commit robberies; but still

they are miserably punished. The Word is taken away from them.

261. See HEBREW LANGUAGE, here.

284. The Jews do not dwell upon the earth in London, but under the earth there, to the north side below, where Tower Hill is. They enter there through a dark opening, and the citizens of the city do not know where they dwell.

292. On the Jews. Gen.art.

293². Many of them who know that Christ who is the Messiah rules all things in the Heavens, say that they want to receive this, but that they cannot. They hear it from Moses, who . . . teaches this; and when they hear it, they go away in parties. They said to me, Why did He suffer the cross? I replied, Because He was the Greatest Prophet, and therefore carried the iniquities of the people, like the prophet who lay on his right side and on his left side, and who ate bread made of barley and dung . . . When they heard this, they said that they would go away and consult together about it. Those who have not been defiled with filthy avarice, and who have not become devils with hatred, fraud, and revenge, are tolerated under the Heavens, where are their dwellings, because they hold the Word holy; and those who suffer themselves to be instructed concerning the Lord, are transferred into Societies where they are instructed, and are sent back to those who have not yet received. Their trading is with diamonds and precious stones as in the world . . .

De Verbo 16. Lest the Word should be destroyed, it was foreseen by the Lord that the Jewish nation . . . should still survive, and should dwell scattered through a great part of the Earth; which nation—although it denies the Lord to be the Messiah . . . foretold by the prophets, and although it is evil at heart—still by the reading of the Word has communication with some of the Heavens; for the correspondences communicate, whatever may be the quality of the person who is reading, provided he acknowledges it as Divine. It is at this day as it was formerly; for when they adore Moses, Abraham, Isaac, and Jacob, David, Elijah, and many who are named in the Word, as deities, then instead of them the Heavens perceive the Lord, not knowing the person in the world from whom that Holy of worship proceeds. Such is the conjunction of Heaven with man by the Word.

D. Love vi^e. The acquisition of wealth by trading for the sake of wealth alone is Jewish trading . . .

De Conj. 85. As by traditions the Jewish nation has falsified all things of the Word, it is called by the Lord an adulterous nation.

Can. God viii. 12. The Lord acts from primes by ultimates . . . not by anything of man, but by what is His own in him. With the Jews He acted by the Word with them . . . by this He did miracles by Elijah and Elisha. But as the Jews perverted the Word, God Himself came and made Himself the ultimate.

Jewel. *Clenodium.*

M. 457. That the Conjugal of one man with one wife is the jewel of human life . . . 466². 531.

T. 527². Like those who gather into their treasuries jewels of gold and silver . . .

669. The two sacraments . . . are like two jewels in a king's sceptre . . .

763^e. (Such Churches) are like so many jewels in a king's crown.

Jewish Church. *Ecclesia Judaica.*

Israelitish Church. *Ecclesia Israelitica.*

See under ISRAEL, JACOB, and JEW.

A. 1. The letter (treats merely of) the externals of the Jewish Church.

31². For whatever was commanded in the Jewish Church was representative of the Lord.

353. Because the Jewish Church was such that it did not acknowledge internal, and still less celestial things.

422. The Jewish Church was internal and external. Celestial and spiritual things constituted its Internal Church, and natural things its External one. The internal things were represented by 'Rachel,' and the external ones by 'Leah.' But as Jacob or his descendants . . . were such that they wanted nothing but external things, or worship in external things, Leah was given to Jacob before Rachel, and by Leah the weak-eyed was represented the Jewish Church; and by Rachel, the new Church of the gentiles . . .

471^e. This is why it pleased the Lord that the Jewish Church also . . . should be distinguished into houses, families, and nations; and that each should contract matrimony within the families.

489². 'The sons of the married one' = the truths of the Jewish Church.

885^e. The Jewish Church was in special meant by the fig-tree (which withered away), with which there was no longer anything of natural good. But what is doctrinal of faith, or truth, which was preserved with them, is 'the leaf.' A vastated Church is such that it knows the truth, but does not want to understand it . . . E. 386²⁹.

886. So is called the Most Ancient or Celestial Church, which was the fundamental of the Jewish Church. And therefore all the representatives of this Church regarded celestial things; and, through celestial things, the Lord.

921. All the rites of the Ancient Church were representative of the Lord, as also were the rites of the Jewish Church . . . —^e. 1038⁶.

1097². Each and all things which are written in the Word concerning the Jewish Church were representative of the Lord's Kingdom . . .

1259^e. This was also represented in the Jewish Church. There, they were a nation before they had kings, but after they had received kings they became a people.

1285. It treats at last of the Third Ancient Church, which was the beginning of the Jewish Church.

1361. The things which were represented in the Jewish Church . . . were the Lord and His Kingdom, consequently the celestial things of love, and the spiritual things of faith. These are the things which are repre-

sented, besides many things which pertain to these, as do all things which are of the Church.

[A.] 1607^d. Whom all the rites of the **Jewish Church** represented.

1736^d. The **Jewish Church** acknowledged and called no other Jehovah.

1823^d. The Church itself and all things of the **Jewish Church** were representative of such things as are of the Lord's Kingdom . . .

1832^d. In like manner very many rites in the Ancient Church, and afterwards in the **Jewish Church**, which in themselves were nothing else than rituals in which there was no truth; which were tolerated and permitted, nay commanded, because they were held as holy by their parents, and thus had been implanted and impressed as truths on their minds from infancy. Sig.

1850^d. Therefore a new Church was raised up with the descendants of Jacob, which was called the **Jewish Church**, and which was not a Church, except a Church representative of charity and faith. In this Church . . . there was no charity and faith, and therefore there was not any Church, but only the representative of a Church, as there could not be immediate communication of the Lord's Kingdom in the Heavens with any true Church on earth, and therefore there was effected a mediate communication by representatives. The last time of this so-called Church, or its Last Judgment, was when the Lord came into the world; for then the representatives ceased, namely, sacrifices and the like rites; and in order that they might cease they were cast out of the Land of Canaan.

2180^d. Sacrifices were the chief representatives of the worship of the Hebrew Church, and afterwards of the **Jewish Church**.

2523. Unless these things had been present with the Angels by the Word, and also by all the rites in the **Jewish Church**, the Lord would have had to come into the world immediately after the fall of the Most Ancient Church.

2702^d. Therefore in the **Jewish Church**, for the sake of the representation before the Angels . . .

2776. The burnt-offering was the holiest thing of the worship in the **Jewish Church**.

2899. The Word which afterwards succeeded in the **Jewish Church** . . .

2910^d. Finally, there expired the **Jewish Church**, which had never been a Church beginning from charity; but was only the representative of a Church, in order that by the representatives there might remain communication with Heaven until the Lord should come into the world.

3147^d. These things were signified by the washings in the Ancient Church; and the same were represented in the **Jewish Church**. The reason they were signified in the Ancient Church, but represented in the **Jewish Church**, was that the man of the Ancient Church regarded this rite as something external in worship, and believed . . . that he was purified by the washing away of the uncleannesses of the natural man . . . Whereas the man of the **Jewish Church** believed that he was

purified by the washing, not knowing, and not wanting to know, that there was signified the purification of the interiors.

3478^d. The rituals or representatives of the **Jewish Church** contained within them all the arcana of the Christian Church.

3727^d. As the **Jewish Church** was instituted in order to represent the Celestial Church . . .

4493^d. Whereas when a man of the **Jewish Church** reads the Word, he apprehends nothing except the sense of the letter: that there is any internal sense he does not know, and also denies.

4690. By Truth, the **Jewish Church** understood the precepts of the Decalogue; and also the laws, judgments, testimonies, and statutes which were delivered through Moses. The interiors of Truth they did not know, and did not want to know.

4692^d. The **Jewish Church**, which succeeded, did indeed believe that Jehovah was a Man, and also God, because He appeared to Moses and the prophets as a Man, and therefore they called every Angel who appeared Jehovah; but still they had no other idea about Him than the Gentiles had about their gods . . .

4701^e. (Joseph's) father, mother, and brethren = the Church; here, the **Jewish Church**.

4751^e. Hence it is that the Lord said . . . of Judas Iscariot, who represented the **Jewish Church** . . . 'Have not I chosen you twelve, and one of you is a devil.'

4769^d. It treats (in Dan.viii.) of the state of the Church in general, not only of the state of the **Jewish Church** . . . 'The he-goat of the she-goats,' relatively to the **Jewish Church**, = those who have made nothing of internal truths, but accepted external ones in so far as they favoured their loves, which were that they might be the greatest and the most wealthy. Hence they acknowledge . . . the Messiah whom they expected no otherwise than as a king who would exalt them above all the nations and peoples in the universal world, and would subject them to them as the vilest slaves; and this was the source of their love to Him. What love towards the neighbour is they did not at all know, unless it was conjunction by a participation in the aforesaid honour, and by gain.

4811. It treats (in Gen.xxxviii.) of the **Jewish Church**, and of the genuine Church. The **Jewish Church** is described by 'Judah;' and the genuine Church, by 'Tamar.'

4831. It treats in the whole of this chapter . . . of the **Jewish Church**, that it should become representative of the spiritual and celestial things of the Lord's Kingdom, like the Ancient Church; and this not only in the external form, but also in the internal . . . But the posterity of Jacob was such that it did not want to receive internal things; and therefore the Ancient Church could not be raised up with them, but only the representative of that Church. The Internal of the Church here is 'Tamar;' and the External, 'Judah,' with his three sons by the Canaanitish woman.

4835. The levirate . . . was not anything new in the **Jewish Church** . . .

— Hence it follows that the Jewish Church was not any new Church ; but that it was a resuscitation of the Ancient Church, which had perished.

4843³. It there treats of the falsity from evil . . . in which the Jewish Church was (in its last time).

4844. The alienation of the Representative Church from the Jewish Church. Sig. and Ex.

—¹⁰. This, like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative ; and they were also held in externals so to do ; and by such things to represent the internal things of charity, although they had nothing of charity, or did not do them from internal affection.

4857. That the Jewish Church wanted to consult for itself. Sig. and Ex.

4893. Unless the quality of the conjunction between the internal and the external truth of the Jewish Church is known . . .

5117¹⁰. 'Their vine is of the vine of Sodom . . .' treats of the Jewish Church . . .

9144¹⁰. (The Lord crowned with thorns, etc.) represented the quality of the Divine Word then in the Jewish Church, that it was suffocated by the falsities of concupiscences.

9404². The good of love to the Lord was represented by the Jewish Church ; but (the good which is from truths was represented) by the Israelitish Church ; and therefore they were divided into two kingdoms.

N. 248. On the Jewish Church. (Refs. to passages.)

L. 15². For the (Jewish Church) was then completely devastated, and it had been devastated by this,—that they had perverted all things of the Word, so that there was not any truth left, and therefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion.

P. 328². From the Hebrew Church was born the Israelitish and Jewish Church ; but it was regularly instituted for the sake of the Word, in order that it might be written therein.

—⁴. The consummation of the Israelitish and Jewish Church is meant by the destruction of the Jerusalemite temple, and by the carrying away of the Israelitish people into perpetual captivity, and of the Jewish nation into Babylonia ; and finally by the second destruction of the temple, and of Jerusalem at the same time, and the dispersion of that nation.

R. 26. For all things of the Lord's passion represented the state of the Jewish Church as to the Word.

134⁴. 'The two daughters of the same mother' = the Israelitish and Jewish Church, whose adulterations and falsifications of the Word are here described by 'whoredoms.'

B. 78. In all these passages it treats of the last time of the Jewish Church, which was when the Lord came into the world.

T. 129. As the Lord was the Word itself, by the passion of the cross, He, as The Prophet, represented the Jewish Church, how it had profaned the Word itself. 130³, Ill.

730. The Israelitish Church, which was representative of the Christian Church . . .

759. The Jewish Church, when completely vastated, which was when our Lord came into the world . . .

760. The Third Church was the Israelitish, which commenced by the promulgation of the Decalogue upon mount Sinai, was continued by the Word written by Moses and the prophets, and was consummated or finished by the profanation of the Word, of which the fulness was at the time when the Lord came into the world ; and therefore they crucified Him who was the Word.

762. The Third Church was as the evening, the autumn, and the west.

786. The Israelitish Church worshipped Jehovah, who in Himself is the invisible God ; but under a human form, which Jehovah God put on by an Angel . . . which Human Form was representative of the Lord who was to come ; and as this was representative, therefore also each and all things of that Church became representative.

D. 3384. On the quality of the Jewish Church.

— It has been shown me by experience how Leah represented the Jewish Church, and Rachel the new one. Ex.

E. 641². (For) when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interior things of the Word . . . In like manner at this day . . .

Can. Redemption vii. That the Lord in the world endured the most grievous temptations . . . from the Jewish Church also . . .

7. The Lord fought . . . also against the falsities and evils of the Jewish Church . . .

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

47. That the first state of this Church was the appearing of the Lord Jehovah, and the calling and confederation, and at that time was its rise or morning. Gen. art.

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

—². Before the incarnation of Jehovah, conjunction could not be effected except by an Angel, thus by a representative human ; on which account all things of their Church became representative . . . 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, as men can since the Lord's Advent. But still those who acknowledged Jehovah, and with Him Adonai—that is the Lord who was to come . . .—and who worshipped them together, received holiness in their spirits, and thence in the typical things of their religion. But the rest did not receive it, whence their religion was not religion, but superstition ; and their worship was not representative, but idolatrous ; and although it was alike in the external form, still it was unlike in the internal form. (Ex. by comparisons.)

52. That the second state of this Church was instruction, follows from order . . . That this took place with

the sons of Israel after their calling, is evident from the promulgation of the Law upon Mount Sinai . . . Instruction in the generals of life and faith was followed by a publication of many laws which were called judgments and statutes . . . In a word, the four last books of Moses are nothing else than books of instruction for that Church. After these instructions, the sons of Israel were intronitted into the Land of Canaan, consequently into the Church itself . . . The precepts delivered by Moses were, however, enriched by the prophets after they came into the Land of Canaan, then by King David, and finally by Solomon after the Temple had been built . . . This, therefore, was the second state of this Church . . .

[Coro.] 54. That the third state of this Church was its decline from true representative into idolatrous worship, and its vastation or evening then. Gen.art.

— As, for example, if they thought about the tabernacle, and not at the same time about Heaven and the Church ; (and so on).

56. The passages from the prophetic Word in which it treats of the **Israelitish Church**, of its vastation, desolation, and breaking up . . . are the following . . .

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

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

Jezebel. *Jesabel, Isabel.*

R. 132. 'That thou permittest the woman **Jezebel**' (Rev.ii.20)=that in the Church with them there are those who separate faith from charity, and make it alone saving. That faith separated from charity is meant by 'the woman **Jezebel**,' is evident from what now follows . . . for these were the evil deeds of **Jezebel** the wife of Ahab. Enum. and Ex.

E. 159. 'That thou permittest the woman **Jezebel**'= the delight of the love of self and of the world. (For) 'the woman **Jezebel**'= the Church completely perverted ; for by 'a woman' is signified the Church . . . here, the Church perverted ; and as all the perversion of the Church comes forth from . . . the love of self and the love of the world, by '**Jezebel**' is signified the delight of these loves. The Church in which these loves reign is called 'the woman **Jezebel**,' from the fact that by **Jezebel** the wife of Ahab was represented the delight of these loves, and the perversion of the Church thereby. Ex.

160. It is said of **Jezebel** that she 'calls herself a prophetess ;' not that **Jezebel** the wife of Ahab called herself a prophetess, but because by her is signified the delight of the love of self and of the world, and this delight teaches and seduces those who are in truths ; for everyone, when he thinks from himself, thinks from his love, and thence imbues himself with falsities, which is to teach and to seduce.

— (The deeds of **Jezebel** enum. and Ex.)

—^e. From these things it may be seen that by 'the woman **Jezebel** who calls herself a prophetess' no other **Jezebel** is meant than **Jezebel** the wife of Ahab . . . and

that by her are described those who are in the doctrine of all falsities from the delights of the loves of self and of the world.

162. These things are said of **Jezebel** ; but there are meant those who from the delight of the loves of self and of the world have falsified truths and adulterated goods. 163. 170.

Jezebel. *Jisreel.*

A. 3580^e. 'These shall hear **Jezebel**' (Hos.iii.22). '**Jezebel**'= a new Church. E.304³⁸. 375³².

Joab. *Joabus.*

A. 9014³. The damnation (of hypocrites) is described by the prophetic words of David concerning **Joab**, when he had slain Abner by deceit (2 Sam.iii.29). Quoted and Ex.

—^e. As such were signified by '**Joab**,' therefore, by the command of Solomon, **Joab** was slain at the altar, whither he had fled (1 Kings ii 28-32).

9828^r. As truths and goods are dissolved and dissipated by evil deeds, it is said of **Joab**, when he had slain Abner by deceit, that he 'had given the bloods of war in his girdle which was on his loins ;' by which words is signified that he had dissipated and destroyed them.

Job. *Hiob, Hiobus.*

A. 1756^e. Such is the book of **Job**. Its style of writing Ex.

2682. For the book of **Job** is a book of the Ancient Church. 2762³. 3540⁴. 3901⁶. 9942⁵.

3540^e. That the book of **Job** is a book of the Ancient Church, is evident . . . from the representative and significative style therein. But it is not of those books which are called the Law and the Prophets, because it has not an internal sense which treats solely of the Lord and His Kingdom ; for this alone is what makes a book of the genuine Word.

S. 20. The book of **Job**, which is an ancient book, is full of correspondences.

M. 532^e. Correspondences . . . have now lain hidden for some thousands of years ; namely, from the time of **Job** . . . T.846^e.

D. 4367. He was like **Job**.

E. 422²⁰. That **Job** was from the sons of the east . . .

543^e. The most ancient books, among which is **Job**, were written by mere correspondences . . . Such is the book of **Job** ; but the spiritual sense collected from the correspondences therein does not treat of the holy things of Heaven and the Church, as does the spiritual sense with the Prophets, and therefore that book is not among the books of the Word ; but still passages are added from it for the sake of the correspondences, of which it is full.

724²⁸. By these words (Ezek.xiv.14-20) is described the devastation of the Church as to all the truths of good and goods of truth, except with those who are reformed by truths from the Word and by temptations. These are signified by, 'Noah, Daniel, and **Job**.'

740¹⁴. The book of **Job** is a book of the Ancient

Church, full of correspondences, according to the method of writing of that time ; but still it is an excellent and useful book.

— As the Hells tempt men by falsities, as they tempted Job . . .

De Verbo 7. The book of **Job**, which is a book of the Ancient Church, is full of correspondences.

Jobel. *Jobel*.

A. 880z. 'In drawing **jobel**' (Ex.xix.13)=those who have a general perception of celestial good. For, 'in drawing **jobel**,' or, what is the same, 'in hearing the sound of the trumpet'=the general perception of celestial good . . . By '**jobel**,' or 'the sound of the trumpet,' is signified celestial good . . . and therefore '**Jubilee**' was named thence . . .

John. *Johannes*.

A. 2135, Pref.². By 'Peter, James, and **John**' are represented . . . wherever they are named in the books of the Evangelists, faith, charity, and the good of charity. 2760, Pref.³. N.122.

3934^c. We read of **John** that he lay on the breast and in the bosom of Jesus ; and that He loved him more than the rest ; for good works were represented by '**John**.' Refs.

6073³. As works are the complex of all things of charity and faith with man ; and life causes charity to be charity, and faith faith—thus good does—therefore the Lord loved **John** more than all the other disciples, and at the supper he lay on His breast ; for by him were represented the goods or works of charity ; and therefore also the Lord said to him, 'Follow Me' . . .

7038³. Hence it is that **John** lay on the Lord's breast at the table, and the Lord loved him more than the others. But this was not on his own account ; but because he represented the exercises of charity ; that is, uses. Refs.

9824⁴. As interior things are together in ultimates . . . therefore **John** was loved by the Lord more than the other disciples . . . because this disciple represented the works of charity.

10087². As the breast corresponds to the good of charity, and the good of charity is to do good from willing good, therefore **John**, who represented this good, lay on the breast or in the bosom of the Lord ; by which is signified that it is loved by the Lord.

— '**John**' represented the works or goods of charity. Refs.

—⁴. That **John** followed the Lord, signified that they who are in the goods of charity follow the Lord, and are loved by the Lord, and do not recede.

R. 5. 'He signified, sending by His Angel to His servant **John**' (Rev.i.1)=the things which have been revealed by the Lord through Heaven to those who are in the good of life from charity and its faith.

—². By '**John**' are meant those who are in the good of life from charity and its faith ; and, abstractedly, the good itself of life thence.

—³. As the good of life from charity and its faith makes the Church, therefore the arcana concerning the

state of the Church which are contained in his visions, were revealed through the apostle **John**.

6. It is said of **John**, that he 'testified the Word of God ;' but as by '**John**' are meant all who are in the good of life from charity and its faith . . . therefore, in the spiritual sense, all these are meant.

— The Angels . . . for **John** (only know) the good of life, or good in act ; consequently all in the complex who are in this good.

17⁵. As '**John**' represented the good of life . . . therefore **John** lay on the Lord's breast, and followed Jesus . . . and the Lord also said concerning **John**, that 'he should remain until He came,' thus to the present day, which is the Advent of the Lord ; and therefore also the good of life is now taught by the Lord for those who will be of His New Church, which is the New Jerusalem.

32. 'I **John** who am your brother and companion' (ver.9)=those who are in the good of charity and thence in the truths of faith. Ex.

36. In this state (of vision) was **John** when he wrote the Apocalypse. Des.

260². To **John** (the three Heavens appeared as expanses), because he was with them ; for he had ascended to them, as is evident from Rev.iv.1.

356. By '**Reuben, Simeon, and Levi**' are signified truth in the understanding, or faith ; truth in the will, or charity ; and truth in act, or good work ; the like as by '**Peter, James, and John**.'

473. If this doctrine . . . should be received by any others than those who are in charity and its faith, who are also those who are signified by '**John**,' before the dragon has been cast out, it would be rejected, not only by them, but also through them by the rest ; and if it were not rejected, still it would be falsified, nay, profaned.

565a. **John** was let down in the spirit, to the end that he might see many things concerning the dragon below the Heavens, and might describe them : in which state he saw the two beasts . . . which he could not have seen from Heaven . . .

—^e. As **John** now stood upon the sand of the sea, it follows that his state was now spiritual natural.

790^e. By the apostle **John** are meant the works of charity of the men of the Church. (That is, the good works of the men of the Church. 798⁵.)

879. 'I **John** saw the holy city New Jerusalem . . .' (Rev.xxi.2)=the New Church . . . in Divine truths as to doctrine as and to life. The reason **John** here names himself, saying, 'I **John**,' is that by him as an apostle is signified the good of love to the Lord, and thence the good of life ; and therefore he was loved more than all the other apostles ; and at the supper lay on the Lord's breast ; and this Church, which is here treated of, in like manner.

896. 'He carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem descending out of Heaven from God' (ver.10)=that **John** was translated into the Third Heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city.

[R.] 945. 'I **John** saw these things and heard them ; and when I had heard and seen, I fell down to adore before the feet of the Angel who showed me these things' (Rev. xxii.8)=that **John** supposed that the Angel who was sent to him by the Lord, in order that he might be kept in the state of the spirit, was God who had revealed these things . . . Ex.

M. 119². The reason the Lord called Mary 'the mother' of this disciple, or of **John**, was that '**John**' represented the Church as to the goods of charity. These are the Church in the effect itself ; and therefore it is said that 'he took her into his Own.' E.9⁶. 250⁸. . . That '**John**' represented the works of charity. Refs.

D. 1217. **John** represented the fruits of charity. 2136⁶.

E. 8. 'To His servant **John**' = the things which are revealed from Heaven to those who are in the good of love.

—². By '**John**' are represented and understood those who are in the good of love. For, by the twelve apostles are represented and signified all who are in the Church who are in truths from good . . . by '**John**,' the good of charity or the good of love. And as **John** represented this good, therefore the revelation was made to him ; for revelation from Heaven, which is such, cannot be made to any others than those who are in the good of charity or of love. Others can indeed hear the things which are from Heaven, but cannot perceive them . . .

—³. That 'Peter, James, and **John**' represented and thence signified faith, charity, and the good of charity, in their order. Refs. 9. —².

—⁵. Peter said of . . . **John**, by whom is signified the good of charity, 'What is this ?' that is, that it is not anything. But Jesus said to him, 'If I will that he remain until I come, what is it to thee ? Follow thou Me,' by which is signified that the good of charity would follow the Lord, and would acknowledge Him, even to the last time of the Old Church and the first of the New.

— The Lord loved **John** more than the other disciples ; and therefore **John** lay on His breast or in His bosom . . . because the good of love was in the Lord's view when He saw **John**, who represented and signified this good ; because it is this good which makes Heaven and the Church.

19. '**John**' = the Lord as to doctrine. (For) '**John**' represents the good of love . . . and therefore, in the supreme sense, the Lord, because all the good of love is from the Lord.

—². The reason **John** = the Lord as to doctrine, is that it is said, '**John** to the seven Churches' . . .

45. 'I **John**' = doctrine concerning the Lord. . . In the supreme sense by '**John**' is meant the Lord as to doctrine ; and therefore by him is signified doctrine concerning the Lord ; for to know the Lord is the principal of all things of doctrine, or the first and last of them . . .

53². Thus did **John** see these things which are described in the Apocalypse. . . This sight is the spiritual sight of man ; and as, then, all things appear representatively, therefore **John** was in it.

64². The reason the Lord took (with Him on the mount of Transfiguration) Peter, James, and **John**, was that by these was represented the Church as to faith, charity, and the works of charity.

206². The Lord's twelve disciples represented all the truths and goods of the Church in the complex . . . '**John**,' the works of charity.

220². **John** was the first of the apostles, because by **John** is represented the good of charity. That not Peter but **John** was the first of the apostles, is evident from the fact that **John** lay on the Lord's breast, and that he followed the Lord, and not Peter (John.xxi. 20—22).

— That by '**John**' is represented the good of charity. Refs.

250⁸. '**John**' = the good of charity.

369². These were appearances before the Angels of the Ultimate Heaven . . . The lowest of them do not perceive, but only know that there are arcana therein, and inquire no further. With these was **John** when he was in the spirit, or in vision.

411². For all the Lord's disciples together represented the Church, and each one of them something of the Church . . . '**John**,' good in act or works.

444¹¹. 'Peter' = truth in the understanding ; 'James,' truth in the will ; and '**John**,' truth in act, which is the good of life or the good of charity.

600⁹. The reason the mother of the sons of Zebedee, James and **John**, asked (that her two sons might sit on the Lord's right and left) was that by 'a mother' is meant the Church ; by 'James,' charity ; and by '**John**' the good of charity in act. These two, or those who are in them, are at the Lord's right and left in Heaven. To the right there is the south, and to the left the north ; and in the south are they who are in the clear light of truth from good ; and in the north are they who are in the obscure light of truth from good.

619². That Ezekiel was commanded to eat the roll of the book involves the same as that **John** was commanded to eat the little book, namely, exploration as to how the Divine truth which is in the Word is still received, perceived, and appropriated by those who are of the Church ; for by the prophet Ezekiel and by **John** are represented the doctrine of truth, and the Word ; and hence the exploration was made with them.

785⁵. The Lord's twelve disciples represented the Church as to all things of faith and charity in the complex . . . '**John**,' good works. Hence the Lord's saying to Peter, when Peter saw **John** following the Lord, 'What is that to thee, Peter ? Follow thou Me, **John**' . . . signified that those who do good works would follow the Lord. As **John** represented the Church as to good works, he lay on the Lord's breast. And that the Church is with those who do good works, is also signified by the Lord's words on the cross to **John** . . . by which words was signified that the Church would be where good works are . . .

821². Something shall now be said about the apostle **John**, that he signified the works of charity. . . Peter, James, and **John** signified faith, charity, and the works of charity in their order ; from which it follows that

when they were together, they represented these three things as a one. It is said as a one, because there is no faith which is faith without charity; and there is no charity which is charity without works.

—³. As these three apostles signified these things, therefore more than all the rest they followed the Lord, as in . . . 'Jesus did not permit anyone to follow Him, except Peter, James, and John the brother of James' (Mark v.37). Therefore the Lord first called Peter by Andrew . . . and afterwards James and John, and on these two latter He imposed a new name ('Boanerges; which is, the sons of thunder,' Mark iii.17). He also took Peter, James, and John upon the mountain when He was transfigured; and also spoke with these three concerning the consummation of the age, and concerning His Advent. They were also with the Lord in Gethsemane. Ill.

—⁴. 'Sons of thunder'= truths from celestial good . . . Celestial good is the same as the good of love in the will and in act . . . and this is what produces truths . . . whence it is evident why James and John were called 'sons of thunder.'

—⁵. The reason Peter, James, and John only were taken upon the mountain, was that no others than those who are in truths from celestial good can see the Lord in His glory; nor can any others be illustrated, and in illustration perceive the Word . . .

—⁶. As 'John' represented the Church as to good works; and good works contain all things of love to the Lord, and of charity towards the neighbour, therefore he was loved by the Lord more than the others . . .

—⁷. Therefore, also, John took the mother of the Lord into his house, and remained with her . . . By these words is signified that the Church is where charity in act is, or where good works are . . .

—⁸. That the Lord's Church is with those who are in charity in act, or in good works; and not with those who are in faith separated from them, is signified by the things which are related concerning Peter and John (in John xxi.) . . . And as by 'John' are signified the goods of charity, which are called good works, and these are with those who constitute the Lord's Church, therefore not Peter but John followed the Lord; and it was said by the Lord to Peter . . . 'If I will that he remain until I come, what is that to thee? Follow thou Me,' by which is meant that the good of charity will still remain with those who are the Lord's even to the end of the Church, and when there is a New Church; and not with those who are in faith separated from this good, which is signified by these words to Peter: 'What is that to thee?'

822^e. From these things it may be evident whence it is that John, who represented the goods of charity, or good works, lay on the Lord's breast; and that he followed the Lord, and not Peter; and also that after the Lord's resurrection he dwelt together with the mother of the Lord.

Ath. 197. Let the Gospel of John be read, from beginning to end.

208. Yet Peter did not follow the Lord, but John followed Him. These things were said, because by 'Peter' are here signified those who are in faith alone; and by 'John,' the good of charity. From these words

to Peter it is plain that they who are in the doctrine of faith alone will not acknowledge the Divine Human of the Lord, but those only who are in the good of charity.

John the Baptist. *Johannes Baptista.*

A. 3301². John, who was the last of the prophets, had a garment of camel hair. Ex.

3540⁴. As the prophets represented those who teach, and thence the doctrine of good and truth from the Word; and Elias, the Word itself; in like manner John, who is therefore called 'Elias who was to come;' therefore, in order that they might represent the Word such as it is in . . . the letter . . . 'John had clothing of camel's hair, and a girdle of a skin around his loin' (Matt.iii.4).

5620¹². As John the Baptist represented the Lord as to the Word, which is Divine truth on earth . . . he was Elias who was to come before the Lord (Ill.); and therefore his clothing and food were significative. . . His 'clothing, of camel's hair' signified the Word, such as is its literal sense as to truth . . . and his 'food of locusts and wild honey' signified the Word such as is its literal sense as to good . . .

6752. See ELIJAH, here. 9372². E.624²².

7643¹⁰. The reason these things were for his food, was that John represented the Word; and by his food, and also by his clothing, which was of camel's hair with a leathern girdle, he represented the Word in its external sense . . . Hence it is that by John is meant Elias who was to come and announce the Advent of the Lord.

8028². In relation to these things the thought occurred to me concerning John the Baptist, that it was according to the order of Heaven that he should be sent before and should announce the Advent of the Lord, and should prepare the way, in order that He might be worthily received. Ill.

9372⁵. That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by, 'What went ye out to see? a prophet? Yea, I say unto you, and more than a prophet; and by 'there hath not arisen among those born of women a greater than John the Baptist' (Matt.xi.9,11).

—⁶. That the Word in the internal sense . . . is in a degree above the Word in the external sense, or . . . such as John the Baptist taught, is signified by, 'the lesser in the Kingdom of the Heavens is greater than he.'

—⁷. That the Word was represented by John, just as by Elijah, is signified by, 'He is Elias who is to come;' and also by Matt.xvii.10-13.

—⁸. From these things it is now evident what is meant by the prophetic concerning John in Malachi iv.5.

— The Word in its ultimate . . . is described by the clothing and food of John the Baptist . . .

—¹⁰. As John the Baptist represented the Lord as to the Word, when he was speaking about the Lord, who was the Word itself, he said of himself that he was not Elias, nor a prophet, and that he was not worthy to unloose the latchet of the Lord's shoe . . .

9828⁶. The reason Elijah and John were thus clothed and girded, was that both represented the Word.

Hence their garments = the Word in the external sense . . .

[A.] 10528. 'I will send an Angel before thee' = the Divine of the Lord, from which is the Church and its worship . . . Hence it is that **John the Baptist** is called 'an Angel' . . . 'This is he of whom it is written, Behold I send Mine Angel before Thy face, who shall prepare Thy way before Thee' (Luke vii.27); and that 'the Angel' here is the Divine of the Lord with him (is evident from Mal.iii.1). The reason the Divine of the Lord is here meant by 'the Angel,' is that **John the Baptist** represented the Lord as to the Word . . . and the Word is the Divine truth which is from the Lord . . .

T. 510². That repentance is the first of the Church, is manifestly evident from the Word. **John the Baptist**, who was sent before to prepare men for the Church which the Lord was about to establish, when he baptized, at the same time preached repentance; and therefore his baptism was called 'the baptism of repentance' . . .

688. That by the baptism of **John** the way was prepared, so that Jehovah the Lord could descend into the world, and perform redemption. Gen.art.

—². From these passages it is evident that **John** was that prophet who was sent to prepare the way of Jehovah God . . . and that he prepared that way by baptism, and the annunciation at the same time of the Advent of the Lord; and that without this preparation all there would have been smitten with a curse, and would have perished.

689. See BAPTISM, here. 690. E.724⁷. —⁸. 475¹⁰.

D. 1648. On **John the Baptist**. 1656.

E. 19². **John the Baptist** = the Word, thus the Lord as to the Word.

130⁹. **John the Baptist** is called 'an Angel,' because by him in the spiritual sense is signified the Word, which is the Divine truth. 242⁹.

475²⁰. **John** said that he baptized with water, but that the Lord baptized with the Holy Spirit and with fire (Luke iii.16; John i.33), by which is meant that **John** only inaugurated them into Knowledges from the Word concerning the Lord, and thus prepared them to receive Him; whereas the Lord Himself regenerates man by the Divine truth and Divine good proceeding from Him; for **John** represented the like as Elijah, namely, the Word. The waters with which **John** baptized signified introductory truths, which are Knowledges concerning the Lord from the Word . . .

543¹⁴. It is from this that **John the Baptist** ate locusts . . . The reason **John the Baptist** was so clothed was that he represented the Word . . .

619¹⁶. Elijah represented the Lord as to the Word, or the Word which is from the Lord; in like manner **John**; and as the Word teaches that the Lord would come, therefore **John** was sent before, who predicted (or preached) concerning the Advent of the Lord according to the predictions in the Word. And as **John** represented the Word, therefore the ultimates of the Word . . . were represented by **John** by means of his clothing, and also by his food . . .

624²². As **John the Baptist** in like manner represented the Lord as to the Word, he was called 'Elias' . . .

710³¹. It is said of **John the Baptist** that 'he was filled with the Holy Spirit in his mother's womb;' and that as an embryo in the womb he exulted at the salutation of Mary (Luke i.15,41,44). But by this was signified that he should represent the Lord as to the Word . . . For in the Word . . . there is everywhere the marriage of Divine good and Divine truth; and Divine good united to Divine truth is the Divine proceeding from the Lord, which is called 'the Holy Spirit.' The exultation in the womb at the salutation of Mary represented the joy from the love of the conjunction of good and truth, thus the joy of heavenly conjugal love, which is in each thing of the Word.

724⁹. The reason it is said of **John** that he should go before the Lord in the spirit and power of Elias, and that he was Elias, was that **John**, like Elias, represented the Lord as to the Word; and thence signified the Word which is from the Lord.

730³¹. As, with the Jewish nation, all things of the Word were adulterated, and there was no longer any truth there because there was no good, therefore **John the Baptist** was in the wilderness, by which was represented the state of that Church. Ill.

Join. See under CHAMBER—*tricladium*.

Joining. *Junctura*.

A. 9606. 'Upon the edge of one curtain from the extremity in the joining' (EX.xxvi.4) = the conjunction of one sphere with the other. Ex. 9607.

9895. 'Against its joining above the girdle of the ephod' (EX.xxviii.27) = where there is a conjunction of all things . . .

Joint. *Artus*.

A. 958^e. He is miserably torn as to each particle of his joints.

5323. Hence there is a falling together of the joints . . .

5722. They induce such a torpor in the members and joints . . . 5723^e.

7803. They chastise with pain in the joints of the feet or hands.

M. 380¹². Spiritual heat . . . produces natural heat with men, until it kindles and inflames their faces and limbs.

Joint. *Ginglymus*.

A. 9496². The rings (of the ark) relate to the joints or sockets where there is the conjunction of the arms with the breast.

D. 4855. The arm became so weak in the joint . . .

Joint. *Internodium*.

H. 3. Their arms hang down . . . as if devoid of strength in the joints.

Joint, Out of. *Luxare*.

A. 4278. 'The hollow of Jacob's thigh was out of joint as he wrestled with him' (Gen.xxxii.25) = that as

yet truth had not the power to conjoin itself completely with good. . . 'To be out of joint'=that truths have not yet been disposed into such an order that all together with good can enter celestial spiritual good. (In the internal historical sense,=that in the descendants of Jacob that conjunction was completely injured and put out. 428r.)

T. 641³. Occurs. Ad.1464.

Joke. See under EQUIVOCAL, and JEST.

Joke. *Joculari.*

Joke, A. *Jocus.*

Joker. *Joculator.*

Jocular. *Jocularis.*

See under MOCK AT.

A. 2403. Jokes, fables, etc.

P. 231. The first kind of profanation is from those who **joke** from the Word and concerning the Word, or from the Divine things of the Church, and concerning them. This is done by some from a depraved custom, by taking names or sayings from the Word and mingling them with discourse of but little decorum, and sometimes with what is filthy. This cannot but be conjoined with some contempt for the Word . . . But this kind of profanation is lighter or more grievous according to the acknowledgment of the holiness of the Word, and the indecorum of the discourse into which it is inserted by the **jokers**. E.1064^e.

M. 208^e. The wives will say . . . The man is **joking** from appearances.

527³. **Joking** about amatory things as if from lust (an evil with some, but not with others). T.523².

T. 17². They said, You are **joking**.

665³. We said, You are **joking**.

D. 1997. I **joked** with them, saying . . .

C. 189. Decorous **jocular things** (a diversion of charity).

5 M. 10. The novitiate replied . . . Perhaps you are **joking**.

Jokshan. *Jochshan.*

A. 3239. '(Keturah) bare to (Abraham) Simran, and **Jokshan**, and Medan, and Midian, and Jishbak, and Shuah' (Gen.xxv.2)=the general lots of the Lord's Spiritual Kingdom in the Heavens and on earth. . . The reason none of these, except Midian, are mentioned elsewhere in the Word, is that they are of the sons of the east who are treated of in the Word *passim*, and by whom in general are signified those who are of the Lord's Spiritual Kingdom . . . That these sons of Abraham by Keturah represent this, is evident from the fact that Abraham and Keturah represent the Lord as to the Divine Spiritual . . . They are called general lots, because the Lord's Kingdom is represented by the land, which is distributed by lots among those to whom it is given as an inheritance . . . The lots in general are twelve . . . but here there are six . . . but the half of a number involves the same as the whole.

3240. 'And **Jokshan** begat Sheba and Dedan' (ver.3) =the derivations from the first lot. Ex.

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—². The derivations of good in the Lord's Spiritual Kingdom are those which are represented by 'the sons of **Jokshan**' . . . but the derivations of truth therein are those which are represented by 'the sons of Midian.' As there are two classes of spiritual things . . . they have two kinds of doctrinals; doctrinals of charity, and doctrinals of faith. The doctrinals of charity are for those who are in the good of faith, and are here signified by 'the sons of **Jokshan**;' whereas the doctrinals of faith are for those who are in the truth of faith, and are signified by 'the sons of Midian.'

Joktan. *Joktan.*

A. 1137. '**Joktan**'=the external worship of the Second Ancient Church.

1242. By the two sons of Eber are signified the two worships, internal and external, which two sons were called 'Peleg,' and '**Joktan**;' and by 'Peleg' is signified the internal worship of that Church, and by '**Joktan**' the external worship of that Church. Ex. 1244. 1247.

1247. 'The sons of **Joktan**'=the things of external worship, which are rituals.

Jona. *Jona.*

E. 411¹⁴. The reason the Lord said 'Simon son of **Jona**' (John i.42) . . . is that 'Simon son of **Jona**'=truth from good, or faith from charity.

—, 'A dove,' which is meant by '**Jona**,'=spiritual good. . . Hence by 'Simon son of **Jona**' is signified the truth of good, or truth from good.

443¹. The faith which is the affection of truth is signified by Peter when he is called 'Simon son of **Jona**.' Ill. . . By 'the son of **Jona**' is signified truth from good . . .

—⁵. '**Jona**,' in the Hebrew Language, means 'a dove,' which in the spiritual sense=the good of charity; and 'the son of **Jona**,' the truth of that good, or the faith of charity.

820⁵. 'Simon of **Jona**'=faith from charity. . . '**Jona** means 'a dove,' by which is signified charity.

Jonadab. *Jonadab.*

P.P. Jer.xxxv. Those who are of the Lord's Celestial Church are represented by 'the sons of **Jonadab**,' in that they did not drink wine, did not build a house, did not sow seed or plant vineyards; which=to learn truths and retain them in the memory, which is of the Spiritual Church. They dwelt in tents, which=to receive in the life and obey.

Jonah. *Jonas.*

A. 901⁴. That **Jonah** was in the viscera of the fish three days and three nights, manifestly represented the burial and resurrection of the Lord on the third day.

1188³. The particulars in **Jonah** concerning Nineveh . . . are historical, yet are prophetic.

1691⁵. The Lord's temptations against the Hells are thus prophetically described by **Jonah** when he was in the belly of the great fish.

1709. This is historically true, but still was representative; as is everything historical of the Word in the book . . . of **Jonah**, etc.

D. 1391. There are also like things in the world ; for all these things come forth actually on earth ; so that it cannot be otherwise than that they should come forth, seeing they are significative ; as that **Jonah** was swallowed by a whale, which actually took place in the world . . .

E. 401³⁶. See **JEW**, here.

538¹¹. That by **Jonah** being three days and three nights in the whale was represented that the Lord should be so in the heart of the earth, He Himself teaches . . . And by these words of **Jonah** (Jonah ii. 2-6) are described the direful temptations of the Lord . . .

706⁶. That **Jonah** was in the belly of the whale three days and three nights, and that this was taken as a sign, was because it signified the burial and resurrection of the Lord, thus the glorification of His Human to the full.

Jonathan. *Jonathan.*

E. 278¹⁰. 'Saul and **Jonathan** were loveable ; they were swift above eagles, strong above lions' (2 Sam. i. 23). By 'Saul,' here, as a king ; and by '**Jonathan**,' as the son of a king, is meant truth protecting the Church ; for it here treats of the doctrine of good and truth . . . (= the truth of the Church. 281⁷.)

357³. By 'Saul,' here, as a king, is signified truth from good . . . and by '**Jonathan**,' as the son of a king, is signified the truth of doctrine ; and therefore David wrote the lamentation to teach the sons of Judah the bow, by which is signified to teach them the doctrine of the truth which is from good.

— 'The bow of **Jonathan**' (ver. 22) = doctrine.

395⁷. The like is signified by **Jonathan** . . . stripping himself of his cloak and his garments, and giving them to David (1 Sam. xviii. 4). By these words was signified that **Jonathan**, the heir of the kingdom, transferred all his right to David ; for all the things which **Jonathan** gave to David were representative of the kingdom ; that is, of the Divine truth of the Church, which Saul represented.

619⁵. The reason **Jonathan**'s eyes were enlightened by his tasting the honey, was that honey corresponds to natural good and its delight ; and this good gives intelligence and enlightens ; whence **Jonathan** knew that he had done evil (1 Sam. xiv. 27).

Jordan. *Jordan, Jordanes.*

A. 901⁴. So, Joshua was to pass over **Jordan** on the 'third' day (Jos. i. 11 ; iii. 2) . . . The passage of the **Jordan** represented the introduction of the . . . regenerate into the Lord's Kingdom ; and Joshua, who introduced them, on the third day, represented the Lord Himself.

1444³. That 'the Canaanites dwelt by the sea and by the coast of **Jordan**' = the evil in the external man, such as is the hereditary evil from the mother ; for the sea and **Jordan** were the boundaries.

1585. 'He saw all the plain of **Jordan-Jardenis**' (Gen. xiii. 10) = those goods and truths which are in the external man . . . 'The plain near by the **Jordan**,' in the internal sense, = the external man as to all its goods and truths. The reason the plain of **Jordan** = these, is

derived from the fact that the **Jordan** was the boundary of the Land of Canaan.

—². The boundaries of Canaan were many ; in general, the two rivers Euphrates and **Jordan**, and also the sea ; whence the Euphrates and **Jordan** represented external things. Here, therefore, 'the plain of **Jordan**,' = as it represents, all things which are in the external man. Ill.

—³. 'I will remember Thee from the land of **Jordan**' (Ps. xlii. 6) ; where 'the land of **Jordan**' = that which is low ; and thus that which is distant from what is heavenly, as the externals of man are from his internals.

—⁴. The passing of the sons of Israel over the **Jordan** when they entered into the Land of Canaan, and the dividing of the river then, represented the approach to the internal man through the external ; and also that of man into the Lord's Kingdom ; besides many other things.

— And as the external man is continually attacking the internal, and affects dominion, it became a prophetic formula (to say) 'the pride,' or 'elation,' 'of **Jordan**' (as in Jer. xii. 5). 'The elation of **Jordan**' = those things which are of the external man, which want to rise up and domineer over the internal man ; as do reasonings, which here are 'horses.'

—⁵. 'The pride of **Jordan**' (Jer. xlix. 19) = the elation of the external man against the goods and truths of the internal.

—^e. That the **Jordan** was a boundary of the Land of Canaan, is evident from Num. xxxiv. 12. And that it was the boundary of the land of Judah towards the east, from Jos. xv. 5.

1592. 'Lot chose all the plain of **Jordan-Jardenis**' (ver. 11) = the external man, that he was such. (For) 'the plain of **Jordan**' = the external man.

4255. 'Because with my staff I have passed over this **Jordan**, and now I am in two camps' (Gen. xxxii. 10) = that from a little there was much. . . '**Jordan**' = initiation into the Knowledges of good and truth.

—². That '**Jordan**' = initiation into the Knowledges of good and truth, is from the fact that it was a boundary of the Land of Canaan. . . All the boundaries of that Land = the things which are first and last in the Lord's Kingdom . . . Hence, 'the **Jordan**,' because it was a boundary, signified initiation into the Knowledges of good and truth ; for these are the first things ; and at last, when the man becomes a Church . . . they become the last things.

—³. That 'the **Jordan**' = these things. Ill.

— 'To remember from the land of **Jordan**' = from what is last, thus from what is low.

— '**Jordan** turned itself backwards' (Ps. exiv. 5) . . . '**Jordan**' = the Knowledges of good, which are said 'to turn themselves backwards' when the good of love obtains the dominion ; for then the Knowledges are regarded from that good . . .

—⁴. 'Gilead dwelleth in the passage of **Jordan**' (Judg. v. 17) . . . 'To dwell in the passage of **Jordan**' = in those things which are initiations, thus which are the first and last things of the Lord's Church and Kingdom.

— These things were also represented by 'the

Jordan when the sons of Israel were entering into the Land of Canaan; for . . . by the **Jordan** being divided, and their passing over on the dry, there was signified the removal of evils and falsities, and the admission of those who are in goods and truths. In like manner by the waters of **Jordan** being divided by Elijah, when he was taken up into Heaven; and by Elisha when he entered into the prophetic office in place of Elijah (2 Kings ii.8,14).

—⁵. See BAPTISM, here.

—⁶. As '**Jordan**'=those things which are the first and last of the Lord's Kingdom and Church, such as are the Knowledges of good and truth; for man is introduced by means of these; therefore also **Jordan** is mentioned as a boundary of the new or holy land (Ezek.xlvii.18).

5196. See BOUNDARY, here.

6537. The passage of **Jordan**=initiation into the Knowledges of good and truth . . . For the **Jordan** was the first boundary to the Land of Canaan; and as by the Land of Canaan is signified the Church, so by the **Jordan** are signified those things which are first of the Church, or by means of which the entrance to the Church is open.

6538. 'Which is in the passage of **Jordan**' (Gen.l.10) =which is of initiation into the Knowledges of good and truth. The '**Jordan**'=initiation into the Knowledges of good and truth, thus the first of the Lord's Kingdom and Church as to entrance, and the last as to exit . . .

8940². The reason this was done as soon as they had passed over the **Jordan**, was that the **Jordan**, which was on the side of the wilderness, signified introduction into the Church or Heaven, which is effected by means of the Knowledges of truth and good, thus by means of truths, from the Word; for all the rivers which were boundaries of that Land, signified the first and last things of the Lord's Kingdom.

9325¹. The reason this was done at the city of Jericho, was that that city was situated not far from the **Jordan**; and by '**the Jordan**' is signified that with the man of the Church which first receives truths, thus the Natural . . .

10239². '**The Jordan**,' in which baptizings took place, =the Natural.

R. 367⁰. As Jericho was a city near the **Jordan**; and by the river **Jordan** was signified that which is the first in the Church; and this is Divine truth such as is in the sense of the letter of the Word, therefore it was called '**the city of palm-trees**' . . . For the **Jordan** was the first boundary or entrance into the Land of Canaan; and by the Land of Canaan is signified the Church.

700². This involves the like as the introduction of the sons of Israel into the Land of Canaan, with the difference that for them the river **Jordan** was dried up, but for these the river Euphrates (Rev.xvi.12).

T. 510². (John baptized) in the **Jordan**, because the **Jordan** signified introduction into the Church; for it was the first boundary of the Land of Canaan, where the Church was.

675. As the Israelitish Church was distinguished from the rest by the sign of circumcision, therefore before the sons of Israel passed over **Jordan**, it was commanded

that they should be circumcised again. The reason was that the Land of Canaan represented the Church; and the river **Jordan**, introduction into it.

677⁴. The reason John baptized in the **Jordan** was that the entrance into the Land of Canaan was through that river . . . Hence by '**the Jordan**' was signified introduction into the Church.

D. 2289. (The passage of the **Jordan** represented by innocent Spirits. For an hour they represented their passage over **Jordan** into Heaven, with all that belonged to them, and with the ark preceding, and standing in the midst of **Jordan** until they had passed over.)

4647⁰. Afterwards, I was brought through from the higher part to the left, in the plane of the scapula, or of the highest part of the shoulder, backwards; and it was perceived that there is a way there for those who are being delivered from temptations and elevated into Heaven. It is this passage which is signified by the **Jordan**, which the sons of Israel crossed.

4756⁰. Those who have been still greater evil-doers are sent out from that city across the **Jordan**, as it is called, and are there most severely examined and chastised.

E. 395⁴. The waters of **Jordan** being divided by Elijah's mantle, first by Elijah, and afterwards by Elisha, signified the power of Divine truth in ultimates. The waters of **Jordan** also signified the first truths by which there is entrance into the Church; and these first truths are those which are in the ultimates of the Word.

405¹⁴. Introduction into the Church is signified by the passing over **Jordan**, of which it is said that it '**turned itself away**' (Ps.xiv.3) . . . By '**the sea saw it and fled**; **Jordan** turned itself away backwards,' is signified that when the evils and falsities which are in the natural man had been shaken off, there succeeded scientific truths and the Knowledges of good and truth.

406¹⁶. Which boundaries were represented by the rivers **Jordan** and Euphrates relatively to the Land of Canaan.

430¹⁰. For by '**the Jordan**' in the Word is signified introduction into the Church; and by the twelve stones thence and in the midst of it are signified the truths of the Church by which there is introduction.

434¹¹. The region of Canaan beyond the **Jordan** represented the External Church; and the region of it on this side the **Jordan** represented the Internal Church; and the river **Jordan**, the limit between them.

—¹². For the **Jordan** signified the medium between the external and the internal of the Church. The Land of Canaan on this side the **Jordan** signified the Internal Church; and that beyond the **Jordan**, the External Church, which also was represented by the tribes of Reuben, Gad, and Manasseh . . .

440⁷. As by '**Manasseh**' was represented . . . good in the natural man from a spiritual origin, therefore there was given to that tribe an inheritance beyond or outside the **Jordan**, and also on this side or within the **Jordan** . . . For by the Land beyond the **Jordan** was represented . . . the External Church, which is with men in the natural man; but by the Land on this side the **Jordan** was represented . . . the Internal Church, which

is with men in the spiritual man . . . and it is good which makes the Church ; and this good inflows immediately from the spiritual man into the natural.

[E.]447⁵. That the establishment of the Church and the reformation of such gentiles is meant by these words, is evident from the fact that it is said 'beyond **Jordan**, Galilee of the gentiles' (Matt. iv. 15 ; Is. ix. 1).

475¹⁸. By the waters of **Jordan** were signified truths which introduce into the Church, which are the Knowledges of truth and good from the Word ; for the river **Jordan** was the first boundary by which there was entrance into the Land of Canaan . . . On account of this signification of the waters of **Jordan**, Naaman was commanded to wash himself seven times in them (2 Kings v. 10), by which was signified purification from falsified truths.

—¹⁹. As by the waters of **Jordan** are signified the truths which introduce into the Church, which are the Knowledges of truth and good from the Word ; and by washing therein was signified purification from falsities, and the consequent reformation and regeneration by the Lord, therefore baptizing was instituted, which was first done in **Jordan** by John (Matt. iii. 11-16 ; Mark i. 4-13) ; by which was signified that they were being initiated into Knowledges from the Word concerning the Lord, His Advent, and salvation by Him . . .

514¹⁹. As the tribe of Manasseh did not fight against the enemies . . . it is said, 'Gilead why dwellest thou in the passage of **Jordan**?' (Judg. v. 17) ; by which is signified, Why dost thou live solely in the external things which are of the natural man ? The external of the Church was signified by the regions beyond the **Jordan** ; and its internal by the regions within the **Jordan**. The external of the Church is with those who are more natural than spiritual.

518¹⁸. The ultimates of Heaven were represented by the two seas, and by the two rivers, which were the boundaries of the Land of Canaan . . . The two rivers were the Euphrates and the **Jordan** ; but the **Jordan** was the boundary between the interior and the exterior Land of Canaan.

569⁴. There were three rivers which were boundaries of the Land of Canaan . . . the river of Egypt, the river Euphrates, and the river **Jordan** . . . By the river **Jordan** was signified the entrance into the Internal or Spiritual Church ; for by the regions outside the **Jordan** . . . was signified the External or Natural Church ; and as this river was between these regions and the Land of Canaan, and afforded a passage, therefore by it was signified entrance from the External Church which is natural into the Internal Church which is spiritual. This was the reason why baptizing was instituted there ; for baptizing represented the regeneration of man . . .

601⁹. 'The elation of **Jordan** which is laid waste' (Zech. xi. 3) = the Church as to Divine truth which introduces.

700¹². By this miracle (of the dividing of the **Jordan**) is signified the introduction of the faithful into the Church, and through the Church into Heaven . . . For by the **Jordan** is signified the first entrance into the Church ; and by the waters of the **Jordan** are signified the truths which introduce, which truths are such as are those of the literal sense of the Word . . . But here

by **Jordan** and its waters are signified the falsities of evil which were from Hell ; because the Land of Canaan was then full of idolatrous nations . . . And as the waters of **Jordan** then signified the falsities of evil, therefore they were divided and removed, in order to afford a passage to the sons of Israel . . . But after the people had passed over, the waters returned, and then those same waters signified the truths which introduce ; for the **Jordan** was the first boundary of the Land of Canaan, by which Land, after the sons of Israel had entered into it, was represented the Church . . .

—¹⁴. As by the waters of **Jordan** were signified the truths which introduce, it was also commanded that they should take twelve stones out of the midst of it . . .

—¹⁵. The river **Jordan** signified introduction into the Church.

Joseph. *Joseph, Josephus.*

See under CELESTIAL SPIRITUAL.

A. 1975. Joseph's dreams, mentioned.

2435. The primogeniture was given to **Joseph** (Gen. xlviii. v. ; 1 Chron. v. 1).

3325¹⁰. Ephraim . . . became the first-born . . . because by '**Joseph**' . . . was represented the Lord as to Divine spiritual love.

3921³. By '**Joseph**' is represented the spiritual man. 3923.

3923. See DAN, here.

3939². (When the order in which the tribes are mentioned) begins from **Joseph**, or from spiritual love.

3952². Afterwards **Joseph** was born, by whom is signified and represented the Lord's Spiritual Kingdom, which is the marriage itself which is treated of.

3969. 'She said, God hath gathered my reproach, and she called his name **Joseph**, saying, Let Jehovah add to me another son' (Gen. xxx. 23) = in the supreme sense, the Lord as to the Divine Spiritual ; in the internal sense, the Spiritual Kingdom, or the good of faith ; in the external sense, salvation, and fructification and multiplication.

—¹. **Joseph** was named from 'gathering' and 'adding.'

—². The words, 'Let Jehovah add to me another son,' from which **Joseph** was named, signify another arcanum, which is this. By **Joseph** is represented the Lord's Spiritual Kingdom, thus the spiritual man, for in every spiritual man there is that Kingdom. There are two things which constitute the spiritual man ; namely, charity and faith ; or, what is the same, good and truth. The charity from which is faith, or the good from which is truth, is that which is represented by '**Joseph** ;' and the faith in which is charity, or the truth in which is good, is that which is signified by 'another son,' and is represented by 'Benjamin.' Thus '**Joseph**' = the celestial spiritual man, and 'Benjamin' = the spiritual celestial . . .

—⁶. That by '**Joseph**' is represented the Lord's Spiritual Kingdom, or the spiritual man, thus the good of faith, may also be evident from those passages in the Word where he is mentioned. III.

—⁸. See EPHRAIM, here.

—⁹. (The joining together of 'the wood of Judah' and of 'the wood of **Joseph**' (Ezek. xxxvii. 15-20) signified that the Celestial and Spiritual Kingdoms should

not be two but one ; and that they were made one by the Advent of the Lord into the world.)

—¹¹. 'Joseph' (Zech. x. 6) = the Spiritual Kingdom.

—¹². Here, also, the spiritual are signified by 'Joseph' (Amos v. 6). 'The house of Israel' = the Spiritual Church ; 'Joseph' = the good of that Church . . .

—¹³. 'Joseph' (Ps. lxxx. 1) = the spiritual man.

—¹⁴. That 'Joseph-Jehosephus,' here (Ps. lxxxi. 5) = the Spiritual Church or the spiritual man, is evident from each of the words there . . .

—¹⁵. It here treats of the Lord's Spiritual Kingdom, and therefore it is said 'the cords to Joseph' (Ezek. xlvii. 13).

— The Royalty itself of the Lord is what is represented by 'Joseph,' in that he was made king in the land of Egypt.

—¹⁶. As to the Lord's Divine Spiritual, or the Divine truth, which is represented by 'Joseph' in the supreme sense, it is not in the Lord, but from the Lord ; for the Lord is nothing else than Divine good, but from the Divine good proceeds the Divine truth . . .

3971. 'It came to pass when Rachel had borne Joseph' (Gen. xxx. 25) = the acknowledgment of the Spiritual represented by 'Joseph' . . . 'Joseph' represents the Spiritual Kingdom, thus the spiritual man, and, consequently, the Spiritual ; for the Spiritual, being from the Lord, is that which makes the spiritual man, and also the Spiritual Kingdom. In the things which precede, by the sons of Jacob from the handmaids and Leah, it has treated of the reception and acknowledgment of general truths, and finally of their conjunction with the interior man ; thus of the regeneration of man even until he becomes spiritual. 'Joseph' is this spiritual man.

—². After there has been effected the conjunction of the interior man with the external, or of the Spiritual with the Natural, there takes place the fructification of good and the multiplication of truth ; for this conjunction is the heavenly marriage with man ; and these are born from that marriage. Hence, also, it is, that by 'Joseph' in the external sense is signified fructification and multiplication.

3993⁴. It has treated of the general truths which man must receive and acknowledge before he can be regenerated. These are signified by the ten sons of Jacob from Leah and the handmaids. And after he has received and acknowledged these truths, it has treated of the conjunction of the external man with the interior man, or of the Natural with the Spiritual, which is signified by 'Joseph.'

4286. 'Israel' = the celestial spiritual man which is in the Natural, thus the natural man ; the celestial man himself which is of the Rational is 'Joseph.'

—³. Those are called the celestial spiritual who just above are called the spiritual, and are in the Middle or Second Heaven. They are called celestial from mutual love, and spiritual from the intelligence thence. The internal ones there are those who are represented by Joseph, and also in the Word are called 'Joseph ;' but the external ones there are those who are represented by Israel, and also in the Word are called 'Israel.' The former, namely, the internal ones who are called 'Joseph,' partake of the Rational ; but the external

ones, who are called 'Israel,' partake of the Natural ; for they are intermediate ones between the Rational and the Natural. Hence it is that it is said that 'Israel' is the celestial spiritual man which is in the Natural, thus the natural man ; and that 'Joseph' is the celestial spiritual man himself which is of the rational man . . .

—⁶. Jacob is called 'Israel' when Joseph is treated of.

4362. 'Afterwards Joseph and Rachel drew near, and bowed themselves' (Gen. xxxiii. 7) = the affections of the truth of faith as to interior things, and their submissive introduction. 'Joseph' represents the Celestial Spiritual.

4570². With the Rational the case is the same ; namely, that it has an external and an internal, and also a middle ; but of it . . . we shall speak when we speak of Joseph, because 'Joseph' represents the external of the Rational.

4585⁵. This intermediate ('Benjamin') derives something from the internal of the Natural, which is 'Israel ;' and from the external of the Rational, which is 'Joseph.' . . . In order that anyone from spiritual may become celestial, he must necessarily advance through this intermediate . . .

—^e. The Spiritual of the Celestial is this intermediate. It is called Spiritual from the spiritual man, who regarded in himself is the interior of the Natural ; and Celestial from the celestial man, who regarded in himself is the Rational. 'Joseph' = the exterior of the Rational ; and therefore of him there is predicated the Celestial of the Spiritual from the Rational.

4592². 'Benjamin' = spiritual truth from the celestial good which is 'Joseph.' Both together, therefore, are that intermediate which is between the spiritual man and the celestial man . . . But this good, and this truth, are distinct from the Celestial which is represented by 'Judah,' and from the Spiritual which is represented by 'Israel' . . .

—⁴. There are six names which frequently occur in the propheticals where the Church is treated of, namely, 'Judah,' 'Joseph,' 'Benjamin,' 'Ephraim,' 'Israel,' and 'Jacob' . . . 'Joseph' = the Celestial of the Spiritual.

—⁵. As 'Benjamin' represents the Spiritual of the Celestial ; and 'Joseph,' the Celestial of the Spiritual ; and thus both together represent the intermediate between the celestial and the spiritual man, and hence are very closely conjoined, their conjunction is described in the historicals concerning Joseph. III.

—⁶. From these passages it is evident that Joseph and Benjamin were very closely conjoined, not because they were from one mother, but because by them is represented the spiritual conjunction which there is between the good which is 'Joseph,' and the truth which is 'Benjamin ;' and because both are intermediate between the celestial and the spiritual man ; and therefore Joseph could not be conjoined with his brethren, nor with his father, except by means of Benjamin . . . This was the reason why Joseph did not sooner reveal himself.

—¹³. 'Of the tribe of Joseph were sealed twelve thousand' (Rev. vii. 8) . . . The last class consists of the twelve thousand sealed from Zebulon, and from Joseph, and from Benjamin, because by the tribe of Zebulon is signified the heavenly marriage in which is Heaven, thus in which are all things ; 'Joseph,' there, is the Celestial of the Spiritual, or the good of truth ; and

'Benjamin' is the truth of this good, or the Spiritual of the Celestial. This is the Conjugal in Heaven. Hence it is that they are mentioned last.

[A.] 4607. 'The sons of Rachel, **Joseph** and Benjamin' (Gen. xxxv. 24) = interior goods and truths . . . the essentials of which are represented by '**Joseph** and Benjamin;' by '**Joseph**,' in the supreme sense, the Divine Spiritual; in the internal, the Spiritual Kingdom; in the external, its good.

4669. '**Joseph**' (Gen. xxxvii. 2) = the Divine Human Spiritual of the Lord. (For '**Joseph**' represents, in the supreme sense, the Lord as to the Divine Spiritual. That the Lord is represented by **Joseph** is known in the Church; for when 'the heavenly **Joseph**' is mentioned, no other is understood; but *what* of the Lord is represented by **Joseph** is not so well known; for it is the Divine Spiritual which proceeds from His Divine Human. The Divine Spiritual which proceeds from the Lord's Divine Human is the Divine truth which is from Him in Heaven and in the Church . . . The Divine Spiritual, or the Divine truth, is also that which is called the Lord's Royalty; and also that which is signified by 'Christ' or 'Messiah;' and because this is so, **Joseph** was made as it were a king in Egypt; and this in order that he might then represent the things which are of the Lord's Royalty.

4672. But afterwards the Lord is alienated from the Church, which is represented by **Joseph** being put into a pit by his brethren, and sold.

4674. '**Joseph** brought unto their father their evil report' (ver. 2) = that from him it appeared of what quality they were. '**Joseph**' represents the Divine Spiritual, or the Divine truth which is from the Lord. Ex.

4675. 'Israel loved **Joseph** more than all his sons' (ver. 3) = the conjunction of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. . . '**Joseph**' represents the Divine Spiritual of the Rational, or the Celestial of the Spiritual from the Rational. . . The Spiritual is predicated of both the Rational and the Natural; for the Spiritual is the Divine truth which is from the Lord; which, when it shines in the Rational or internal man, is called the Spiritual of the Rational; and when it thence shines in the Natural or external man, is called the Spiritual of the Natural.

4679. The brethren of **Joseph** represent the things which are of faith; for '**Joseph**' in this chapter represents the Divine Spiritual, or the Divine truth of the Lord; and his brethren represent the Church which turns aside from charity to faith, afterwards to faith separated from charity, and finally to falsities.

4681. 'They hated him, and could not speak to him for peace' (ver. 4) = . . . contempt for the Divine truth represented by **Joseph**, and a turning away from it.

4682. '**Joseph** dreamed a dream' (ver. 5) = preaching concerning Himself. . . And, as the dream treats of **Joseph**, it = to preach concerning the Divine Human of the Lord. . . For in **Joseph**'s two dreams there were contained in a summary all the things which were foreseen and provided concerning **Joseph**; or, in the internal sense, concerning the Divine truth within such a Church as is represented by **Joseph**'s brethren; that is, such a one as begins from faith. 4683.!

4686. For by **Joseph**'s sheaf is signified doctrine from the Divine truth of the Lord.

4687. 'My sheaf arose, and also stood up' (ver. 7) = what is doctrinal concerning the Divine Human of the Lord . . . the supreme which would reign, and which they will adore. . . The Divine truth of the Lord is what is represented by **Joseph** . . . Its supreme is the Lord Himself; and the supreme among doctrinal things, is that His Human is Divine. Ex.

4688. Those who are in the faith of some charity . . . are the sheaves which stood round about, and bowed themselves to the sheaf of **Joseph**. Those who are exterior . . . and in the proper sense are here '**Joseph**'s brethren,' are not meant . . .

4689. **Joseph**'s sheaf = what is doctrinal concerning the Lord's Divine Human; thus it = the Divine Human which those adored who are in the interior of the Church.

4690. '**Joseph**'s brethren represent a Church which turns aside from charity to faith, and at last separates faith from charity. But the interior ones of this Church are signified by the sheaves in the dream. The reason **Joseph**'s brethren represent this Church, is that in the proximate sense they = the representative of the Church, or the religiosity, which was instituted with the descendants of Jacob.

4692. 'They added yet to hate him upon his dreams and upon his words' (ver. 8) = contempt and a turning away still greater on account of the preaching of the truth concerning the Divine Human of the Lord. Ex.

4700. The father and brethren of **Joseph** here are the Jewish religion from the Ancient. Ex.

4708. 'Israel said unto **Joseph**' (ver. 13) = perception from the Divine Spiritual. . . '**Joseph**' represents the Divine Spiritual.

4710. 'Go, and I will send thee unto them' (id.) = that he should teach Divine spiritual goods. (For '**Joseph**' represents the Divine Spiritual of the Lord. When this is said 'to be sent,' it = to teach Divine spiritual goods . . . here, the Divine spiritual goods which proceed from the Divine Spiritual of the Lord.)

4712. 'Go, I pray thee, see the peace of thy brethren' (ver. 14) = every Advent of the Lord, and perception how the case was with those who were teaching.

—e. The reason every Advent of the Lord is signified, is that by **Joseph** is represented the Lord as to the Divine Spiritual . . . Every Advent is said [of all those occasions] when truth from the Word inflows into the thought.

4721. 'And **Joseph** went unto his brethren . . .' (ver. 17) . . . '**Joseph**' represents the Lord as to Divine truth.

4723. 'They saw him from afar' (ver. 18) = a perception of the Divine Human of the Lord remotely. . . '**Joseph**' represents the Lord as to Divine truth. The reason it is the Divine Human of the Lord which is here meant by '**Joseph**,' is that this is the supreme of Divine truth. There are two essentials which constitute the Church, and hence two principal things of doctrine; one, that the Human of the Lord is Divine, the other, that love to the Lord and charity towards the neighbour make the Church, and not faith separated from them. As these are the primaries of Divine truth, therefore

also they are represented by 'Joseph.' He who represents Divine truth in general, also represents the things which are of Divine truth in special. But that which he represents in special appears from the series.

4724. 'And before he came near unto them, and they plotted against him to cause him to die' (id.)=that they want to extinguish the Divine Spiritual which is from the Divine Human of the Lord. . . 'Joseph' represents the Divine Spiritual, or the Divine truth . . . As the Divine truth proceeds from the Divine Human of the Lord, it is said, the Divine Spiritual which is from His Divine Human. Ex.

4727. 'And now go ye, and let us kill him' (ver.20) = the extinction of the essential of doctrine concerning the Divine Human of the Lord. . . 'Joseph' represents the Divine truth of the Lord; and, in special, what is doctrinal concerning His Divine Human. This is the essential of doctrine.

4733. '(Reuben) said, Let us not smite him, the soul' (ver.21)=(that the acknowledgment and adoration of the Divine Human of the Lord) is not to be extinguished, because it is the life of religion. Ex.

4736. 'Cast him unto—a^l—the pit which is in the wilderness' (ver.22) = that meanwhile they should hide it among their falsities; that is, that they should consider it as false, but still should retain it, because it is of advantage to the Church.

4738. 'That he might rescue him out of their hand, to restore him to his father' (id.)=that he might claim it for the Church. . . That which he would claim for the Church is the Divine truth concerning the Divine Human of the Lord; for this truth in special is signified by 'Joseph.'

4740. 'As Joseph came unto his brethren' (ver.23)=when there was preaching concerning Him. 'Joseph' represents truth Divine, especially concerning the Divine Human of the Lord.

4741. 'And they stripped Joseph of his coat' (id.)=that they . . . annihilated the appearances of truth . . . because) it is predicated of the Divine truth, which here is 'Joseph' . . . The annihilating of the appearances of truth is effected after the truth itself has been rejected. Ex.

—². (Examp. of what is meant by stripping Joseph of his coat.)

4747³. Hence when any new Church is being established . . . it is . . . established with those who are outside the Church . . . These things are premised in order that it may be known what is involved by Joseph being cast into a pit by his brethren, and being drawn out thence by the Midianites, and sold to the Ishmaelites . . .

4751. That there would be no profit . . . in extinguishing . . . the Divine truth concerning the Divine Human of the Lord, which is meant by . . . Joseph. Sig.

4752. 'Let us sell him to the Ishmaelites' (ver.27)=that those who are in simple good acknowledge . . . the Divine truth, especially concerning the Divine Human of the Lord.

4756². From the historical series it here follows that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also

sold into Egypt . . . by the Midianites; for in the last verse . . . it is said, 'And the Midianites sold him unto Egypt . . .' It may be supposed that as Joseph was sold to the Ishmaelites, he was sold into Egypt by them . . . But still it was so done for the sake of the representation . . . For Joseph, that is, the Divine truth, cannot be sold by those who are in good, but by those who are in the truth of that good. 4788².

4757. 'They drew out and made Joseph come up out of the pit' (ver.28)=aid from them, that he may not be among falsities.

—⁶. Hence it was the Midianites who drew Joseph out . . . of the pit; and it was the Ishmaelites who bought him.

4758. 'And they sold Joseph to the Ishmaelites' (id.) =reception by those who are in simple good, and alienation by those who are in faith separated . . . who here are Joseph's brethren, for these sold him.

4760. 'And they brought Joseph into Egypt' (id.)= . . . consultation about Divine truth from scientifics. For by 'Joseph' is represented Divine truth.

4762. 'Behold no Joseph in the pit' (ver.29)=that there was no longer any faith. 'Joseph' represents Divine truth . . .

4765. 'He said, The child—natus—is no more' (ver.30) =that there was no faith in Him. . . 'The child,' here, is Joseph, who represents Divine truth.

4766. That there is no Church where there is no heavenly Joseph; that is, the Lord as to Divine truth: in special, the Divine truth that the Human of the Lord is Divine; and that charity is the essential of the Church, consequently the works of charity. Sig. and Ex.

4768. 'They took Joseph's coat' (ver.31)=appearances. Ex.

4777. 'In being torn to pieces Joseph is torn to pieces' (ver.33)= . . . that he is dissipated by falsities.

4780. 'He mourned over his son many days' (ver.34) =the state of mourning for destroyed good and truth. 'Joseph,' who here is 'the son,' represents Divine truth; in special, the things mentioned above.

4785. Joseph represents the Divine Spiritual, or Divine truth.

4788. 'The Midianites sold him unto Egypt' (ver.36) =that those who are in some truth of simple good consulted scientifics. . . 'Joseph' represents Divine truth . . .

—². Joseph, or Divine truth, could not be sold by those who are in good, but by those who are in truth . . .

—⁴. They, therefore, who are internal men cannot . . . alienate the Divine truth represented by Joseph, because from good they perceive truth . . .

4960. In (Gen.xxxix.) it treats of the Lord, how He made His internal man Divine . . . 'Joseph'=the internal man.

4963. 'And Joseph' (ver.1)=the Celestial of the Spiritual from the Rational. 'Joseph' represents the celestial spiritual man which is from the Rational; here, therefore, as it treats of the Lord, there is represented by him the Lord's internal man. Ex.

—². The Lord also, as to His Human, had an in-

ternal and an external man . . . His external man was represented by Jacob and afterwards by Israel ; and His internal man by Joseph. This internal man is what is called the celestial spiritual man from the rational ; or, what is the same, the Internal of the Lord which was human, is called the Celestial of the Spiritual from the Rational. Of this and its glorification it treats in this and the following chapters where Joseph is treated of.

[A.]4964³. As the Lord is represented by Joseph, and it is here said that 'Joseph was made to go down to Egypt,' it is signified that when the Lord glorified His internal man, He first imbued the scientifics of the Church . . .

4965. 'Potiphar, the chamberlain of Pharaoh, bought him' (id.)=that he was with the interior things of scientifics.

4968^e. It is said of the Midianites that they drew Joseph out of the pit, consequently he was delivered by them to the Ishmaelites, by whom he was brought down into Egypt. Thus, as the Midianites delivered him to the Ishmaelites who were going to Egypt, they did sell him unto Egypt.

4971. 'And Jehovah was with Joseph' (ver.2)=that the Divine was in the Celestial of the Spiritual. 'Joseph' represents the Celestial of the Spiritual from the Rational.

4973. 'And he was in the house of his lord the Egyptian' (id.)=that it might be initiated in natural good.

— The goods and truths here treated of are interior, for they correspond to the Celestial of the Spiritual from the Rational, which is represented by Joseph.

—c. 'Joseph was sold for a servant : the Word of Jehovah tried him . . .' (Ps.ev.17,19). That 'Joseph' here means the Lord, is evident . . .

4975a. 'And Joseph found grace in his eyes' (ver.4) =that it was accepted by natural good.

4980. 'Jehovah blessed the house of the Egyptian on account of Joseph' (ver.5)=that from the Divine there was then derived thereto the Celestial Natural. . . The Celestial Natural is the good in the Natural which corresponds to the good of the Rational, that is, which corresponds to the Celestial of the Spiritual from the Rational, which is 'Joseph.' Ex.

4983. 'He left all that he had in the hand of Joseph' (ver.6)=that it appeared as if all things were in its Power.

4985. 'Joseph was beautiful in form' (id.)=the derivative good of life ; 'beautiful in aspect'=the derivative truth of faith.

4988. 'His lord's wife lifted up her eyes to Joseph' (ver.7)=truth natural not spiritual adjoined to natural good, and its perception.

4989. 'Lie with me'=the conjunction of spiritual natural good, which now is 'Joseph,' with truth natural not spiritual . . . which is an unlawful conjunction.

5004. 'He came to the house, to do his work' (ver.11) =when he was in the work of the conjunction with spiritual good in the Natural ; (for) this conjunction is what is treated of in this chapter by 'Joseph.'

5005. As, in the internal sense, by 'Joseph' it treats of the Lord, how He glorified His internal Human . . .

5006. ('Joseph's garment')=the ultimate of spiritual truth ; for 'Joseph,' here=spiritual natural good.

5013. The reason 'a Hebrew man,' here, =a servant, is that those who are in natural truth and good not spiritual, which are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant . . .

5020. These, then, are the falsities which Potiphar's wife spoke to the men of the house concerning Joseph ; in the internal sense, which truth natural not spiritual spoke concerning spiritual natural truth ; or which the natural man not spiritual spoke concerning the spiritual natural man.

5025. Here, by this 'servant' is meant spiritual truth and good, which, here, is 'Joseph.'

5031. The state of spiritual natural good, which is represented by 'Joseph,' after the ultimate of truth had been withdrawn from him. Sig.

5035. 'And the lord of Joseph took him' (ver.20)=temptation by the Natural. For in what follows it treats of Joseph being sent into the house of the prison, by which is described the temptation of spiritual good in the Natural. Ex.

5041. 'And Jehovah was with Joseph' (ver.21)=that the Divine was in the Lord, who, in the supreme sense, is represented by 'Joseph.' Ex.

5045. 'Into the hand of Joseph all the bound who were in the house of the prison' (ver.22)=from Himself over all falsities ; namely, truth governing in a state of temptations. . . By 'Joseph' in the internal sense is meant the Lord.

5086. 'The place where Joseph was bound' (Gen.xl.3) =the state of the Celestial of the Natural now as to these things. . . 'Joseph' represents the Celestial of the Spiritual from the Rational ; here, the Celestial of the Natural, because [it is] now in the Natural, from which are temptations . . . In the foregoing chapter it treated of the state of temptations of the Celestial of the Spiritual in the Natural as to those things which were of the interior Natural ; here, now, as to those things which are of the exterior Natural.

5087. 'The prince of the guards set Joseph over them' (ver.4)=that the Celestial of the Natural taught them from the primaries for interpretation. . . 'Joseph' represents the Celestial of the Natural.

5095. 'Joseph,' here, represents the Lord as to the Celestial Spiritual from the Rational, and also in the Natural.

5097. 'Joseph came to them in the morning' (ver.6) =what is revealed and clear to the Celestial of the Spiritual.

5106. 'Joseph said to them' (ver.8)=the Celestial of the Natural. 'Joseph' represents the Celestial of the Natural.

5110. 'The prince of the butlers told his dream to Joseph' (ver.9)=that the Celestial of the Spiritual apprehended the event concerning the things which were of the Sensuous subject to the intellectual part, which had hitherto been rejected. 'Joseph' represents the Celestial of the Spiritual. . . It is said the Celestial of the Spiritual, and there is meant the Lord.

5121. 'And Joseph said to him, This is the interpretation thereof' (ver. 12)=revelation from perception by the Celestial in the Natural. . . 'Joseph' represents the Celestial in the Natural. Refs.

—^e. But the revelation from perception, which the Lord had, who is here represented by 'Joseph'. . . was from the Divine in Himself. . .

5130. 'Remember me with thee' (ver. 14)=the reception of faith; as is evident from the representation of Joseph, who says these things of himself, which is the Lord as to the Celestial in the Natural.

5134. The evils by which the Celestial, which is represented by 'Joseph,' was alienated.

5135. 'Because in being taken away by theft I was taken away' (ver. 15)=that celestial things were alienated by evil; as is evident from the representation of Joseph, who says these things of himself, which is the Celestial in the Natural; consequently, the celestial things therein.

5142. 'He said to Joseph' (ver. 16)=the perception of the Celestial in the Natural. . . 'Joseph' represents the Celestial in the Natural.

5150. 'Joseph answered and said' (ver. 18)=revelation from perception by the Celestial in the Natural. . . 'Joseph' represents the Celestial in the Natural. The reason 'Joseph,' here, =the Celestial in the Natural, is that it is treating of the Natural. (What the Celestial in the Natural is. Ex.)

5168. 'As Joseph had interpreted to them' (ver. 22)=prediction by the Celestial in the Natural. . . 'Joseph' represents the Celestial in the Natural.

5169. 'The prince of the butlers did not remember Joseph' (ver. 23)=that there was not as yet conjunction in any way with the Celestial of the Natural. . . 'Joseph' represents the Celestial of the Natural.

5191. In (Gen. xli.) it treats in the internal sense of the second state of the Celestial of the Spiritual, which is 'Joseph,' namely, of its exaltation over the things which are of the natural or external man, thus over all the scientifics there.

5192. 'Pharaoh'=the Natural in general, which now . . . leaves all things to the Celestial of the Spiritual, which is 'Joseph.'

5245. 'And called Joseph' (ver. 14)=to receive the Celestial of the Spiritual.

5249. In this verse it treats of Joseph, how he was liberated from the pit, and came to Pharaoh. By 'Joseph,' in the internal sense, is represented the Lord as to the Celestial of the Spiritual; and by 'Pharaoh' is represented the natural or external man. By the pit in which Joseph was, is represented the Lord's state of temptation as to the Celestial of the Spiritual; and by his being called out of the pit by Pharaoh, is signified the state of deliverance from temptations; and, further, the subsequent state of influx and communication with the new Natural. . .

5251. 'Pharaoh said to Joseph' (ver. 15)=the perception of the Celestial of the Spiritual from the Natural. . . For the Lord is represented by both 'Joseph' and 'Pharaoh;' by 'Joseph' as to the Celestial of the Spiritual, and by 'Pharaoh' as to the Natural.

5254. 'Joseph,' to whom these things are said, represents the Celestial of the Spiritual.

5259. 'Pharaoh spake to Joseph' (ver. 17)=the thought of the Celestial of the Spiritual from the Natural. Ex.

5262. 'Joseph said to Pharaoh' (ver. 25)=the perception of the Natural from the Celestial of the Spiritual.

5272. 'Joseph,' who is here speaking, represents the Celestial of the Spiritual.

5286^e. By 'Joseph' is represented the Celestial of the Spiritual, which is interior; and by 'Pharaoh,' the Natural, which is exterior.

5307. This truth in which is good is here the Celestial of the Spiritual, which is represented by 'Joseph.'

—². It is known in the Church that Joseph in the spiritual sense is the Lord, and therefore the Lord is called the heavenly Joseph; but it is not known *what* of the Lord Joseph represents. . . What (of the Lord) is represented by Joseph may be seen. Refs. This, which Joseph represents, is called the Celestial of the Spiritual from the Natural; nor can it be given in any other word; for the Celestial is good from the Divine; the Spiritual is truth from that good, thus it is the truth of good from His Divine Human. This the Lord was when He lived in the world; but when He had glorified Himself. . . He became the Divine good itself. . . Therefore Joseph came into Egypt, and first served in the house of Potiphar. . . and was afterwards kept in prison, and then became ruler over Egypt, in order that he might represent how the Lord progressively made the Human in Himself Divine.

5308. 'Pharaoh said to Joseph' (ver. 39)=the perception of the Natural from the Celestial of the Spiritual. 5315.

5316. Pharaoh deprived himself of his own Power, and submitted the whole of Egypt to Joseph; which things were so done of the Divine Providence, in order that Joseph might put on the representation of the Celestial of the Spiritual which the Lord had when He was in the world, and by which the Lord disposed His Natural, and also His Sensuous, so as successively to make them both Divine.

5317. Pharaoh's putting his ring upon Joseph's hand =that he ceded all power to the Celestial of the Spiritual. 5318.

5321. The reason this signifies that all the doctrine of good and truth is from Him, is that by 'Joseph' is represented the Lord as to the Divine Spiritual, thus as to the Divine truth from the Divine Human of the Lord; from which Divine truth is the Celestial of the Spiritual. . .

5325. 'Pharaoh said unto Joseph' (ver. 44)=perception still further.

5331. 'Pharaoh called Joseph's name Zaphnath Paaneah' (ver. 45)=the quality of the Celestial of the Spiritual then. . . (This name)=the Divine in Him. . . This is the quality of the Celestial of the Spiritual; for the Celestial of the Spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This. . . the Lord alone had when He was in the world, and it was the Human in which the Divine

Itself could be, and which could be put off when the Lord had made all the Human in Himself Divine.

[A.] 5332. 'Joseph'=the good of truth in which is the Divine, which is the same as the Celestial of the Spiritual.

5333. 'And Joseph went forth over the land of Egypt' (ver.45)=when both Naturals were His. Ex.

5335. 'Joseph was a son of thirty years' (ver.46)=a full state of remains.

5337. 'And Joseph went forth from before Pharaoh' (id.)=when the Natural in general was his. . . 'Joseph' represents the Celestial of the Spiritual.

5345. 'And Joseph laid up corn as the sand of the sea, very much' (ver.49)=the multiplication of truth from . . . the good of the Celestial of the Spiritual by influx.

5346. The Lord alone had such truth when He was in the world, Who is here represented by 'Joseph,' and the glorification of whose Natural is here treated of in the supreme sense.

5348. 'To Joseph were born two sons' (ver.50)=the good and truth . . . from the influx of the Celestial of the Spiritual into the Natural.

5361. 'As Joseph had said' (ver.54)=as had been foreseen by the Celestial of the Spiritual.

5367. 'Go ye to Joseph' (ver.55)=that it is from the Celestial of the Spiritual.

5375. 'Unto Joseph' (ver.57)=where the Celestial of the Spiritual is. . . The Celestial of the Spiritual is the good of truth from the Divine.

5397. (In Gen.xlii.) it treats of the endeavour to appropriate the truths of faith which are of the Church by means of the scientifics of the Church . . . and without a medium . . . to the truth from the Divine, which is 'Joseph' . . .

5398. In this and the following chapters which treat of the sons of Jacob, and of Joseph, in the internal sense it treats of the regeneration of the Natural as to the truths and goods of the Church, and that this is not effected by means of scientifics, but by means of influx from the Divine. —^e.

5402^e. 'Joseph'=truth from the Divine, thus truth from the Word.

5409. 'The ten brethren of Joseph' (ver.3)=such truths of the Church as corresponded. These are called 'the brethren of Joseph'—who is truth from the Divine—from correspondance; for correspondance causes them to be conjoined as brother with brother.

5411. The Internal cannot have communication with the External . . . unless there is a medium; consequently, the truth from the Divine—which is 'Joseph'—cannot have communication with the truths in general in the Natural—which are the sons of Jacob—without the medium which is represented by 'Benjamin,' and is called the Spiritual of the Celestial . . . As the sons of Jacob were without Benjamin . . . Joseph could not manifest himself to his brethren, and therefore he spoke hard things to them, calling them spies, and giving them into custody; and therefore also they did not recognize Joseph . . .

5413. That without the Celestial of the Spiritual—which is 'Joseph'—the medium would perish. Sig.

— . The medium is 'Benjamin;' the external things are 'the sons of Jacob;' and the Internal is 'Joseph.'

5417. 'And Joseph, he was the ruler over the land' (ver.6)=that the Celestial of the Spiritual, or truth from the Divine, reigned in the Natural, where scientifics are . . . The reason the Celestial of the Spiritual is truth from the Divine, is that the internal Human of the Lord, before it was fully glorified, being the receptacle of the Divine Itself, was the Celestial of the Spiritual; so to be called because it cannot be expressed in other words or forms of thought. This receptacle or recipient of the Divine is the same as truth from the Divine. That 'Joseph'=this truth. Refs.

5421. 'And Joseph saw his brethren, and recognized them' (ver.7)=perception and acknowledgment by the Celestial of the Spiritual. 5427, Ex.

5430. 'And Joseph remembered the dreams which he had dreamed of them' (ver.9)=that the Celestial of the Spiritual had foreseen what would happen concerning the general truths of the Church in the Natural.

5444. 'Joseph,' who is here meant by 'the one who is not'=the Celestial of the Spiritual; or, what is the same, the Divine Spiritual, or truth from the Divine. Refs.

5458. 'And Joseph said unto them on the third day' (ver.18)=the perception of the Celestial of the Spiritual concerning those truths separated from itself, when it was fulfilled.

5459. 'I fear God' (id.)=life from the Divine. . . For 'Joseph' represents the Lord as to truth from the Divine, which is the same as the Celestial of the Spiritual; and therefore by 'I,' in the supreme sense, is here signified truth from the Divine; and by 'God,' the Divine Itself which is in the Celestial of the Spiritual, or the Divine which is in truth.

5469. 'Joseph,' who is here 'the brother upon whom they were guilty'=the Internal which they had rejected or alienated; for by Joseph and Benjamin is represented the Internal of the Church, but by the rest of the ten sons of Jacob, its External; for Rachel, from whom were Joseph and Benjamin, =the affection of interior truth . . .

—². In this chapter, by 'Joseph' is represented the Celestial of the Spiritual, or truth from the Divine, which is the Internal; by 'Benjamin,' the Spiritual of the Celestial, which is the medium thence proceeding; and by the rest of the ten sons of Jacob are represented the truths of the External Church, thus those in the Natural. It treats also of the conjunction of the Internal of the Church with its External, in general and in particular . . . But in the supreme sense it treats of the Lord, how He united the Internal with the External in His Human, in order to make it Divine.

5471². The truths of the External Church . . . which are represented by the ten sons of Jacob, are the truths which are in the external man; and the Celestial of the Spiritual, which is represented by Joseph, is truth from the Divine in the internal man.

5474. 'Joseph,' who is here 'the child,' represents the Internal.

5477. 'They did not know that **Joseph** heard' (ver. 23)=that from the natural light in which are these truths it is not believed that all things appear from spiritual light . . . (For) **Joseph** represents the Celestial of the Spiritual, which is in spiritual light . . .

5482. For the truth from the Divine, which is represented by '**Joseph**,' inflows through a medium into the good of faith, and through this into the truth thereof.

5486. 'And **Joseph** commanded' (ver. 25)=influx from the Celestial of the Spiritual.

5510. **Joseph**, who is here 'the lord of the land'=the Celestial of the Spiritual . . .

5527. '**Joseph**'=the internal man.

5537. '**Joseph** is not' (ver. 36)=that the Internal is not; (for) as **Joseph** represents the Celestial of the Spiritual, he represents the Internal of the Church.

5547. '**Joseph**' represents the Celestial of the Spiritual, or truth from the Divine, consequently the Internal of the Church.

5548. Moreover, **Joseph** and Benjamin both represent the Internal . . .

5574. (Gen. xliii.) continues concerning the conjunction of the truths of the Church in the Natural, which are the ten sons of Jacob, with the Celestial of the Spiritual, or truth from the Divine, which is '**Joseph**,' through the medium, which is 'Benjamin.' But in this chapter it treats only of the general influx which precedes conjunction.

5584^e. '**Joseph**' represents the Divine Spiritual, or, what is the same, truth from the Divine; who, here, being called 'the man,'=what is spiritual, or truth, inflowing from the Internal. 5596^e.

5585. For the Lord is here represented by '**Joseph**,' in the supreme sense.

5627^e. '**Joseph**,' when called 'a man,' represents spiritual truth. 5629.

5638. 'And they stood before **Joseph**' (ver. 15)=the presence of the Celestial of the Spiritual there. . . That the Celestial of the Spiritual was present in both Naturals was represented by **Joseph**, in that he was made lord over all Egypt. This it is which is meant by the presence of the Celestial of the Spiritual in the interiors of scientifics.

5645. 'The man brought the men into the house of **Joseph**' (ver. 17)=the first introduction into the good which is from the Celestial of the Spiritual.

—^e. The second conjunction is signified by **Joseph** manifesting himself to his brethren.

5648. 'Because they were brought into the house of **Joseph**' (ver. 18)=that the truths which are of the Natural were being adjoined and subjected to the Internal. . . For by '**Joseph**' is represented the Internal, because by him is represented truth from the Divine, or the Celestial of the Spiritual.

5652. As '**Joseph**'=the Internal, 'the house of **Joseph**'=the Internal Church.

5667. 'And the man brought the men into the house of **Joseph**' (ver. 24)=initiation to conjunction with the Internal. . . **Joseph** did not then manifest himself to

them, by which is signified general influx . . . which also is initiation.

5672. 'Until **Joseph**'s coming at noon' (ver. 25)=while the Internal was present with light.

5674. 'And **Joseph** came to the house' (ver. 26)=the presence of the Internal.

5686. As it is a medium, it comes forth from the Celestial of the Spiritual—which is '**Joseph**'—as a father, and from the Natural as a mother . . . And as the Celestial of the Spiritual—which is '**Joseph**'—had in like manner come forth from the Natural as a mother, but from the Divine as a Father, therefore Benjamin is called 'his brother, the son of his mother.' The Lord—who in the supreme sense is here meant by '**Joseph**'—calls everyone 'a brother' who has anything of the good of charity from the Lord.

5692. As both the medium and the Internal proceed from the Celestial of the Spiritual, which is '**Joseph**,' it is said towards the Internal *from himself*. Whoever receives anything of what is Divine from the Lord—who here in the supreme sense is '**Joseph**'—is called 'a brother' by the Lord . . .

5696. By '**Joseph**' in the supreme sense is represented the Lord; by the ten sons of Israel, the truths and goods in the Natural with those who are being regenerated; and by Benjamin, the medium.

5699. 'They set for him alone, and for them alone' (ver. 32)=an external appearance that the Internal was as it were separated from them. . . By '**Joseph**' is represented the Internal; and by the ten sons of Israel the External.

5728. It treats in (Gen. xliv.) of the medium between the internal celestial man and the external natural man; first, that the internal celestial man infilled the medium with spiritual truth from himself . . . (which is) **Joseph**'s 'silver cup.' The internal celestial man is '**Joseph**' . . .

5741. That the external natural man . . . was a little removed from the celestial internal which is represented by '**Joseph**. Sig.

5747. **Joseph**, who is here 'my lord,'=the Celestial of the Spiritual; here the Celestial, because it is treating of interior truth, which is the Spiritual, and proceeds from Him.

5748. Because the Celestial of the Spiritual, which is '**Joseph**,' represents truth from the Divine, or truth in which is the Divine.

5776. 'Into the house of **Joseph**' (ver. 14)=communication with the Internal.

5779. 'And **Joseph** said unto them' (ver. 15)=their perception then . . . because **Joseph** said; and by '**Joseph**' is represented the Internal, and from the Internal—that is, through the Internal from the Lord—comes all perception . . .

5799. '**Joseph**' represents the Internal. That the Internal has dominion over the Natural, is represented by **Joseph** being set over all the land of Egypt, and also over the whole house of Pharaoh' (Gen. xli. 40, 41).

5805. '**Joseph** represents the Celestial of the Spiritual, thus internal good, for this is the same as the Celestial of the Spiritual. Between the representation of '**Joseph**'—which is internal good—and the representation of 'Israel'—which is spiritual good—there is this

difference : 'Joseph' is internal good from the Rational ; and 'Israel' is internal good from the Natural ; which is a difference such as there is between celestial good, or the good which is of the Celestial Church, and spiritual good, or the good which is of the Spiritual Church. . . Of such internal, that is, celestial good, it is said that it is not there ; and this is signified by 'his brother is dead' (ver.20).

[A.] 580^e. 'Joseph,' who is he to whom (Benjamin) was to 'come down,' represents internal good.

581^o. For the internal good which 'Joseph' represents, does not communicate with the truth which 'Benjamin' represents, otherwise than by influx ; for this truth is lower.

581². As to there being no mercy or conjunction with the truths in the Natural, unless the truth which is represented by 'Benjamin' were subjected to the internal good, which is 'Joseph,' the case is this. Ex. . . But this truth must be altogether subject to the internal good which is represented by 'Joseph ;' for the Lord inflows through internal good, and gives life to the truths which are beneath . . .

582⁶. 'Joseph' and 'Benjamin,' who are 'the two whom she bare,' represent internal good and truth ; 'Joseph,' internal good ; and 'Benjamin,' interior truth.

582⁷. 'One went forth from me' (ver.28)=the apparent going away of internal good. . . (For 'Joseph' represents internal good. That the going away was apparent, is evident, for Joseph was alive. The case herein is this. By the things related about Joseph, from beginning to end, is represented in its order the glorification of the Human of the Lord ; consequently, in a lower sense, the regeneration of man ; and), in the first state, when the man is being introduced into good by means of truth, truth appears manifestly . . . but good not so ; for it is . . . within in the spirit of the man . . . but when this state has been passed through, good manifests itself, and this through love towards the neighbour, and by the affection of truth for the sake of life. These are the things which are also represented by Joseph, in that he was taken away, and did not appear to his father, and afterwards manifested himself to him.

586⁷. In the former chapter it treated of the internal man—which is 'Joseph'—that he initiated the external natural man . . . by the medium . . . to conjunction with himself. In this chapter (Gen.xlv.) it treats of the internal man, that he conjoined himself with the external natural man ; but as this conjunction is not possible except by means of spiritual good from the Natural—which is 'Israel'—he therefore first prepares to adjoin this good to himself.

586⁹. 'Joseph could not contain himself to all who stood with him' (ver.1)=that all things had now been prepared for conjunction by the Internal Celestial. 'Joseph' represents internal good, thus the Internal Celestial : for by the Celestial is meant the good which proceeds from the Lord.

587⁷. 'Joseph said unto his brethren' (ver.3)=that the Internal Celestial gives the faculty of perception to the truths in the Natural.

—^e. Because in what now follows it treats of the conjunction of the Internal Celestial—which is 'Joseph'—with the truths in the Natural . . .

587⁸. 'I am Joseph' (id.)=manifestation.

587⁹. For the first thought of Joseph, when he manifested himself, was about his father . . . and also afterwards continually when he was speaking to his brethren. The reason is that the conjunction of the Internal Celestial—which is 'Joseph'—cannot be effected with the truths in the Natural . . . except by means of spiritual good from the Natural . . .

588². 'And Joseph said unto his brethren' (ver.4)=the perception of the new Natural . . . for those who represent the truths in the Natural represent also the Natural itself . . .

588⁵. 'I am Joseph your brother' (id.)=manifestation by influx . . . because the Internal acts no otherwise into the External . . .

588⁶. 'Whom ye sold into Egypt' (id.)=that they had alienated the Internal.

590⁶. That spiritual good is 'the father' of the Internal Celestial, when yet, being from the Natural, it is relatively external, is from this,—that man must be external before the internal man comes forth . . . It is from this progression . . . that the External is called the father of the Internal ; consequently, that spiritual good from the Natural—which is 'Israel'—is called the father of the Internal Celestial—which is 'Joseph.'

590⁷. 'Thus saith thy son Joseph' (ver.9)=its perception concerning the Internal Celestial. . . 'Joseph,' in the internal sense, is the perceptible influx from the Internal Celestial into spiritual good.

591⁵. 'And there will I support thee' (ver.11)=the continual influx of spiritual life from the Internal Celestial.

592³. Therefore, by 'the glory of Joseph,' which they were to tell to Israel, is meant the Spiritual Heaven.

593⁷. 'Pharaoh said unto Joseph' (ver.17)=the perception of the Natural from the Internal Celestial. . . 'Joseph' represents the Internal Celestial, because the Celestial which 'Joseph' represents is internal . . .

595². 'Joseph' represents internal good. 595⁵.

596⁷. 'Joseph is still alive' (ver.26)=that the Internal has not been rejected. 'Joseph' represents internal good.

— The Internal which is represented by 'Joseph,' had first been rejected . . .

597⁰. 'And they spake to him all the words of Joseph . . . (ver.27)=influx from the Celestial of the Spiritual.

597⁴. 'My son Joseph is yet alive' (ver.28)=joy that the Internal had not perished. 'Joseph' represents the Internal Celestial.

599⁴. It treats in (Gen.xlvi.) of the conjunction of the Internal Celestial, which is 'Joseph,' with spiritual good from the Natural, which is 'Israel.'

600⁸. 'Joseph shall put his hand upon thine eyes' (ver.4)=that the Internal Celestial shall vivify.

602⁴. 'Joseph and Benjamin'=the Internal of the Church ; 'Joseph,' its good . . .

— 'There was born to Joseph in the land of

Egypt'=internal celestial and spiritual things in the Natural.

6027. 'He sent Judah before him unto **Joseph**' (ver. 28)=the communication of the good of the Church with the Internal Celestial. . . (This) signified the communication . . . of external good, which 'Judah' represents, with internal good, which '**Joseph**' represents . . .

6029. '**Joseph** harnessed his chariot' (ver. 29)=doctrine from the Internal.

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

6034^e. The Lord, in the supreme sense, is '**Joseph**.'

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

6040. '**Joseph**' represents the Internal Celestial.

6059. After spiritual good from the Natural . . . has been conjoined with the Internal Celestial, which is '**Joseph**' . . . it treats in (Gen. xlvii.) of the insinuation of the truths of the Church which are in the Natural into the Scientific . . .

6060. It afterwards treats of scientifics, how they are reduced into order by the Internal Celestial which is '**Joseph**.'

6063. 'And **Joseph** came, and told Pharaoh . . .' (ver. 1)=the presence of the Internal Celestial in the Natural, where scientifics are, and the consequent influx and perception.

6081. 'And Pharaoh said unto **Joseph** . . .' (ver. 5)=perception in the Natural, where scientifics are . . . '**Joseph**' represents the Internal, whence is perception in the Natural.

6089. 'And **Joseph** caused Jacob his father to come' (ver. 7)=the presence of general truth from the Internal. Ex.

— . General truth is called 'the father' of **Joseph**, because general truth is insinuated into man first of all . . .

6102. 'And **Joseph** made his father and his brethren to dwell' (ver. 11)=the life of spiritual good and of the truths of the Church from the Internal Celestial.

6106. 'And **Joseph** supported his father and his brethren, and all his father's house, with bread' (ver. 12)=that from the Internal Celestial there is a continual influx of good into spiritual good and the truths of the Church in the Natural, whence is their life.

6112. 'And **Joseph** gathered all the silver' (ver. 14)= . . . that the Internal Celestial brought into one every true and adaptable scientific.

6117. 'And all Egypt came unto **Joseph**' (id.)=application to the Internal.

— . That all the Scientific in the Natural was under the auspices of the Internal, is signified by **Joseph** being dominant over the whole land of Egypt.

6120. 'And **Joseph** said' (ver. 16)=the Internal from which was the answer.

6128. '**Joseph**' represents the Internal. 6132.

6142. 'And **Joseph** bought all the ground of Egypt for Pharaoh' (ver. 20)=that (the Internal) appropriated to itself the whole natural mind where scientifics are.

6148. 'Only the ground of the priests bought he not' (ver. 22)=that the Internal procured for itself from the Natural the faculties of receiving good, because these are from itself. Ex.

6152. 'And **Joseph** said unto the people' (ver. 23)=the influx of the Internal into scientific truths.

6177. '(Israel) called his son **Joseph**' (ver. 29)=the presence of the Internal.

6188^e. 'Not to be affected with grief upon the breach of **Joseph**' (Amos vi. 6)=to care nothing that good from the Internal has been dissipated.

6220. It treats of the Intellectual and the Voluntary of the Church . . . from influx through the Internal Celestial, which is '**Joseph**.'

6224. 'Behold thy son **Joseph** cometh to thee' (Gen. xlviii. 2)=the presence of the Internal.

— . The reason '**Joseph**'=the Internal, and elsewhere=the Internal Celestial, is in application to the things which are below in the Natural. When the application is made to the lower things of the Natural, which are represented by 'Jacob,' it is then said the Internal; in like manner when the application is made to Pharaoh. But when the application is made to the interior things of the Natural, which are represented by 'Israel,' and also by his ten sons, it is then said the Internal Celestial, and internal good, and this on account of the influx.

6228. 'And **Joseph** said unto **Joseph**' (ver. 3)=the communication of the truth of the Natural with the Internal.

6240. The Internal Celestial, which is represented by '**Joseph**,' is in the Rational. . . For it is the celestial who are represented by '**Joseph**.' —e.

6251. 'And **Joseph** said unto his father' (ver. 9)=an answer from the interior; (for) by '**Joseph**' is meant the Internal. 6252.

6265. '**Joseph**' represents the Internal Celestial. —².

—e. Because there is thus an influx of love from the Internal Celestial through spiritual good into (the good of the Voluntary and the truth of the Intellectual); for this is according to order . . . Hence it is, that **Joseph** took his sons from the thighs of his father, and afterwards brought them thither himself.

6266^e. The reason **Joseph** bowed for his sons, is that . . . the good of the Voluntary and the truth of the Intellectual in the Natural cannot of themselves humble themselves before the Lord, but [they do so] from the Internal by means of influx . . .

6275. 'And he blessed **Joseph**' (ver. 15)=prediction concerning the truth of the Intellectual and the good of the Voluntary which have life from the Internal. . . Ephraim and Manasseh, who here are '**Joseph**,'=the truth of the Intellectual and the good of the Voluntary in the Natural which are born from the Internal. That by '**Joseph**' are meant his sons, is evident from the blessing itself . . .

6287. '**Joseph**' represents the Internal Celestial. 6291. 6294.

— . The celestial are represented by '**Joseph**.'

[A.] 6295. For 'Manasseh' = the good of the Voluntary in the Natural, thus in the external man; whereas 'Joseph' = the man of the Internal Celestial Church, because he = the good of the Voluntary in the Rational, thus in the internal man.

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

6332. Finally (in Gen. xlix.) it treats of the Celestial Church of the Spiritual, which is 'Joseph'; and in the supreme sense of the Divine Human of the Lord.

6340^e. What the Lord predicts . . . concerning those who are in spiritual good, who are signified by 'Joseph.'

6417. 'Joseph is the son of a fruitful one' (ver. 22) = the Spiritual Church; in the supreme sense, the Lord as to the Divine Spiritual. In the supreme sense, 'Joseph' represents the Lord as to the Divine Spiritual; in the internal sense, the Spiritual Kingdom and the good of faith; and in the external sense, fructification and multiplication; and as 'Joseph' = the fructification of good and the multiplication of truth, he is called 'the son of a fruitful one.' By 'Joseph' it here treats of the Lord's Spiritual Kingdom; and above, by 'Judah,' of His Celestial Kingdom . . .

—^e. It is said that by 'Joseph' in the supreme sense is represented the Lord as to the Divine Spiritual; (for) the Lord is nothing but Divine good; and that which proceeds from His Divine good . . . and inflows into His Spiritual Kingdom, is called the Divine Spiritual . . .

6419^o. For the Spiritual Church, which is represented by 'Joseph,' is continually being attacked; but the Lord is continually protecting it.

6434. 'Joseph' represents the Spiritual Church. 6440.

6440. By 'Joseph' is also represented the good which is of the Spiritual Church; for the Church is the Church from good.

6499. 'Joseph fell upon the faces of his father' (Gen. 1.1) = the influx of the Internal into the affection of good. . . 'Joseph' represents the Internal.

—². In order that this good may come forth, there must be influx from the Internal Celestial, which is represented by 'Joseph'; for without influx thence (spiritual) good is not good, because it is of no affection.

6502. 'Joseph commanded his servants the physicians' (ver. 2) = an influx from the Internal concerning preservation from the evils which hindered conjunction.

6511. 'And Joseph spake to the house of Pharaoh' (ver. 4) = the influx of the Internal into the natural mind.

6517. 'Joseph' = the Internal.

6522. 'Joseph went up to bury his father' (ver. 7) = the Internal for the establishment of the Church.

6526. 'And the whole house of Joseph' (ver. 8) = the celestial things of the Spiritual. 'Joseph' represents the Celestial of the Spiritual.

6527. 'And his brethren' = the truths thence; (that is,) spiritual truths; which truths also are from the Internal Celestial, which is 'Joseph:' but through spiritual good, which is 'Israel.'

6553. 'And Joseph returned into Egypt, he and his brethren' (ver. 14) = the life of the Internal Celestial, and of the truths of the Church, in scientifics. . . The life of the Internal Celestial, and of the truths of the Church, in scientifics, has been treated of in the chapters where Joseph is treated of, in that he became lord of the land of Egypt, and governor of the house of Pharaoh . . .

6558. 'And they said, Perhaps Joseph will hate us' (ver. 15) = that they had rejected the Internal. . . It is according to the appearance, to attribute to the Internal, which is 'Joseph,' what is of the External, which is his 'brethren.'

6560. 'And they charged Joseph, saying' (ver. 16) = influx from the Internal, and the consequent perception.

6562. 'Thus shall ye say to Joseph' (ver. 17) = perception from the Internal what is to be done.

6564. For 'Joseph' = the Celestial, and internal good, through which good and truth inflow from the Lord.

6566. 'And Joseph wept in their speaking to him' (id.) = reception from love. . . For the influx is from the Internal Celestial, which is 'Joseph'; and the reception is by the truths in the Natural, which are his 'brethren.'

6567. 'And his brethren went, and fell down before him' (ver. 18) = the submission of the things which are in the Natural beneath the Internal.

6569. 'And Joseph said unto them, Fear not' (ver. 19) = re-creation from the Internal.

6576. 'I will support you and your infants' (ver. 21) = that they should live through the Internal from the Divine by means of truth which is of the understanding and good which is of the will. . . 'Joseph' (who here is 'I') represents the Internal.

6580. 'And Joseph dwelt in Egypt' (ver. 22) = the life of the scientifics of the Church from the Internal.

— . In the preceding things of this chapter it treats of the Spiritual Church to be established; and after the External or Natural had completely submitted to the Internal or Spiritual, which is signified by the brethren of Joseph falling down before him, and offering themselves to him for servants, it now treats of that Church established, which is described in these verses by Joseph dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a Spiritual Church there is life from the Internal in the scientifics of the Church . . .

6581. 'Joseph' represents the Internal.

6582. 'Joseph lived a hundred and ten years' (id.) = . . . the state and quality of the life of scientifics from the Internal.

6583. 'And Joseph saw Ephraim's sons of the thirds' (ver. 23) = the establishment of the Church as to the Intellectual and its derivatives . . . from the Internal; that is, through the Internal from the Lord.

6584. 'Also the sons of Machir the son of Manasseh' (id.) = as to the Voluntary also and its derivatives . . . which are goods conjoined with truths; as is signified by their being born on Joseph's knees . . .

6585. 'Were born upon Joseph's knees' (id.)=that they were from good conjoined with truth from the Internal . . . (These words) involve that Joseph acknowledged them as his own.

—e. The reason these sons were acknowledged by Joseph as his own, is that by 'Manasseh' is represented the Voluntary of the Church, thus its good; and the Internal, which is represented by 'Joseph,' inflows with good, but not with truth except through good.

6587. 'Joseph said unto his brethren, I die' (ver.24) =a prediction that the Internal of the Church will cease. . . 'Joseph,' here,=the Internal of the Church, because in what precedes it has treated of the Church established by the Internal; that is, through the Internal by the Lord. (Continued under INTERNAL CHURCH.)

6592. As by 'Joseph' is represented the Internal of the Church, by his 'bones' is signified that which is most external, or the ultimate of the Church, thus the representative of it . . .

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

6643. 'And Joseph was in Egypt' (Ex.i.5)=that the Internal Celestial was in the Natural. . . That the Internal Celestial was in the Natural where scientifics are, and disposed all things therein, is represented by Joseph being made lord over the whole land of Egypt, and governor of the house of Pharaoh. This was represented, because in the internal sense it was treating of the establishment of the Spiritual Church; and because the Natural could not become a Church unless the Internal Celestial were therein, and did all things.

6645. 'Joseph died' (ver.6)=that the case was now otherwise with the Internal of the Church.

6652. 'Who knew not Joseph' (ver.8)=which were completely alienated from the Internal.

9081². By 'Joseph' in the internal sense is meant the Lord as to the Divine Spiritual; and, in the representative sense, His Spiritual Kingdom.

9671². They who in Heaven relate to the uniting medium, are called the celestial spiritual and the spiritual celestial; the former are represented in the Word by 'Joseph,' and the latter by 'Benjamin.' That 'Joseph,' in the representative sense,=the Celestial Spiritual. Refs. . . Thus 'Joseph'=the internal uniting medium; and 'Benjamin,' the external uniting medium. Refs.

9942⁶. By 'the coat of various colours' was signified the state of good and truth which 'Joseph' represented, which was the state of spiritual truth and good proceeding from celestial. Refs.

R. 355. The reason 'Manasseh' signifies this, is that Joseph, who was the father of Manasseh and Ephraim, =the Spiritual of the Church; and the Spiritual of the Church is the good of the will, and at the same time the truth of the understanding.

360. 'Of the tribe of Joseph were sealed twelve thousand' (Rev.vii.8)=the doctrine of good and truth with those who will be of the New Heaven and of the New Church of the Lord. By 'Joseph' is signified the Lord as to the Divine Spiritual; in the spiritual sense, the Spiritual Kingdom; and in the natural sense, fructification and multiplication. But here by 'Joseph' is

signified the doctrine of good and truth, which is with those who are in the Lord's Spiritual Kingdom. This is here signified by 'Joseph,' because he is named after the tribe of Zebulon, and before the tribe of Benjamin; and (the middle tribe in each class)=something of wisdom which is of the understanding. As 'Joseph' signified the Lord's Spiritual Kingdom, he was made lord in Egypt . . .

—². The reason 'Joseph' here =the doctrine of good and truth, is that here he is in the place of Ephraim . . .

— . As the Intellectual of the Church is from the doctrine of good and truth, this Intellectual and also this doctrine are signified by 'Joseph' in the following passages. III.

D. 334. That the history of Joseph represents both the Advents of God Messiah.

1557. Hence it may be evident what is represented by Joseph being let down into the pit, and drawn out.

4640. Joseph represents the external of the Third Heaven.

E. 163⁴. 'Not to be affected with grief over the breach of Joseph'=to make the perishing of the Spiritual Church of no account. . . 'Joseph,' in the supreme sense,=the Lord as to the Divine Spiritual; in the internal sense, the Lord's Spiritual Kingdom, thus also the Spiritual Church; in the external sense, the fructification of good and the multiplication of truth.

—⁵. 'Joseph' (Gen.xlix.)=the Lord's Spiritual Church.

222⁴. 'Joseph' represents the Lord's Spiritual Kingdom.

237¹⁰. 'Joseph'=the good of faith. Refs.

295¹⁰. By 'Joseph,' in the supreme sense, is signified the Lord as to the Divine Spiritual; in the internal sense, the Spiritual Kingdom; and, in the external sense, salvation, the fructification of good, and the multiplication of truth.

— . 'The head of Joseph'=the wisdom which is of the internal man.

316²³. These things are said of Joseph, by whom in the supreme sense is represented the Lord as to the Divine Spiritual, or as to the Divine truth in Heaven; hence by 'Joseph' are also signified those who are in the Lord's Spiritual Kingdom. Refs.

336⁴. These things are said of Joseph, by whom in the representative sense is signified the Lord as to the Divine Spiritual, and as to His Spiritual Kingdom.

340⁶. These things are said of Joseph, by whom is here signified the Lord's Spiritual Kingdom.

357². By 'Joseph,' in the supreme sense, is signified the Lord as to the Spiritual Kingdom. (The blessing of Joseph by his father. Ex.)

376²¹. 'Joseph'=the Internal of the Church, or the Spiritual of it.

— . That 'Joseph'=the Spiritual Church, and hence also the Spiritual of the Church. Refs.

—²². By 'the house of Joseph' is signified the Lord's Spiritual Church.

401²⁴. As by 'Joseph' are meant the celestial spiritual,

who are those who are highest in the Spiritual Kingdom, and thence communicate proximately with those who are in the Lord's Celestial Kingdom . . .

[E.] 405³¹. As by 'Joseph' is signified the Lord's Spiritual Kingdom, and that Heaven there which communicates proximately with the Lord's Celestial Kingdom, by 'the land of Joseph' (Deut.xxxiii.13) is meant that Heaven, and also the Church which is from those who will be in that Heaven.

422¹⁹. By 'Joseph' in the representative sense is signified the Lord's Spiritual Kingdom . . .

433⁵. By 'Joseph,' and 'Ephraim' . . . (Ezek.xxxvii.16) are meant those who are below those Kingdoms, because they are neither celestial nor spiritual, but natural, and still are in the good of life according to their religiosity.

434¹⁷. Therefore the primogeniture was given to Joseph and his sons.

438. The conjunction of all these with the Lord is signified by the last three tribes; namely, those of Zebulon, Joseph, and Benjamin.

440². For by 'Joseph' is signified the Celestial Spiritual, or the Spiritual Kingdom itself which is adjoined to the Celestial Kingdom.

—⁶. 'Thou that leadest Joseph like a flock' (Ps.lxxx.1) . . . By 'Joseph' are meant those of the Church who are in truths from good.

447. By 'the tribe of Joseph' is signified the conjunction with the Lord of those who are in the Second Heaven. 448.

448. (For the representation and thence the signification of Joseph and his tribe = the Spiritual of the Lord's Kingdom and Church. The reason that by 'Joseph,' here, is signified the conjunction with the Lord of those who are in the Second Heaven, is that by 'Joseph' is signified the Lord's Spiritual Kingdom, and this Kingdom constitutes the Second Heaven. . . The reason the conjunction of those who are in it is signified by 'Joseph,' is that this Heaven is signified by 'Joseph,' and that in this fourth class of the tribes it treats of the conjunction with the Lord of all who are in the Heavens, and who are coming into the Heavens . . .

—². That 'Joseph' represented and thence in the Word signified the Lord as to the Divine Spiritual, and, in the relative sense, the Spiritual Kingdom. III.

—³. Afterwards, by 'Joseph' is described the establishment of the Church which was represented by the sons of Israel; and therefore Joseph was carried down into Egypt, and obtained dominion over the whole of that land, and invited thither his father and his brethren, and fed them; and so long as he was the lord of the land, by the land of Egypt was represented the Spiritual Church in the Natural, and by Jacob and his sons the Spiritual Church: but there was an end of the representation of the Spiritual Church in the Natural by Egypt when Moses was born, and began to lead the sons of Israel out of Egypt.

—⁵. It is said that by 'Joseph' in the supreme sense is represented the Lord as to the Divine Spiritual, and therefore it shall be told what is meant by the Divine Spiritual of the Lord. . . The Divine of the Lord which is received by the Angels in the Lord's Spiritual

Kingdom is called the Divine Spiritual. But the Divine which proceeds from the Lord is so called from the reception . . . for the Divine good, which from the reception is called the Divine Celestial, and the Divine truth which from the reception is called the Divine Spiritual, proceed so united that they are not two but one.

—⁶. That the Lord as to the Divine Spiritual, and thence the Spiritual Kingdom, are signified by 'Joseph.' Further ill.

— . 'Joseph the son of a fruitful one' = the Lord's Spiritual Kingdom and Spiritual Church; and, in the supreme sense, the Lord as to the Divine Spiritual.

—⁷. 'The land of Joseph' = this Church.

—⁸. By 'Joseph' (Zech.x.) is meant the Church which is in the good of charity and the truths of faith, which is called the Spiritual Church.

—⁹. By 'Joseph' and 'Ephraim' (Ezek.xxxvii.) is signified the Spiritual Church, which is in the good of charity and the truths of faith.

—¹⁰. By 'the sons of Jacob and of Joseph' (Ps.lxxvii.15) are meant those who are in the good of life according to their religiosity. . . By 'Joseph' are here meant Manasseh and Ephraim . . .

—¹¹. By 'the house of Jacob, and by 'the house of Joseph' (Obad.18) are meant those who are in the good of life according to the truths of doctrine. . . By 'the house of Joseph,' those who are in the truths of doctrine.

—¹². That they care nothing for the truths of doctrine of the Church, or if the Church were to perish by falsities, is signified by 'upon the breach of Joseph they are not affected with grief.' By 'Joseph' is meant the Spiritual Church, which is with those who are in the truths of doctrine.

—¹³. By 'Joseph' (Ps.lxxx.) is also signified the Spiritual Church, which is with those who are in truths from good; that is, in truths of doctrine as to the life also.

—¹⁴. By 'the house of Israel' is signified the Spiritual Church; and by 'the house of Joseph' (Amos v.6) that Church as to the truths of doctrine.

—¹⁵. For 'Egypt,' when Joseph was lord there, represented the Church which is in the Knowledges of truth and good, and in confirmatory knowledges . . .

—¹⁶. That by 'Joseph,' in the supreme sense, is meant the Lord as to the Divine Spiritual, is evident in Ps.cv.17-23. By 'Joseph' the Lord is described, how He was received when He came into the world, and how He was tempted, and that afterwards He became the Lord of Heaven and earth, and subjugated the Hells, ordained the Heavens, and established the Church. Ex.

—¹⁷. Therefore, by Joseph and his tribe are not meant Joseph and the tribe of Joseph; but, in the supreme sense, the Lord as to the Divine Spiritual; and thence, in the relative sense, the Lord's Spiritual Kingdom in the Heavens and on earth; and also the things which make this Kingdom, which are the truths of doctrine.

—^e. By 'Joseph' (Ezek.xlvii.13) is signified the Spiritual Church.

449. 'Benjamin' and the tribe named from him = the Spiritual Celestial in the natural man, the like as Joseph' does in the spiritual man.

— . Those who are in the Ultimate Heaven are either spiritual natural or celestial natural ; the spiritual natural there pertain to the Lord's Spiritual Kingdom ; and the celestial natural there pertain to the Lord's Celestial Kingdom ; and therefore the spiritual natural communicate with the Second Heaven, where all are spiritual ; but the celestial natural communicate with the Third Heaven, where all are celestial . . . From these things it may be evident what the brothers 'Joseph' and 'Benjamin' signify in the Word.

—⁴. 'Judah' = the good of the Church ; and 'Joseph,' the truth of the Church.

—^e. Therefore, by 'Benjamin' is signified the conjunction of the spiritual man with the natural ; and by 'Joseph,' the conjunction of the celestial man with the spiritual.

654³². By 'Joseph,' in the supreme sense, is meant the Lord as to the Divine Spiritual, and thence also the truth of doctrine, which is founded upon the scientific of the natural man. And as the natural man . . . must be subordinated to the spiritual . . . therefore, Joseph, for the sake of the representation of this dominion, was made the ruler of Egypt, and under his auspices there was corn in abundance in Egypt, insomuch that the neighbouring regions were fed therefrom, and the Land of Canaan itself.

—⁷. Where it treats of Joseph, there is described the dominion of the Lord over the natural man : for by 'Joseph' in the spiritual sense is meant the Lord ; and by 'Egypt,' the natural man.

693⁷. Therefore Joseph was received as the first-born of the Church in place of Reuben ; for by 'Joseph' was represented spiritual good, which in its essence is truth in the understanding and will.

1145⁴. By 'Joseph, and the tribes of Israel his companions' is signified the Lord's Spiritual Kingdom : by 'Joseph,' that Kingdom as to good . . .

Joseph. *Josephus.* (The husband of Mary.)

De Just 58^e. At last Calvin confessed that he had thought Christ to be the son of Joseph, but that he had not dared to write it.

653⁸. It was needful to be born from a virgin in lawful marriage with Joseph.

Joshua. *Josua, Joschua, Jehoschua.*

A. 901⁴. See JORDAN, here.

6302^e. In like manner, when Moses died, the representative succeeded in Joshua.

8595. 'Moses said to Joshua' (Ex.xvii.9) = Divine influx into truth combating. . . Truth combating is represented by 'Joshua' . . . That 'Joshua' = truth combating, is evident from the fact that he was commanded to fight against Amalek ; that is, against falsities from interior evil . . .

—². As this truth was represented by 'Joshua,' he was made leader over the sons of Israel after Moses, and introduced them into the Land of Canaan, and fought with the nations there. Therefore, also, when he came into the Land of Canaan, the Angel of Jehovah appeared to him with a sword drawn in his hand, and called himself the Prince of the army of Jehovah . . .

8601. 'And Joshua did as Moses said to him' (ver.10) = the effect, as truth combating had been instructed by Divine truth.

8621. 'And put it in the ears of Joshua' (ver.14) = to obey for truth combating against that falsity. . . 'Joshua' represents truth combating against the falsity from interior evil.

8657^e. The latter state (of regeneration, is described) by the state of the sons of Israel in the Land of Canaan under Joshua.

9419. 'And Moses rose up, and Joshua his minister' (Ex.xxiv.13) = the Word and the representative. . . 'Joshua his minister' = the representative. The reason 'Joshua,' here, = the representative, is that the representative serves and ministers . . .

—². The ministering representative which 'Joshua' represents. Ex.

10454. 'Joshua heard the voice of the people . . . (Ex.xxxii.17) . . . 'Joshua' represents the truth of the Word surveying and apperceiving ; for he was the minister of Moses, and by Moses was represented the Word . . . hence by 'the minister' is represented truth.'

10557. 'And his minister Joshua the son of Nun, a boy, removed not himself from the midst of the tent' (Ex.xxxiii.11) = Divine truth ministering meanwhile in the holy things of the Church and of worship in place of Moses. 'Joshua the minister of Moses' represents Divine truth ministering in place of Moses ; who is called 'the son of Nun' from truth ; and 'a boy' from good.

—^e. For by 'Joshua' is represented Divine truth as to any function . . .

Joshua. *Jehoschua.* (The High Priest.)

E. 740¹⁶. By 'Joshua the high priest' (Zech.iii.1) is there signified the law, or the Word.

Josiah. *Joschia.*

Ad. 3/5407^e. On king Josiah.

Jot. *Jotha, Jota.*

A. 2. To the least jot, they signify . . . 1783. 2763².

1870^e. As to the least jot is inspired. 1886. 2310³. 4642³. 4726².

3839. Such affections . . . are in every jot . . .

3993. The Word as to the least jot is Divine. 8891². 8971.

4637^e. The internal sense flows from every jot.

5147⁵. All things are representative, even to the least jot.

7933³. Each and all things, even to every jot, treat of the Lord ; and therefore it is said that 'one jot or one tittle shall not pass in the Law' . . .

9152^e. There is not a point, or a jot, in the Original Language, which does not affect the Angels . . .

9349. There is not a jot, or point, or little horn, in the letter of the Word, which does not contain the holy Divine in it. III.

10633. The Word is Divine as to every jot . . .

H. 260^e. Hence it is that in the Word there are Divine things and arcana of Heaven even in its **jots**, points, and little horns.

J. 41^e. The books of the Word have been preserved entire even to a **jot** from the time when they were written . . . This has been provided by the Lord on account of the holiness which there is in every **jot**, letter, word, and thing.

D. 557^{8e}. Hence it was evident what is signified by every **jot**, point, and little horn of the Law . . . De Verbo 4^e.

De Verbo 14⁴. In the celestial writings each letter is formed of inflected lines with little horns above and beneath; and there are **jots** or points—*puncta*—in the letters, and also beneath and above them . . .

Jotham. *Jotham.* E.638²³.

Journey. *Iter.*

A. 1453². 'Abram went according to his **journeys** . . . (Gen.xiii.3)=progression . . . (=according to order. 1554.)

1554. '**Journeys**'=further progressions; and as these are done according to order, '**journeys**,' here,=nothing else.

4430. By the **journeys** or sojournings of Abraham and Jacob were represented the progressions into the truths of faith and goods of love . . .

E.544¹. By the **journeys** and wanderings of the sons of Israel . . . were represented . . . the temptations of the faithful.

Journey, To. *Proficisci.*

Journey, A. *Profectio.*

A. 1290. 'When they **journeyed** from the east' (Gen. xi.2)=when they were receding from charity . . . 'To **journey**,' here,=to recede, because it is predicated of charity, which is 'the east,' from which they **journeyed**. 1292².

1293^e. 'To **journey**,' in the internal sense of the Word,=the purposes (or practices) and order of life. 1463³. 3685.

1457. 'Abram **journeyed** in going and **journeying**' (Gen.xii.9)=further progression. . . With the Ancients, **journeys**—*itinerata*, **journeys**, and sojournings, signified nothing else . . . 2500.

2708⁸. The **journeys** and wanderings of the Israelitish people in the wilderness represented the vastation and desolation of the faithful before reformation, consequently their temptation. 2714⁴.

3148². Because **journeys** and sojournings signified those things which are of instruction, and thence of life.

3708¹⁵. (That such things are signified, may be very evident) from the encamping and **journeying** of the sons of Israel . . .

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

4389. 'Jacob **journeyed** to Succoth' (ver.17)=the state of life of good from truth then. . . 'To **journey**'=the order and practices of life, thus the state of life.

4554. 'They **journeyed**' (Gen.xxxv.5)=what is continuous . . . namely, of progression towards interior things.

4585. 'They **journeyed** from Bethel' (ver.16)= . . . what is continuous of the progression of the Divine from the Divine Natural.

4598. 'Israel **journeyed**' (ver.21). . . 'To **journey**'=what is successive or continuous: here, more towards interior things.

4720. 'They have **journeyed** hence, because I heard them saying, Let us go to Dothan' (Gen.xxxvii.17)=that they had betaken themselves from the generals to the specials of doctrine. 'To **journey**'=to betake themselves.

5996. 'Israel **journeyed**' (Gen.xlvi.1)=the beginning of conjunction. 'To **journey**'=what is successive and continuous; here, of the Lord's glorification . . . and of the regeneration of man . . .

7972. 'The sons of Israel **journeyed** from Rameses to Succoth' (Ex.xii.37)=the first state of departure, and its quality. 'To **journey**'=the order and practices of life. Hence the **journeys** of the sons of Israel=the states of life and their changes from first to last . . .

8103. 'And they **journeyed** from Succoth, and encamped in Etham' (Ex.xiii.20)=the second state after they had been delivered. (For) the **journeys** and encampments of the sons of Israel . . . =the spiritual states of those who have been delivered by the Lord. The changes of the states are signified by the **journeys**—*itinerata*—from one place to another, and the stays there. . . That by '**journeys**' in the internal sense of the Word are signified the states and practices of life. Refs.

8161. 'Lo, the Egyptian **journeying** after them' (Ex. xiv.10)=the growing heavy of falsity continually increasing. . . 'To **journey** after them'=closer influx and communication . . .

8181. 'Let them **journey**' (ver.15)=what is successive continually even till they were prepared. 'To **journey**'=what is successive and continuous.

8192. 'The Angel of God **journeyed**' (ver.19)=ordination by Divine truth. . . The reason 'to **journey**,' here,=ordination, is that the pillar of cloud . . . now betook itself between the camp of the Egyptians and the camp of Israel . . .

8345. 'Moses made Israel **journey** from the sea Suph' (Ex.xv.22)=what is successive according to the order of truth Divine, after they had passed through the region of Hell. 'To **journey**'=what is successive and continuous as to life and its order. Refs.

8397. 'They **journeyed** from Elim' (Ex.xvi.1)=what is successive . . . of life as to the state of temptations. For those who are of the Spiritual Church, when undergoing temptations, are brought from one temptation into another. It is this Successive which is here signified by 'to **journey**.' The reason 'to **journey**'=what is successive of life, is that there are no spaces . . . in the other life, but states instead of them; consequently, by 'move-

ments' are not signified movements, nor by 'journeys' journeys, but the changes and successions of states.

842^o. The reason 'to journey,' 'to advance,' 'to sojourn'=to live, is that in the Spiritual World there are no spaces, but in place of them states of life.

853^o. The former state (of regeneration) was represented by the **journeys** of the sons of Israel in the wilderness for forty years.

857. 'All the company of the sons of Israel journeyed' (Ex. xvii. 1)=what is progressive of spiritual life. 'To journey'=what is successive and continuous of life; here, what is successive or progressive of spiritual life; that is, its increase, that it is continual by means of temptations.

859. 'According to the **journeys**' (id.)=according to the order of life to receive the life of Heaven. '**Journeys**'=what is progressive of spiritual life, thus the order of that life. The reason it=to receive the life of Heaven, is that this life is given to man by the Lord by means of temptations, which are described by the **journeys** of the sons of Israel in the wilderness.

875. 'They journeyed from Rephidim' (Ex. xix. 2)=what is continuous of life from the former state. 'To journey'=what is continuous of life . . .

H. 590^e. Hence it is that 'to go,' 'to walk,' and 'to journey,' in the Word, =progressions of life.

D. 4180. On the journeying of Spirits.

— When Spirits are passing from a Society through Societies to their own one . . . they seem to themselves to **journey** . . . Thus they seem to themselves . . . as it were to **journey**, when it is only changes of Societies.

E. 687^s. Walkings and journeyings are motions of man, and thence=the progression of the life, or the progression of the thought from the intention of the will . . .

Joy. *Gaudium.*

Rejoice, Enjoy. *Gaudere.*

See under DELIGHT, GLADNESS, and HAPPINESS.

A. 33. There is never any **joy** except that which flows forth from love; but such as the love is . . . such is the **joy**. 3539^d.

—^e. True life is the life of love from Him; and true **joy** is the **joy** of this life.

449. On Heaven and heavenly **joy**. Gen.art. 537. 547.

452. Supposed heavenly **joy** to consist in being the greatest . . .

454². They had the idea that heavenly **joy** consists in being idle; breathing in idleness eternal **joy** . . . They perceived that thus all **joy** perishes.

455. Some of the most instructed . . . had the idea of heavenly **joy** that it consists in a lumen of glory . . .

—^e. It gradually wearied him, and became no **joy**.

456. The most highly instructed said that heavenly **joy** consists in . . . merely praising and celebrating the Lord . . . H.404.

—^e. In these goods of charity they could not have any idea of **joy** . . .

457². An Angel enumerated only the most universal genera of the **joys** of Spirits, or of the First Heaven, to about 478 . . .

537. Not knowing . . . that Heaven is mutual love, and that heavenly **joy** is the derivative **joy**. Therefore . . . they are first informed what Heaven is, and what heavenly **joy** . . . by living experience. A certain Spirit . . . had his interiors opened, so that he felt something of heavenly **joy**. He then began to lament and be tortured . . .

540. Almost all who come into the other life are ignorant of what heavenly blessedness and happiness is, because they do not know what and of what quality is internal **joy**. They take their perception of it merely from corporeal and worldly gladnesses and **joys**; and therefore what they are ignorant of they suppose to be nothing, when yet corporeal and worldly **joys** are relatively nothing, and filthy. In order, therefore, that the upright . . . may know what heavenly **joy** is, they are carried first to paradisaical things . . . But they are taught that this is not true heavenly happiness, and therefore it is given them to know interior states of **joy** . . . H.412.

541. Some who did not know what heavenly **joy** is, were unexpectedly carried up into Heaven . . . One of them said to me that he now felt for the first time how great is the **joy** in Heaven . . . and that he now perceived his own inmost **joy** to be indefinitely greater than is ever felt in the height of any pleasure wherewith men are delighted in the life of the body; which he called filthy.

543. Some longed to know what heavenly **joy** is, and were therefore allowed to perceive the inmost of their own, even to that degree that they could bear it no more; but still it was not angelic **joy** . . . It was so slight as to be as it were coldish; yet they called it most heavenly, because it was their inmost **joy**. From this it was evident, not only that there are degrees [of **joy**], but also that the inmost of one scarcely approaches the outermost or middle of another; and also that when anyone receives his own inmost **joy**, he is in his own heavenly **joy**; and that he could not endure one still more interior . . . H.410.

544. Some were admitted into the Heaven of innocence of the First Heaven, and . . . confessed that it was a state of such **joy** and gladness as can never be apprehended by any idea. Yet this was only in the First Heaven . . .

545. In order that I might know what Heaven and heavenly **joy** are, I have often and long been given by the Lord to perceive the delights of heavenly **joys**; and therefore . . . I can know, but never describe them. . . It is an affection of innumerable delights and **joys**, which present a general simultaneous somewhat, in which general, or in which general affection, there are harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general . . . These innumerable things, as to their qualities, flow from the order of Heaven . . . In a word, in every General there are indefinite things in a perfectly well ordered form; and there is nothing

which is not alive, and which does not affect, and that the inmosts; for heavenly joys proceed from the inmosts. I perceived, also, that the joy and deliciousness came as if from the heart, diffusing itself very softly through all the inmost fibres, and thence into the congregated fibres, with such an inmost sense of delight that the fibre is as it were nothing but joy and delight, and the whole Perceptive and Sensitive thence in like manner, living with happiness. The joy of the pleasures of the body, compared to these joys, is like a gross and pungent mote compared to a pure and most gentle aura. H.413.

[A.] 547. The Souls who come into the other life are all ignorant of what Heaven is, and of what heavenly joy is. Most of them suppose that it is a kind of joy into which they can be intruded however they have lived . . . being entirely unaware that Heaven is mutual and chaste love, and that heavenly joy is the happiness thence.

548^e. Love is such that its joy is to be of service to others . . .

549. Therefore, each one communicates his own joy to all, and all to each . . .

552. That all the joy and happiness in Heaven are from the Lord alone, has been shown me by many experiences. Examp.

690^e. Hence there is never given to one a Heaven and a heavenly joy exactly like that of another; but (they are circumstanced according to the varieties of love and faith).

1880³. Spirits and Angels are (thus) affected with a new joy.

1936⁴. He who in the other life affects the least joy, receives from the Lord the greatest; and he who affects the greatest has the least. In heavenly joy there is never anything of pre-eminence over others.

2077^e. Hence the inmost of the Angels' joy is to translate into Heaven anyone who has risen from the dead.

2231⁴. The Celestial of the Lord manifests itself . . . by a flaming beam like that of the sun, and the Spiritual of the Lord by the light thence; with which Angels and Spirits are affected as to the interiors according to the life of love and charity with them; thence come the joys and happinesses in the other life, with all their differences.

2535. A certain internal joy (manifested in true prayer).

2822^e. For all joy is from good; and from good it passes into truth.

2851⁷. 'The gladness which is desolated' is predicated of truth; 'the joy of the earth which is banished' (Is. xxiv.11), of good.

2927. The Lord's joy on account of a kind reception. Sig.

— The mind is elevated with gladness and joy; therefore it is said 'He arose.'

— 'To bow himself'=to rejoice. Bowing is a gesture . . . of both humiliation and of joy.

3118. Gladness and joy. Sig.

— 'To bend,' and 'to bow,'=to be glad, and to rejoice. Bending and bowing are gestures of humiliation . . . in both a state of grief and a state of joy . . . in a state of joy when what is wished for happens. . . Gladness and joy are both mentioned, because 'gladness' is predicated of truth, and 'joy' of good. There is also gladness of the face, but joy of the heart; or, what is the same, gladness is of spiritual affection, or of truth; but joy of celestial affection, or of good. Thus gladness is in a less degree than joy, as bending is than bowing.

3163. The perception of joy in the natural man. Sig.

4137. 'Gladness' and 'joy' are mentioned in the Word . . . 'gladness,' when it is treating of truth and its affection; and 'joy,' when of good and its affection. Ill.

4215². Gladness of mind—*animi*—and joy of mind—*mentis*—produce singing and triumph.

4368⁵. They receive (the instruction) with joy.

4434⁸. The affection of good and the affection of truth are called 'the joy and gladness of the bridegroom and bride,' because heavenly joy is from and in these affections.

4459⁵. Heavenly joy is to love the neighbour more than self, and the Lord above all things . . .

4572^e. When (evil Spirits) are conquered by (good Spirits), the latter have joy through Heaven from the Lord. This joy is perceived by the man as comfort, as in himself. But the joy and comfort are not on account of the victory, but on account of the conjunction of good and truth; for all conjunction of good and truth has joy in it; for therein is the heavenly marriage.

4779⁵. 'Dancing' is predicated of truths; and 'joy,' of goods.

5051^e. From heavenly conjugal love . . . man has heavenly joy in the other life.

5054. They who have tenderly loved infants . . . are in heavenly joy above others.

5084⁸. If they are told that there is joy in Heaven in being of service to others . . . it presents an idea of sadness.

5511². The joy in which the Angels are, is from love to the Lord, and from charity towards the neighbour; namely, when they are in the use of performing the things which are of love and charity; and in these things there is such joy and such happiness that they are quite unspeakable. This is hard to those who are in joy solely from the love of self and of the world . . . when yet Heaven and the joy of Heaven begin in man when regard to self in the uses he does expires.

5873. Mercy and joy. Sig.

— Weeping is an effect of love; thus it=joy.

5935. Joy everywhere in the Natural. Sig.

5974. Joy because the Internal had not perished. Sig.

6388. This delight (of doing good to the neighbour) . . . becomes the joy and happiness which are in Heaven; for when they . . . perform uses and do good to others, they are in such joy and happiness that they seem then

to be in Heaven for the first time. This is given to them by the Lord, and to everyone according to the uses.

7093³. Joy from good and truth from the inmost of man to his external. Sig.

8037^e. They believe that if they were deprived of the joy from the glory of honours and wealth there would no longer be any joy; when yet heavenly joy then first begins, which infinitely transeends it.

8056. 'A Land flowing with milk and honey' = where there is gladness and joy . . . It is said gladness and joy, because in the Word 'gladness' is predicated of truth, and 'joy' of good.

8261². The Ancients had a joy which surpassed all joys, from the recollection of the Lord's Advent, and the salvation of the human race through Him.

8337². The harmony of sounds and its varieties correspond to the states of joy and happiness in the Spiritual World; and the states of joy and happiness there come forth from the affections, which in that World are affections of good and truth.

—³. 'The joy of timbrels' = the delights of the affections of the good of faith. 'The joy of harps' = the delight of the affections of the truth of faith.

8339. 'In timbrels and dances' (Ex. xv. 20) = celebration from joy and gladness . . .

—². Joy and gladness are mentioned, because 'joy,' in the Word, is predicated of good; and 'gladness,' of truth. Ill.

8672. 'Jethro rejoiced over all the good . . .' (Ex. xviii. 9) = the state of Divine good when all things succeed . . . But the quality of this joy is incomprehensible, because it is of the Infinite . . . For all joy is of love.

9182^e. 'The joy,' and 'the voice,' 'of the bridegroom and bride,' = Heaven and happiness from the conjunction of good and truth with man and Angel.

9387. Joy from the Lord. Sig.

9546. Thus the presence of the Lord with heavenly peace and joy from mercy. Sig.

10530^e. The delight which is meant by heavenly joy, and by eternal happiness, is from no other source than the love of truth and good . . .

H. 214^e. Their Heaven, or inmost joy, is to live justly from the Lord.

286². From peace is all the joy of Heaven; and in its essence it is the Divine joy of the Lord's Divine love from His conjunction with Heaven . . . This joy perceived by the Lord in the Angels, and by the Angels from the Lord, is peace. By derivation therefrom the Angels have all . . . that which is called heavenly joy.

288. Peace flows into all the acts and thoughts of their life, and there presents itself as joy . . .

311. The Angels rejoiced at heart . . .

314. Both enjoy the faculty . . .

395. On heavenly joy and happiness. Chapter.

— . What heavenly joy is, scarcely anyone at this day knows. Those who have thought about it have conceived so general and so gross an idea of it, that it is

scarcely any . . . The reason it is not known what heavenly joy is, is that those who have thought about it have judged from the external joys which are of the natural man . . . If therefore it had been told . . . what heavenly joy is, it could not have been comprehended . . .

397^e. Hence, whether you say Heaven, or heavenly joy, it is all one.

398^e. Hence the reason is evident, why it is not known what heavenly joy is.

399^e. From these things it may be seen that the loves of self and of the world are destructive of the joys of Heaven . . .

400³. It has often happened that such Spirits have desired to know what heavenly joy is; and when they have heard that it is in the interiors of the Angels, they have desired to have it communicated to them . . . But when the communication was made, they began to be tortured . . .

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of the Angels, and thence in every single thing of their thought and affection, and from these in every single thing of speech, and in every single thing of action. It is as if the interiors had been fully opened and unloosed to receive delight and bliss, which is dispersed into every single fibre, and thus through the whole; whence its perception and sensation are such as cannot be described; for that which commences from the inmosts, inflows into every single thing which is derived from the inmosts, and propagates itself always with increase towards the exteriors. When good Spirits who are not as yet in this delight . . . perceive it from an Angel by the sphere of his love, they are filled with such delight, that they come as it were into a sweet swoon. This has sometimes happened to those who longed to know what heavenly joy is.

461. A Spirit man enjoys every external and internal sense which he had enjoyed in the world . . .

535. (Such as have lived a life of piety alone) think of heavenly joy as a reward, not at all knowing what heavenly joy is; and when they are let . . . into the Angels' joy, which is devoid of merit, and consists in activities—*exercitiis*—and offices shown [to others], and in the bliss from the good which they thereby perform, they marvel . . . and, as they are not receptible of this joy, they depart . . .

S. 84. 'Joy' is predicated of good. S7, Ill.

87². The reason both 'joy' and 'gladness' are mentioned, is that joy is of good, and gladness of truth; or joy is of love, and gladness of wisdom; for there is joy of heart, but gladness of soul; or there is joy of the will, and gladness of the understanding. Ill.

P. 254³. It does not matter whether they are in joy such as that of the Angels of the highest Heaven, or in joy such as that of the Angels of the ultimate Heaven; for everyone who comes into Heaven, comes into the highest joy of his heart. He cannot endure a higher joy; for he would be suffocated in it.

R. 385. That they shall be in goods and truths, and thence in heavenly joys from the Lord. Sig.

507. 'To rejoice and be glad' (Rev. xi. 10) = to have

the delight of the affection of the heart and of the soul ; (that is) of the will and of the understanding. . . Hence it is that both 'to rejoice' and 'to be glad,' or 'joy' and 'gladness,' are often mentioned in the Word. III.

[R.] 557. 'Rejoice ye Heavens' (Rev.xii.12) = the new state of the New Heaven, full of joy.

812. 'To rejoice and exult' (Rev.xix.7)=joy of soul and of heart. Joy of soul is the joy of the understanding, or from the truths of faith ; and joy of heart is the joy of the will, or from the goods of love . . .

M. 1. On the joys of Heaven. Gen.art. T.731. D.Min.4805.

2. See HAPPINESS-*felicitas*, here. 6⁵. 10⁷.

4². Every man who has longed for Heaven, and has thought anything definite concerning the joys there, is introduced after death into the joys of his imagination ; and after they have found out the quality of those joys . . . they are led away from them, and instructed.

—^e. The Angel of the trumpet then said to the six companies . . . Follow me, and I will introduce you into your joys, and thus into Heaven.

5³. They asked the Angel, What, then, is heavenly joy? And the Angel replied, It is the delight of doing something which is of use to one's self and others ; and the delight of use derives its essence from love, and its coming forth-*existentiam*-from wisdom. The delight of use, originating from love through wisdom is the soul and life of all heavenly joys.

—⁴. From these uses is the soul and life in all their gladnesses and delights ; but if you take away this soul or life, the accessory joys successively become no joys ; first they become matters of indifference, afterwards good for nothing, and finally sad and anxious.

8⁴. Everywhere in Heaven there are paradisiacal gardens, and from these the Angels also derive joys ; and in so far as in these joys there is the deliciousness of the soul, in the same proportion these joys are joys to them.

—⁵. The deliciousness of the soul is from love and wisdom from the Lord . . . and the effect is use. This deliciousness inflows from the Lord into the soul, and descends . . . into all the senses of the body, and infills itself in them ; hence joy becomes joy, and becomes eternal from its Eternal Source.

12^e. (These beautiful and magnificent objects) are only accessory to the joys of our hearts.

16². You now see that all your joys are also joys of Heaven, and are more excellent than ever you could think ; but still these do not interiorly affect our minds.

17. These ten men were invited into this Heaven in order that they might see its joys . . . recount, therefore, some of its joys which affect the senses of the body ; and afterwards some wise ones will come, who will relate some of the things which render those joys happy. Enum.

68. That into love truly conjugal are collected all joys and all deliciousnesses, from primes to ultimates. Ex.

T. 719². His . . . presence causes man . . . to enjoy the faculty . . . He also enjoys the faculty . . .

D. 268. That the Souls of men are translated into heavenly joy . . .

—^e. Such joy is unspeakable.

288. On heavenly joy. Gen.art.

307. Crying out . . . that he could not endure the joy . . .

314. That the inmost happiness of man, while he is in heavenly joy, does not answer even to the least happiness of the Angels.

— . Some who were in Heaven longed to Know what heavenly joy is ; therefore . . . it was conceded to them to feel heavenly joy, to their inmost degree, even to that that they could endure no more . . . But still it was not heavenly joy, such as there was with some. Hence it was granted to know how great is the happiness and how intense-*quale*-is the joy of Heaven, seeing that their inmost joy was not even as is the least of that of the Angels. I felt in myself the quality of the inmost joy of some of them, from which it was given to Know that they were among the lesser joys . . . and, wonderful to say, the inmost joy of one, which he confessed was supreme and most heavenly, was nothing but cold . . . In order that they might endure those heavenly joys—as they supposed them to be, because they were their inmost ones—it was provided . . . that they should be encompassed with a sphere of Angels, lest they should . . . be dissolved.

342. The Souls of the dead . . . as the Mohammedans, and others . . . are translated into heavenly happiness, according to their imaginations, so that they see very pleasant paradises, in great variety . . . But they are afterwards taught that this is not true heavenly happiness, and therefore it is also given them to Know the states of their inmost joy, until they confess that this inmost joy is imperceptible, and that no human sense could ever attain to it . . .

379. That an external joy, as it were heavenly, can be induced upon man, which nevertheless is filthy, although Souls might suppose that it was in the highest degree heavenly. (See DELICIOUS, here.)

904. Gladness belongs to the spiritual . . . joy, to the celestial.

1908. It was thus given to Know . . . how indefinite are the states of joy in Heaven.

2513. That all in the Heavens enjoy-*fruantur*-in their own condition the greatest joy.

— . I said that Spirits would enjoy the highest joy, everyone according to his own condition, if each were content with his own lot, and did not seek after those things which are above, to those to which their phantasy leads them ; nay, such a joy would everyone enjoy as is his highest joy ; for everyone enjoys his own joy according to his condition ; and when he seeks after that which is higher, he does it from phantasy. Everyone may know, that if a royal court were given to a husbandman . . . he would be very far from content, and would long to return to his cottage . . . So, also . . . when any were elevated to more interior joys, they longed to return. Such would Heaven and the World of Spirits be—namely, everyone would be in the highest joy—if they were content with their own lot which the

Lord gives them ; and did not from phantasy desire higher things.

2516. In this Kingdom, which is eternal, there is nothing but joys and happinesses ; not indeed from an assumed dignity, and privileges above others, but from mutual love. What, said I, is sought in the world by means of dignities and wealth, but to obtain joys, and that they may suppose themselves to be happy? In the Lord's Kingdom, that which they desire to get in the world by such things, they obtain without such things ; because such things destroy happinesses, because they take from others their joys . . . 2518.

2720. Every Soul, even the evil, can be in heavenly joy in some state or other . . .

3029. On the joy of happiness in Heaven of those who glorify the Lord.

3310. That to wish for more heavenly joy is cupidity.

3348. The idea of one of the wisest in the world concerning heavenly joy.

3517. The thoughts they had had concerning heavenly joy . . . They could have no idea of heavenly joy except from earthly joy . . .

3985^e. An idle life of joy is no life . . .

4260. On Heaven, and heavenly joy : that some supposed it could be given to anyone.

5155. On Heaven and its joy.

— All the joy, bliss, happiness, and delight in the Heavens is in the affection of use for the sake of use, and is according to the quantity and quality of the affection, and according to the quality of the use . . .

5156. This joy, and this happiness, are what are meant by the joy and happiness of Heaven ; for the affection . . . is the receptacle of all delight and happiness. Hence is all joy of heart, and all gladness.

5157. This joy appears in the angelic faces . . . for it comes from the interior. This joy also insinuates itself into every joy of their wisdom ; for the affection of any love communicates itself to every single thing which anyone thinks, wills, sees, hears, speaks, and does . . .

5158. In Heaven there are innumerable offices, and everyone in his own station receives some of them according to his affection of use for the sake of use. This affection itself, with its joy, is the reward and recompense which are meant in the Word . . .

5570. When a man is in interior joy, or in interior sadness and melancholy, it comes from . . . the influx of Spirits who are thinking and speaking against his loves, or with his loves.

5815². They who had believed that salvation consists in prayers and mere devotion . . . were gathered together into one . . . At first they believed that they would receive heavenly joy, of what nature they did not know, and therefore there was given them whatever they had wished for ; to feast, to be in company, to be among magnificent things, and the like. But they said that this was not to them the heavenly joy which they had hoped for ; and that they never could find any other joy except being in their devotion and in their prayers. This was to them their joy ; and therefore it was granted them to be among the good in that city, to be in com-

pany there, and to seek each his own joy of whatever kind they wanted . . .

5993a. As (Zinzendorf) believed . . . that he would come into heavenly joy, enquiry was made as to what he believed about heavenly joy. He believed that it is an incomprehensible joy . . .

D. Min. 4805. That the joy in Heaven is not apart from use.

E. 223¹². 'The voice of joy and the voice of gladness' = delight from the affection of good and truth. (=the interior happiness from the good of love and the truths of faith. 274⁴.)

326. Acknowledgment and confession from joy of heart. Sig.

— The reason 'to sing a song' = confession from joy of heart, is that joy of heart puts itself forth by singing, because it is in its fulness . . . The joy itself of the heart pours itself out by the sound of the singing, and the derivative joy of the thought, by the song. The quality of the joy of the thought is presented by the suitable words of the song . . . and the quality of the joy of the heart by the harmony, and the amount of its joy by the uplifting of the sound . . . All these things flow as it were spontaneously from the joy itself, and this because the whole Heaven is formed according to the affections of good and truth . . . thus it is formed according to joys ; for every joy is from . . . love. Hence it is that in all angelic speech there is a certain harmonious music.

—³. The joy thence, which is the joy of confession. Sig.

—⁹. As the joy of the heart is from celestial love and from spiritual love, it is said . . .

— The exaltation of the joy from fulness. Sig.

—¹¹. The joy from this is described not only by 'to sing psalms,' 'to sound,' 'to jubilate,' 'to clap,' but also by various musical instruments . . .

— For man is not in heavenly joy, unless the things which are with him, which are truths and goods, are from Heaven. Hence there is joy of heart which is truly joy . . . Such joy is in every spiritual and celestial good, and thence is with those with whom these goods are ; for Heaven inflows with its joy . . . into the goods and truths thence which are from the Lord with man, and through them into the man, and not into the man devoid of them. Sig.

328¹¹. Their eternal happiness is signified by, 'They shall come to Zion with singing, and the joy of eternity upon their head' (Is. xxxv. 10).

376¹³. Their delights which have been taken away are meant by 'joy,' etc.

405⁹. Their joy of heart thence is signified by, 'Sing ye heavens, exult O earth ;' internal joy, by 'Sing ye heavens ;' external joy by 'exult O earth.' Confessions from joy originating from the good of love, are signified by, 'Sound O mountains with singing.'

458⁷. As spiritual joy, and the natural joy thence derived, are signified by 'the palm-tree' and 'the apple-tree,' therefore it is said, 'joy has withered away from the sons of man' (Joel i. 12) . . . By 'joy' is signified spiritual joy, which is solely from good through truths.

[E.] 650⁴⁰. 'To rejoice' is predicated of the delight of good; and 'to be glad,' of the pleasantness of truth.

652⁷. It is said 'joy and gladness,' because 'joy' is predicated of the delight from the affection of good; and 'gladness,' of the delight from the affection of truth.

—⁸. By 'the city of joy' (Jer.xlix.25) is signified the delight from the affection of good and truth there.

660^c. The reason it is said 'to rejoice and be glad' (Rev.xi.10) is on account of the marriage of good and truth; for 'joy' is predicated of good, because of love; for it is properly of the heart and of the will; and 'gladness' is predicated of truth, because of the love of it; for it is properly of the lower mind and its thought; and therefore it is said, 'joy of heart,' and 'gladness of mind—*animi*.'

—⁴. See EXULT, here.

682. Illustration and joy in the higher Heavens. Sig.

— The reason joy thence is also mentioned, is that the Angels have joy from wisdom; whence also the voices are called 'great;' for 'great' is predicated of the affection of good and truth, from which comes the joy in the Heavens.

684¹⁶. 'To anoint with the oil of joy' (1's.xlv.7)=to unite Himself by victories in temptations.

744. The joy of the Angels of Heaven from the light and wisdom then with them. Sig.

751. 'Rejoice, ye heavens, and they who dwell therein' (Rev.xii.12)=the salvation and consequent joy of those who become spiritual by the reception of Divine truth. 'To rejoice'=joy on account of salvation.

863¹⁴. 'They shall be brought with joy and exultation, they shall come into the palace of the king' (Ps. xlv.15)=with heavenly joy into Heaven, where the Lord is.

897^e. The reason man receives joys after temptations, is that after them the man is admitted into Heaven; for by means of temptations man is conjoined with Heaven, and is let into it; hence he has joy like that which the Angels there have.

943^e. All heavenly joy is in and from (the affections of truth, of good, and of fructifying); which joy cannot be described by comparisons; for it is supereminent, and is also eternal.

993². Hence conjugal love is the fundamental of all the delights and joys of Heaven, for all delight and joy is of love. (Thus) heavenly joys, in their order and in their degrees, derive their origins and causes from conjugal love.

1000⁵. The (consorts) then have a life of love, which cannot be otherwise described than as being the life of joy itself.

1182. By 'the voice of joy,' is signified the exultation of the heart from the good of love; and by 'the voice of gladness,' is signified the glorification of the soul from the truths of faith; for 'joy,' in the Word, is said of good; and 'gladness,' of truth . . . 1189.

1185. No longer any joys, interior and exterior. Sig.

1189. Not any joy from the conjunction of good and truth. Sig.

— As all spiritual joy is from this conjunction . . .

1194². According to uses and according to the love of them, the Angels have all delight and bliss, nor is heavenly joy from any other source.

1217. Joy and gladness that the Lord now has His Kingdom on earth as in the Heavens. Sig.

— 'Joy' is said of good, and 'gladness' of truth.

1218. 'Let us rejoice and exult, and give glory to Him' (Rev.xix.7)=the manifestation of the joy which is from the affection of truth and from the affection of good. 'To rejoice,' here,=joy from the affection of truth. Ex.

— For all joy is of affection . . . There are two universal origins of spiritual joys; the affection of truth, and the affection of good; the joy of the affection of good is properly of the will, and thence of the deed; and the joy of the affection of truth is properly of the understanding, and thence of the speech.

5 M. 17^e. On hearing these things the novitiates . . . said, We perceive our hearts to be exulting with joy in a way they never did before. The Angels replied, This happens to you from the celestial and spiritual love and its delight proceeding from our Sun.

De Conj. 22. Heavenly joy is founded upon conjugal love.

23. The heavenly joys from this source alone with the Angels are innumerable, and scarcely one of them is known in the world, because at this day adultery reigns there, and also from the falsity of doctrine; but as to a part they were known to the Most Ancients.

Jubal. *Jubal*.

A. 333. The spiritual things (of this new Church) are described by 'Jubal.'

417. 'His brother's name was Jubal; he was the father of all who play the harp and organ' (Gen.iv.21). By 'the name of his brother was Jubal' is signified the doctrine of the spiritual things of the same Church.

436². That the Spiritual of faith was given, is signified by 'his brother Jubal.'

Jubilate. See SHOUT.

Jubilee. *Jubilaeus*.

See JOBEL.

A. 2252³. See FIFTY, here.

5265. 'Seven'=what is holy . . . and also a whole period from beginning to end. Hence it is . . . that after seven times seven years was the Jubilee.

8802. The trumpet being a wind and loud-sounding instrument, corresponded to the affection of celestial good; therefore also the Jubilee was thence named, by which is represented the marriage of good and truth which is in the Inmost Heaven.

9274³. The second state (of regeneration) is what is meant by . . . the Jubilee; that is, by the . . . sabbath of sabbaths; and by the land resting then (Lev.xxv. 11,12).

R. 10². 'Seven'=all things and all people. . . Hence it is . . . that the seven times seventh year was called

the **Jubilee**; by which was signified everything holy in the Church.

D. 2433. In ancient times . . . there were manifest miracles . . . as that, in the seventh year, and in the **Jubilee**, the land was blessed, so that the produce lasted for many years.

Judah. *Jehuda, Jehudah, Jehudas, Juda.*

A. 340^e. 'Judah' (means) 'this time I will confess to Jehovah.'

768². When 'Judah' is mentioned in the Prophets, the Celestial Church, or whatever is of that Church, is usually meant.

795⁵. 'Judah' (Is. lxxv.9) = the Celestial Church.

1025¹⁰. 'Judah' = the Celestial.

1069². By 'Judah' in the Word is signified the Celestial Church. 1228². 2576¹¹.

1097. In the Jewish Church, the Internal Church was represented by 'Judah,' and 'Israel;' by 'Judah,' the Celestial Church . . .

1151⁶. 'The sons of Judah' (Joel iii.6) = the celestial things of faith.

1197^e. 'Judah,' in the Word, = the Celestial of faith.

1259². 'Judah' (Is. xi.12) = the celestial things of the Church.

1574^e. 'Judah' (Judg. i.2,4) represents the Lord as to celestial things.

2135⁴. By 'Judah' (Matt. ii.6) are meant the celestial; and by 'Israel,' the spiritual, in Heaven and on earth.

2184⁵. By 'Judah' (Gen. xlix.) is described the Lord. 3300².

2468⁸. 'Judah' (Is. xi.12) = those who are in celestial good.

2567⁴. 'Judah' (Is. lxxv.9) = the Internal Celestial Church.

2761⁵. 'Man of Judah, and inhabitants of Jerusalem' (Jer. xvii.25) = those who are in the good of love, of charity, and of faith.

2906⁶. 'The gift of Judah' (Mal. iii.4) = worship from celestial love.

2928. When it treats of **Judah**, and **Zion**, 'nation' is mentioned; and by 'nation' is signified the Celestial Church; for by 'Judah,' and 'Zion' this Church is meant.

3654. By **Judah**, or the Jewish nation, is represented the Lord's Celestial Kingdom.

—². 'Judah' = good. (Thus) 'man of Judah' = truth from the good of love to the Lord, which is called celestial truth; that is, those who are in such truth.

—³. 'The dispersed of Judah' (Is. xi.12) = their goods.

—⁴. 'The waters of Judah' (Is. xlvi.1) = the truths which are from the good of love to the Lord.

—⁶. By 'Judah' (Gen. xlix.) is meant the Lord; and, in the representative sense, those who are in the good of love to Him.

—⁷. 'Judah' (Ps. cxiv.2) = celestial good, which is of love to the Lord.

—⁷. 'Judah' (Jer. xxiii.6) = those who are in the good of love to the Lord.

3759^e. These four degrees are signified by the four sons of Jacob by Leah; namely, by Reuben, Simeon, Levi, and **Judah**.

3861^e. **Judah** was so called from 'to confess.'

3862³. By 'Judah' is signified the Divine of love, and the Lord's Celestial Kingdom.

—⁴. Thus to the Lord, who in the supreme sense is 'Judah.' 3877^e.

3880. 'Judah,' who was named from 'to confess Jehovah' = the Divine of love, and the Lord's Celestial Kingdom.

3881. 'Therefore she called his name **Judah**' (Gen. xxix.35) = the quality thereof . . . which is contained in Leah's words: 'This time I will confess Jehovah,' (which) in the supreme sense, = the Lord, and the Divine of His love; in the internal sense, the Word, and also the Lord's Celestial Kingdom; and, in the exterior sense, the doctrine from the Word which is of the Celestial Church. That these things are signified by 'Judah,' in the Word, scarcely anyone as yet knows.

—². That by 'Judah' is signified, in the internal sense, the Lord's Celestial Church; and, in the universal sense, His Celestial Kingdom; and, in the supreme sense, the Lord Himself. III.

—⁶. That by 'Judah' is not meant **Judah**; but, in the internal sense, the Lord's Celestial Kingdom, which was represented in the Church instituted with **Judah** or the Jews. III.

—¹¹. That such is signified by 'Judah' in the opposite sense. III.

3882. These are the things which are signified by the four births of Leah. . . By 'Judah' is signified good, which is the fourth of regeneration or rebirth.

3921³. For by 'Judah,' to whom it is continued in the preceding chapter, was represented the celestial man.

3939². When the order begins from **Judah**, or celestial love.

3941⁷. 'Judah' (Ezek. xxvii.17) = the Celestial Church.

3969³. The Celestial Kingdom is 'Judah' (Ezek. xxxvii.16). —¹¹.

4007². 'Judah' (Gen. xlix.) represents the Lord as to His Divine love; and, in the internal sense, the Celestial Kingdom; thus the celestial man.

4255³. 'Judah' (Ps. cxiv.2) = the good of celestial love.

4292³. The Internal Celestial Church was afterwards represented by 'Judah' . . .

4592². See JOSEPH, here.

—⁴. There are six names which frequently occur in the propheticals, where it treats of the Church, 'Judah' (which = the Celestial).

4605². 'Judah' (Rev. vii.) = celestial good such as in the Third Heaven.

4606. 'And Simeon, and Levi, and **Judah**, and Issachar, and Zebulon' (Gen. xxxv.23) = the essentials of external Divine goods and truths. . . 'Judah,' in the supreme sense, represents the Lord's Divine love; in the internal sense, the Lord's Celestial Kingdom; in the exterior sense, the doctrine from the Word which is of the Celestial Church.

[A.] 4750. 'And **Judah** said unto his brethren' (Gen. xxxvii.26)=the depraved in the Church who are against all good whatever. '**Judah**,' in a good sense, represents the good of celestial love; but, in the opposite sense, what is against all good whatever. . . The reason why by '**Judah**' are here represented those who are against all good whatever, is that in a good sense by '**Judah**' in the Word are represented those who are in the good of celestial love. . . Therefore by him, in the opposite sense, is represented that which is against celestial good, thus against all good whatever. Ex.

—³. By '**Judah**,' in the Word, in the opposite sense, are represented those who are in the love of self . . . because by '**Judah**' is represented the Lord's Celestial Kingdom. Des.

4751^e. See **JUDAS**, here.

4811. The Jewish Church is described by '**Judah**' (in Gen. xxxviii.)

4814. In the preceding chapter it treated of the sons of **Jacob**, that they sold **Joseph**, and that **Judah** persuaded them to it . . . by which is signified that they alienated Divine truth, especially **Judah**, by whom in the proximate sense is here signified the tribe of **Judah**, and in general the depraved in the Church who are against all good whatever. This is regarded in its being said, 'In this time' (ver.1): for it now treats of **Judah**, and of his sons from the Canaanitish woman, and afterwards from **Tamar** his daughter-in-law; and by these things, in the internal sense, is described the tribe of **Judah** relatively to those things which are of the Church instituted therewith.

4815. 'And **Judah** went down from his brethren' (id.)=the posterity of **Jacob**; in special, the tribe of **Judah**, which was separated from the rest; (for '**Judah**,' in the universal sense, represents the posterity of **Jacob**; and, in special, the tribe which was called the tribe of **Judah**.)

— . As it here treats of the falsity and evil, to which the tribe of **Judah** cast itself down, it is said that '**Judah** went down;' and, further, that 'he turned aside to a man, an **Adullamite**' . . .

—². The reason the tribe of **Judah** was separated from the rest of the tribes, was that that tribe might represent the Lord's Celestial Kingdom; and the rest of the tribes, His Spiritual Kingdom; therefore, also, in the representative sense, '**Judah**'=the celestial man; and, in the universal sense, the Lord's Celestial Kingdom.

—³. That the tribe of **Judah** declined into what was worse than the rest, is signified in special by these words . . . Ill.

4818. 'And **Judah** saw there the daughter of a man a **Canaanite**' (ver.2)=the affection of evil from the falsity of evil.

—². The three origins of the tribe of **Judah** are here to be spoken of; for it treats of them in this chapter. (Continued under **JEW**.)

4820. 'He took (**Shuah**), and came to her' (id.)=that the tribe of **Judah** conjoined itself with evils from the falsities of evil.

4821. By her 'conceiving and bearing a son,' is here

signified, that the Church with the tribe of **Judah** acknowledged falsity in faith and act.

4829. 'And **Judah** took a woman' (ver.6)=the Church which was for his posterity.

4831^e. The Internal of the Church, here, is '**Tamar**;' and the External, here, is '**Judah**' with his three sons from the Canaanitish woman.

4832. With the whole of that nation from its first origin, especially from **Judah**, there was the falsity of evil; that is, false doctrine from evil of life; but with one son of **Judah** otherwise than with another; and it was foreseen which of them could be of service, and that it was not that which was with **Er** the first-born, nor that which was with **Onan** the second born, but that which was with **Shelah** . . .

4842. '**Judah** said' (ver.11)=in general, the posterity of **Jacob**; in special, that from **Judah**.

— . There is indeed a distinction made in the Word between '**Judah**' and '**Israel**;' and, in the historical sense, by '**Judah**' is meant the tribe of **Judah**; and by '**Israel**,' the ten tribes which were separated from that tribe. But, in the internal sense, by '**Judah**' is represented the Celestial Church, or good; and by '**Israel**,' the Spiritual Church, or truth. But, in the opposite sense, by '**Judah**,' is represented the evil of the Church; and by '**Israel**,' the falsity of the Church, wherever they were, whether with the Jews or with the **Israelites**. . . Hence it is that by '**Judah**,' in the proximate sense, is signified all the nation which was from **Jacob**; but, in special, that which **Jacob** had from **Judah**.

4852. 'The wife of **Judah**' (ver.12)=the religiosity with the nation from **Jacob**; in special, from **Judah**.

4857. '**Judah**' represents the Church with the nation from **Jacob**; in special, with **Judah**.

4864. 'And **Judah** saw her' (ver.15)=the religiosity of the Jewish nation, how it then considered the internal things of the Representative Church. . . '**Judah**' represents, in special, the Jewish nation, consequently the religiosity of that nation.

4888. Because there was no Conjugal on the part of **Judah**. Sig.

4893. The external truth of the Jewish Church is represented by '**Judah**.'

4905. '**Judah** said' (ver.24)=the sentence from the religiosity in which was the Jewish nation.

5354^e. '**Judah**'=the Celestial of the Church.

5583. '**Judah** said unto him' (Gen. xliii.3)=the good of the Church.

5603. '**Judah** said unto **Israel** his father' (ver.8)=perception from the good of the Church concerning these things.

5612. '**Judah**' represents the good of the Church.

5775. '**Judah** entered, and his brethren' (Gen. xlv.14)=the good of the Church, with its truths.

— . The reason **Judah** entered, and spoke with **Joseph**, and not **Reuben** the first-born, nor any other of them, is that '**Judah**' principally represented good; and good is what communicates with the Celestial from the Divine . . .

5782. 'And Judah said' (ver.16)=the perception given to the good of the Church in the Natural.

— As to the representation of 'Judah,' it is to be known that in the supreme sense he represents the Lord as to Divine love; and, in the internal sense, His Celestial Kingdom; thus the Celestial of love there; here, therefore, the good of love of the Church in the Natural; because he is now among those who represent the things which are in the Natural which are to be conjoined with the Internal.

5794. 'And Judah came near unto him' (ver.18)=the communication of the external man with the internal by good. . . 'Judah' represents the good of the Church in the Natural. 5833.

5833². The good of the Church which 'Judah' represents, is the good of the External Church; whereas, the spiritual good which 'Israel' represents is the good of the Internal Church. . . Thus the good of the Church which 'Judah' represents corresponds to the spiritual good which 'Israel' represents. 5841.

5893³. 'To plough' is predicated of 'Judah' (Hos.x. 11), because 'Judah'=the good of the Church.

5897⁹. The reason why they who were of Judah might not sojourn in the land of Egypt, nor dwell there (Jer.xliv.12,14,28), was that the tribe of Judah represented the Lord's Celestial Church; and the celestial are utterly unwilling to know about the scientific which are signified by Egypt. . .

6024³. 'The sons of Judah, Er, and Onan, and Shelah, and Phares, and Zarah' (Gen.xlvi.12)=celestial love, and its doctrinal things.

6027. 'He sent Judah before him unto Joseph' (ver. 28)=the communication of the good of the Church with the Celestial Internal. 'Judah' represents the good of the Church. . . The reason Judah was sent, and not another, was that there might be signified the communication, which is immediate, of good with good; namely, of the external good which Judah represents, with the internal good which Joseph represents. For the good which is of love to the Lord and of charity towards the neighbour inflows from the Lord through the internal into the External; and, in proportion as there is good in the External, it is received there. . . This is the reason why no other than Judah was sent. . .

6330. It then treats (in Gen.xlix.) of the Celestial Church, which is 'the tribe of Judah;' and, in the supreme sense, of the Lord's Divine Human.

6363. 'Judah, thou' (ver.8)=the Celestial Church; in the supreme sense, the Lord as to the Divine Celestial; (for 'Judah,' in the supreme sense, represents the Lord as to the Divine of love, or as to the Divine Celestial; but, in the relative sense, the Lord's Celestial Kingdom, or the Celestial Church.

6364. 'Thy brethren shall celebrate thee' (id.)=that that Church is eminent above the rest. . . 'Judah,' who here is 'thee,'=the Celestial Church. . . The truths of the Celestial Church are signified by 'the brethren of Judah.'

6365. 'Thy hand shall be in the neck of thine enemies' (id.)=that the infernal and diabolical crew

shall flee away at his presence. . . For when anyone of the infernal crew approaches any Angel of the Lord's Celestial Kingdom, he flees away at his presence. . . because he cannot endure the sphere of celestial love. . .

6366. 'The sons of thy father shall bow themselves to thee' (id.)=that truths will of themselves submit themselves. . . For, when celestial love, which is represented by 'Judah,' inflows into the spiritual truths which are represented by the sons of Israel, it disposes them into order, and thus submits them to the Lord; for the Celestial has this efficacy by its influx into spiritual things. . .

6367. 'Judah is a lion's whelp' (ver.9)=innocence with innate forces. . . For 'Judah,' here,=the Celestial of love, which is in the voluntary part; thus it has innate forces; for man is born into those things which are of the voluntary part. . .

6368. 'From the prey, my son, thou hast ascended' (id.)=that from the Lord by the Celestial there is deliverance of many from Hell. . . 'Judah,' who is here 'my son,' represents the Divine Celestial.

6369. 'He bowed himself, he conched as a lion, and as an old lion' (id.)=the good of love, and the derivative truth, in their power.

6370. 'Who shall rouse him up?' (id.)=that he is safe among all in the Hells.

6371. 'The sceptre shall not be removed from Judah' (ver.10)=that Power shall not recede from the Celestial Kingdom. Ex.

6372². 'Judah is My law-giver' (Ps.lx.7; cviii.8)=celestial good, and its celestial truth.

8314⁹. Those who ruled in Judah were called 'leaders,' because by 'Judah' were represented those who are in the good of love. Ill.

9052². It here treats of Judah, by whom is meant the Lord as to the Divine Celestial.

9144¹¹. By 'Judah,' in the supreme sense, is meant the Lord as to Divine good; and, in the internal sense, as to the Word, and thus as to doctrine from the Word.

9293⁶. 'Judah' (Mal.iii.4)=the good of celestial love, thus they who are in it.

9340¹⁰. 'Judah' (Is.xi.)=those who are in the good of love.

9396⁸. 'The house of Judah' (Jer.xxxi.)=the Celestial Church. 10249⁴.

9468⁴. 'To teach the sons of Judah the bow' (2 Sam. i.18)=to instruct those who are in the good of love and of charity concerning the truths of doctrine.

10227. Judah is called 'a mountain in the field' (Jer.xvii.3), because with him there was the representative of the Celestial Church. . .

10248¹⁰. By 'Judah,' here (Joel.iii.20) is signified the Celestial Church. . .

10329. By the tribe of Judah are signified those who are in celestial good, which is the good of love to the Lord; and, in the sense abstracted from persons, the good of celestial love. (See BEZALEEL.)

10335². The tribe of Judah was actually the first of

the tribes . . . as is evident from the blessing of his sons by Israel in Gen.xlix. There, Reuben, Simeon, and Levi, who were the first-born, are cursed, and Judah is blessed . . . Moreover, in the Inmost Heaven are they who are in the good of love to the Lord.

[A.] 10396⁴. The reason that people is called 'the people of Jehovah' . . . is that by Judah is there meant the Celestial Church . . .

10609⁶. By 'Jacob,' and 'Judah,' here (Is.lxv.10) is not meant the people of Jacob and Judah, but the Celestial Church External and Internal . . .

R. 96. By 'Judah,' in the supreme sense in the Word, is meant the Lord as to the Divine good of the Divine love; and by 'Israel,' the Lord as to the Divine truth of the Divine wisdom . . .

266. 'Which is of of the tribe of Judah, the Root of David' (Rev.v.5)=by Divine good united to Divine truth in His Human. By 'Judah' in the Word is meant the Church which is in the good of love to the Lord; and, in the supreme sense, the Lord as to the Divine good of the Divine love. E.310.

350. 'Of the tribe of Judah were sealed twelve thousand' (Rev.vii.5)=celestial love, which is love to the Lord, and this with all who will be in the New Heaven and in the New Church of the Lord. By 'Judah,' in the supreme sense, is signified the Lord as to celestial love; in the spiritual sense, the Lord's Celestial Kingdom, and the Word; and, in the natural sense, the doctrine of the Celestial Church from the Word. But here, by 'Judah,' is signified celestial love, which is love to the Lord; and, as he is named first in the series, there is signified this love with all who will be in the New Heaven and in the New Church of the Lord . . .

—². But as they were such as to the Word and as to the Lord, by the tribe of Judah is also signified the opposite love, which is the love of self; properly, the love of dominating from the love of self; which love is called diabolical love.

—³. That by 'Judah' and his tribe is signified the Celestial Kingdom and its love. III.

—⁴. From these and many other passages . . . it may be manifestly evident, that by 'Judah' is not meant Judah, but the Church . . .

—⁵. That by the tribe of Judah, regarded in itself, is meant the diabolical kingdom, which is that of the love of dominating from the love of self. III.

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.

D. 4640. The Third Internal Heaven is represented by 'Judah' . . .

E. 119. For 'Judah,' in the supreme sense of the Word,=the Lord as to celestial love; in the internal sense, the Lord's Celestial Kingdom, and the Word; and, in the external sense, the doctrine from the Word which is of the Celestial Church. 211.

—³. That by 'Judah' is meant the Lord as to His Kingdom, and as to the Word . . .

—⁴. That the tribe of Judah represented the Lord's Kingdom, or the Church where the Word is . . .

—⁴. He who knows that by 'Judah' is meant, in

the supreme sense, the Lord; in the internal sense, His Kingdom and the Word; in the external sense, doctrine from the Word; and in the opposite sense, those who deny the Lord and adulterate the Word . . .

—⁴. 'To go out from the waters of Judah'=the Church from doctrine from the Word.

—⁴. 'To sell the sons of Judah, and the sons of Jerusalem to the sons of the Greeks' (Joel iii.6)=to falsify the goods and truths of the Church. . . 'Judah shall sit to eternity' (ver.20)=all those who are in good through truths from the Word.

141⁹. 'Israel'=the Church which is in truth; 'Judah,' the Church which is in good; for they represented these two Churches. The falsifications of truth are signified by 'the whoredoms of Israel:' and the adulterations of good, by 'the whoredoms of Judah' (Jer. iii.8,9).

195¹⁰. By 'the sons of Judah' (2 Sam.i.18) are signified those who are in truths from good.

208¹⁰. Intromitting truths are called 'the coverings of Judah' (Is.xxii.8), because by 'Judah' is signified celestial love; and these truths cover and protect it.

222⁴. By 'Judah' is represented the Lord's Celestial Kingdom; and by 'Joseph,' His Spiritual Kingdom. Refs.

223¹⁷. 'The cities of Judah, and the cities of the mountain' (Jer.xxxii.44)=the truths of doctrine which are possessed by those who are of the Lord's Celestial Kingdom.

278². By 'Judah' (Gen.xlix.) is signified the Lord's Celestial Kingdom, where all are in power from the Lord by Divine truth . . .

280⁷. By 'the house of Israel, and the house of Judah' (Jer.xxxi.27) is signified the Church as to truth and as to good.

304²⁸. 'He shall go through Judah, he shall inundate and pass through' (Is.viii.8)=that he shall destroy the good of the Church.

355⁶. By 'the house of Judah' (Zech.xii.4) is signified the Church with those who are in the good of love to the Lord, and thence in the doctrine of truth from the Word.

—²⁸. By 'the house of Judah' (Zech.x.3) is signified the Lord's Celestial Kingdom, or the Heaven and Church which are in love to the Lord.

357. By 'Judah' (Zech.ix.13) are signified those who are in the good of love to the Lord.

372⁷. By 'Judah' (Jer.xiv.2) is signified the Church as to the affection of good.

375³⁵. By 'Judah' (Ezek.xxvii.17) is signified the Church as to good.

376⁶. 'All the rivers of Judah shall flow with waters' (Joel iii.18)=truths from each thing of the Word; for by 'Judah' is signified the Lord's Celestial Kingdom, and also the Word. 433¹³.

—²². By 'the house of Judah' (Zech.x.6) is signified the Lord's Celestial Church.

405¹⁴. 'Judah became His sanctuary' (Ps.cxiv.2) . . . =that the good of love to the Lord is the Holy itself of

Heaven and the Church . . . for by 'Judah' is signified celestial good, which is the good of love to the Lord.

—¹⁶. By 'Judah' (Is.lvx.9) is signified the Church which is in the good of love to the Lord.

43¹². By 'the tribe of Judah' is signified the good of love to the Lord. —¹⁴.

433. 'Of the tribe of Judah were sealed twelve thousand'=love to the Lord, and that all who are in it come into Heaven and the Church; (for) Judah and his tribe =love to the Lord.

—³. 'Judah,' in the supreme sense, =the Lord as to celestial love; in the internal sense, the Lord's Celestial Kingdom, and the Word; and, in the external sense, the doctrine from the Word which is of the Celestial Kingdom; (therefore) he also =love to the Lord; for this love is the reciprocal with man, and reigns in the Lord's Celestial Kingdom.

— The reason 'Judah'=the Word, is that the Lord is the Word; and He assumed the Human in that tribe, in order that He might be the Word as to His Human also . . .

—⁴. That the Lord as to celestial love, and thence love to the Lord, and also the Word, are signified by 'Judah,' Ill.

— In Gen.xlix. by 'Judah' is described in the spiritual sense the Lord's Celestial Kingdom, and the Lord Himself as to celestial love. Celestial love is the Lord's love received in the Celestial Kingdom.

— 'The sceptre shall not be removed from Judah' =that Power shall not recede from the good of celestial love.

—⁵. By 'Judah' (Ezek.xxxvii.) in the spiritual sense, is signified the Lord's Celestial Kingdom.

—⁷. By 'the dispersed of Judah' are meant those who are in the good of life and thereby in love to the Lord. . . That (the Intellectual shall not disagree with the good of love) is meant by . . . 'Ephraim shall not emulate with Judah, and Judah shall not straiten Ephraim' (Is.xi.12,13).

—⁸. 'I will stretch Judah to Me, I will fill the bow with Ephraim' (Zech.ix.13)=that the Church is to be established with those who are in the good of love to the Lord, and in the truths of doctrine thence.

—⁹. By 'the house of Judah' (Zech.x.3,6) is here meant the Lord's Celestial Kingdom, which consists of those who are in love to Him.

—¹⁰. By 'Judah' (Zech.ii.12) are meant those who are in love to the Lord.

—¹². 'The meat-offering of Judah' (Mal.iii.4)=worship from the good of love to the Lord.

—¹³. 'For the violence to the sons of Judah . . .' (Joel iii.19)=on account of the falsified truths and adulterated goods of the Word. . . 'Judah shall sit to eternity, and Jerusalem to generation and generation' (ver.20)=that the Word and the derivative doctrine of genuine truth will remain to eternity with those who are in love to the Lord.

—¹⁴. 'The sons of Judah' (Joel iii.6)=the goods of the Word.

—¹⁵. The Church which is from those who are in love to the Lord, is meant by 'the house of Judah' (Jer. iii.18).

—¹⁶. That 'in His days Judah shall be saved, and

Israel shall dwell securely' (Jer.xxiii.6; xxxiii.16)=that they are to be saved who are in love to Him, and in charity towards the neighbour.

—¹⁸. By 'the house of Judah' (Zech.xii.4) is signified the Church with those who are in the good of love to the Lord.

—²⁰. 'The cities of Judah' (Is.xliv.26)=the truths of celestial doctrine.

—²¹. By 'Judah' (Is.lxv.9) is meant the Church which is in the good of love to the Lord. . . Thus by 'Judah' is meant the Internal Church.

—²². By 'Judah' (Ezek.xxvii.17) is signified the good of love; and by 'Israel,' the truth from that good.

—²³. That by 'Judah' is not meant the Jewish nation, may be evident from Ezek.xlviii.8-22. . . By 'Judah,' there, is meant the Celestial Church, or the Church which is in love to the Lord, in which, therefore, is 'the Sanctuary.'

—²⁴. The like is meant by 'Judah,' and 'Israel,' in Ps.civ.2.

— As by 'Judah' is signified the Lord's Celestial Kingdom . . .

—²⁷. By 'Judah' are signified those who are of the Celestial Church.

434⁵. From these things it may be evident whence it is that 'the tribe of Judah,' by which is signified the good of love to the Lord, is mentioned in the first place . . .

435². The three tribes mentioned first, namely, the tribes of Judah, Reuben, and Gad, =those things which fully constitute celestial good.

440⁵. The reason Judah is called 'His law-giver,' is that by 'Judah' is signified internal Divine truth, or the Word in the spiritual sense; and the like by 'law-giver,' and 'law.'

443. They who are in and who come into the Third or Inmost Heaven are signified by 'Judah, Reuben, and Gad,' who therefore constitute the first class of the sealed.

448⁸. By 'the house of Judah' (Zech.x.6) is here meant the Church which is in love to the Lord, which is called the Celestial Church.

—⁹. By 'Judah,' here, also, (Ezek.xxxvii.16) is signified the Celestial Church, which is in the good of love.

449⁴. By 'Judah' is signified the good of the Church; and by 'Joseph,' the truth of the Church. —⁵.

453¹⁰. By 'the daughters of Judah who shall exult' (Ps.xlviii.11) are signified the affections of good and truth with those who are of the Celestial Church.

518³⁶. By 'Judah' (Is.viii.8) is signified the Church where the Word is.

538⁴. By 'the cities of Judah' (Is.xliv.26) are signified the goods and truths of doctrine.

555¹⁷. By 'the cities of Judah' (Jer.vii.17) are signified the doctrinal things of the Church.

569¹⁸. By 'Judah, which it shall inundate and pass through' (Is.viii.8) is signified the Church where the Word is, thus the Word.

612³. By 'Judah' (Is.xl.9) is signified the Word.

[E.] 638¹⁷. By 'the house of Judah' (Jer.xi.17) is signified the Church as to the good of love.

650¹². The last state of the Old Church is described by 'the great tumult, when Judah shall fight against Jerusalem' (Zech.xiv.13,14), by which is meant the change then, and the combat of the love of evil against the truths of doctrine of the Church.

652¹⁵. By 'the land of Judah' (Jer.xliv.9) is signified the Church as to good : here, as to evil.

653⁷. As by 'Judah' is signified celestial love, which is love to the Lord, from which is all good : and, in the opposite sense, diabolical love, which is the love of self, from which is all evil : therefore the devastation of the Church which is signified by 'Judah,' and by 'Jerusalem,' is compared to the overthrow of Sodom and Gomorrah (Is.iii.8,9).

654²². 'For the violence to the sons of Judah, whose innocent blood they shed' (Joel.iii.19)=because they have inflicted violence on the truths and goods of the Word, which they have perverted.

655⁶. By 'the virgins in the cities of Judah' (Lam.v.11) are signified the affections of truth from the good of love.

714¹⁶. By 'the cities of Judah' (Jer.ix.11 ; x.22) are meant doctrinal things, which are truths from the Word.

730²⁰. 'For the violence to the sons of Judah'=the adulteration of the Word as to good. 'Judah'=the Celestial Church, and also the Word.

734¹⁹. By 'the house of Judah' (Hos.i.7) is signified the Celestial Church.

768⁴. By 'the house of Judah' (Jer.xxxi.27) is signified the Celestial Church.

—¹⁴. By 'Judah' is signified the Lord as to the Word.

—¹⁸. 'Judah' (Jer.xxii.30)=the Celestial Church, in which the Lord reigns.

799¹⁶. 'The tabernacles of Judah' (Zech.xii.7)=the goods of the Word, and the goods of the Church ; for by 'Judah' is signified the Word, and also the Church as to the good of love to the Lord.

811²⁰. By 'the sons of Israel, and the sons of Judah,' who are said to be 'oppressed' (Jer.i.33) are . . . meant the nations who are in truths and goods from the Lord . . .

—²⁸. By 'Judah' (Hos.vi.11) is signified the Word.

850⁵. By 'the cities of Judah' (Is.xl.9) is signified the doctrine of love to the Lord and of love towards the neighbour in the whole complex.

918⁸. By 'Judah' (Gen.xlix.) in the supreme sense, is meant the Lord as to the Celestial Church, and as to the Word.

922². 'The daughter of Judah' (Lam.i.15) = the Church from the doctrine of truth from the Word.

962³. By 'Judah' (Hos.v.13) is signified the will of good ; here, the will of evil.

1145¹. By 'Judah, and the sons of Israel his companions' (Ezek.xxxvii.16) is signified the Lord's Celestial Kingdom ; by 'Judah,' that Kingdom as to good . . .

Judas. *Judas.*

A. 4751⁹. Hence the Lord . . . said of Judas Iscariot,

who represented the Jewish Church, 'Have I not chosen you twelve, and one of you is a devil' (John.vi.70). By him also, in that he sold the Lord, the like was represented as here by Judah, who said, 'Come, and let us sell Joseph.'

L. 16⁶. That the Lord was betrayed by Judas, signified that He was betrayed by the Jewish nation, with whom the Word then was ; for Judas represented that nation. T.130³.

E. 433³⁷. The quality of that nation is also described by Judas Iscariot ; for he represented the Jewish nation as to the Church. For the Lord's twelve disciples represented the Lord's Church in general ; and each of them represented some essential of it ; and Judas Iscariot represented it such as it was with the Jews.

740⁸. Judas Iscariot is called by the Lord 'a devil ;' and it is said that 'the devil had injected into his heart' (John.xiii.2) ; and that 'after he had taken the sop Satan entered into him' (ver.27). The reason it is so said, is that by Judas Iscariot were represented the Jews, who, being in falsities from evil, from evil he is called 'a devil,' and from falsities 'Satan' . . .

Jude. *Judas.*

E. 735⁴. These words in (Jude.9) Jude the apostle quoted from ancient books which were written by correspondences.

Judea. *Judea.*

A. 2454⁴. 'Let them that are in Judea flee into the mountains' (Matt.xxiv.16) . . . 'Judea'=the Church, and indeed the Celestial Church ; as is everywhere evident from the Word of the Old Testament, both historical and prophetic.

3653. They who are in the first class, namely, they who are in love to the Lord, are signified in special by, 'Let them that are in Judea flee into the mountains.'

3654. That 'Judea,' in the internal sense of the Word, does not signify Judea . . . may be evident from many passages in the Word. Judea is not so frequently mentioned in the Word as 'the land of Judah ;' and thereby, as by 'the Land of Canaan,' is signified the Lord's Kingdom, consequently also the Church . . . and this because by 'Judah,' or the Jewish nation, is represented the Lord's Celestial Kingdom. Ill.

E. 313⁹. By 'Judea' (Luke.xxi.21) is meant the Church.

405³⁴. 'Let them that are in Judea flee upon the mountains'=that those who are of the Lord's Church should remain in the good of love. By 'Judea' is signified the Lord's Church.

433⁶. That 'the tribe of Judah,' and 'Judea'=the Celestial Church. Refs.

Judge, To. *Judicare.*

Judge, A. *Judex.*

Judgment. *Judicium, Judicatio.*

Judicial. *Judicialis.*

Judiciary. *Judiciarius.*

See LAST JUDGMENT ; and under JUSTICE and THRONE.

A. 158^e. 'One who does judgment' (Jer.v.1)=one who is wise.

612. 'Judgment' (Is.lviii.2)=the things which are of truth; and 'justice,' the things which are of good.

—^e. 'Holiness and justice'=the Celestial of faith; 'integrity and judgment' (Ps.xxv.21)=the Spiritual integrity.

942. A city called the Judgment of Gehenna. D.852. 1079². They who are in no charity . . . want . . . to judge everyone . . .

1311. 'Jehovah descended'=the Judgment upon them. . . 'To descend' is predicated when Judgment takes place.

—². Judgment is predicated when evil is brought to its height. . . All evil has its limits to which it is permitted to go; but when it is carried beyond these limits, it runs into the penalty of evil; and this both in particular and in general. The penalty of evil is what is then called the Judgment.

—³. The Judgment itself, or the penalty of evil, is presented in the lower and lowest things; and therefore it is said 'to descend.' III.

1320. That thus the Judgment would be effected. Sig.

— . The reason it is said in the plural, 'Let us go down, and confound their lip,' is that it is the execution of Judgment, which is effected by means of Spirits; and, in fact, by means of evil ones.

1434². Sensuous truth is the first truth which insinuates itself; for in childhood the judgment does not go deeper.

1488². 'Ye have turned judgment into gall' (Amos vi.12). . . 'Judgment'=truths.

1495³. This may be manifest to everyone from his thought and faculty of judging, in which lie hidden all the arcana of the art and science of analysis . . .

1661². Man does not know what evil is, and still less what falsity is, until he excels in understanding and judgment. . . From goods and truths . . . man judges concerning evils and falsities . . .

1838². When a man excels in judgment . . .

1850. 'I will judge' (Gen.xv.14)=visitation and Judgment.

— . By 'to judge,' or 'judgment,' is not signified any Last Judgment . . . that is, that Heaven and Earth will perish . . .

1861¹³. 'To judge judgment' (Jer.xxi.12)=to speak truth.

1917. 'Let Jehovah judge between me and between thee' (Gen.xvi.5)=the Lord's indignation. Ex.

2119. (The judgment of man after death. See LAST JUDGMENT, here.)

2129³. Whether the twelve apostles would . . . judge the twelve tribes of Israel. . . They were instructed . . . that it is from and according to the primary things of faith that Judgment is effected upon everyone; and further, that the apostles cannot judge a single man, but that all Judgment is of the Lord alone. 2553^e. 6397².

2231. 'To do justice and judgment' (Gen.xviii.19)

. . . This doctrine concerning good is signified by 'justice;' and concerning truth, by 'judgment.'

2235. See JUSTICE, here.

2242. The last time of the Church in general, and of each one in particular, is called 'visitation,' and precedes Judgment. . .

2258. 'Shall not the Judge of the whole earth do judgment?' (Gen.xviii.25)=that Divine good cannot do this according to truth separated from good. . . 'The Judge of the whole earth'=good itself from which is truth, which was also represented by the priests who were at the same time judges. . . As priests they represented Divine good, and as judges Divine truth; but 'the Judge of the whole earth' represents both, on account of the signification of 'the earth' . . . But 'judgment'=truth.

—². Divine good judges all to Heaven; but Divine truth damns all to Hell.

2284³. Therefore a man is never allowed to judge concerning another as to the quality of his spiritual life: for the Lord alone knows this. But everyone is allowed to judge concerning another as to his quality as to moral and civil life; for this is of importance to society . . .

2304². For understanding and judgment, and the derivative life, cause that everyone appears as adult, both to himself and others.

2318. The visitation which precedes the Judgment. Sig.

—². In (Gen.xix.) there is described the act of visitation itself, and afterwards the Judgment.

2319. The two Angels=the Lord's Divine Human and Holy proceeding, to which Judgment belongs.

2320. In this chapter it treats of Judgment; namely, of the salvation of the faithful, and the damnation of the unfaithful; and it is evident from the Word that Judgment pertains to the Lord's Divine Human and Holy proceeding. That it pertains to the Divine Human, is evident from John: 'The Father doth not judge anyone, but hath given all Judgment to the Son' (v.22) . . . That Judgment pertains to the Holy which proceeds from the Lord's Divine Human, is also evident from John: 'If I go away, I will send the Comforter to you; and when He is come, He will reprove the world of sin, and of justice, and of Judgment' (xvi.7,8).

2321. That Judgment pertains to the Lord's Divine Human and Holy proceeding, is in this way. The human race could no longer have been saved, unless the Lord had . . . united the Divine Essence to the Human Essence. . . The Holy itself which proceeds from the Lord's Divine Human is what separates the evil from the good; for the evil are afraid and horrified at the Holy of the Lord, insomuch that they cannot approach it, but flee far from it, each into his own Hell, according to the Profane with him.

2323³. For when the Judgment is imminent—that is the salvation of the faithful, and the damnation of the unfaithful—then visitation precedes, or an exploration of their quality . . .

2335. That he wanted to judge, as it were from truth. Sig.

[A.2335]. As 'the evening'=visitation . . . it is evident that the night which succeeds is the last state, when there is no faith, thus that it is the **Judgment**.

—². As to **Judgment**, it is twofold; namely, from good and from truth. The faithful are **judged** from good, but the unfaithful from truth, as is manifestly evident from Matt.xxv.34-40; and 41-46. To be **judged** from good is to be saved, because they have received it; whereas to be **judged** from truth is to be damned, because they have rejected good. Good is of the Lord, and they who acknowledge this in life and faith are the Lord's, and therefore are saved; whereas they who do not acknowledge it in life, and consequently not in faith, cannot be the Lord's, thus cannot be saved. Therefore they are **judged** according to the acts of their life, and according to their thoughts and ends; and when they are **judged** according to these, they cannot but be damned; for . . . of himself man does, thinks, and intends nothing but evil; and of Himself rushes to Hell . . .

—³. But **Judgment** from truth is in this way. The Lord never **judges** anyone except from good . . . Mercy itself and good itself can never damn anyone; but it is man who damns himself, because he rejects good. As a man has shunned good in the life of the body, so he shuns it in the other life, consequently he shuns Heaven and the Lord . . . That the Lord does not damn anyone, or **judge** him to Hell, He Himself says in John: 'God sent not His Son into the world to **judge** the world, but that the world through Him might be saved. This is the **Judgment**, that light has come into the world, but men have loved darkness more than light, for their works were evil' (iii.17,19). And in the same: 'If anyone shall hear My words, and yet shall not believe, I **judge** him not; for I have not come that I may **judge** the world, but that I may save the world' (xii.47).

—⁴. Where it treated of **Judgment** above, it was shown that all **Judgment** appertains to the Lord's Divine Human and Holy proceeding, according to the Lord's words: the Father doth not **judge** anyone, but hath given all **Judgment** to the Son; and yet it is now said that the Lord does not **judge** anyone by damning him. Hence it is evident . . . that it is from the internal sense alone that it appears how the case is with **Judgment**.

2349¹. Hence it is evident . . . that everyone will be **judged** according to the good which is of charity, and not according to the truth which is of faith when this is separated from good. Ill.

2372. 'Shall he **judge** in **judging**?' (Gen.xix.9)=shall they teach us? 'To **judge**'= to teach. That 'justice' is predicated of the exercise of good, and 'judgment' of the instruction of truth, has been shown; hence it is that 'to **judge**,' in the internal sense, is to instruct, or teach.

2405. That separation precedes **Judgment**, is evident from Matt. xxv.32.

—². 'The third day'=the **Judgment**, or the Advent of the Lord . . .

—⁵. In the morning He will give **Judgment** into light' (Zeph.iii.5). 'The morning'=the time and state of **Judgment**, which is the same as the time of the

Lord's Advent, and . . . of the approach of His Kingdom.

—⁷. In the general sense, 'morning' is said, both when the dawn appears, and when the sun has risen, and in this sense 'morning' is taken for the **Judgment** both on the good and on the evil. Ill.

2438. That before the **Judgment** upon the evil those are to be saved who are in the affection of truth. Sig. and Ex.

2768². Penalties are not to be ascribed to the king or **judge**.

2781⁶. A **judge** formerly rode upon an ass, and his sons upon asses' colts, because the **judges** represented the goods of the Church, and their sons the derivative truths. Ill.

2826⁹. 'The judgments of Jehovah are Truth' (Ps. xix.9)=faith.

2930³. '**Judgments**' are predicated of truths. 3134².

2943². This . . . was signified by the **judges** and elders sitting in the gate of the city, and **judging** there. Ill.

3355². The day of **Judgment**. Tr. —³.

3391³. 'To build . . . his chambers without **judgment**' (Jer.xxii.13)=to build a religiosity from . . . non-truth.

3862⁴. The breastplate . . . was called 'the breastplate of **judgment**' from the fact that '**judgment**'=intelligence and wisdom.

3863³. 'The **judgment** in which they stagger' (Is. xxviii.7)=the truth of faith.

3921. 'Rachel said, God hath **judged** me, and hath also heard my voice' (Gen.xxx.6)=in the supreme sense, justice and mercy; in the internal sense, the Holy of faith; in the external sense, the good of life. . . 'God **judging** me'=the Lord's justice . . . For the Lord **judges** all from justice, and hears all from mercy; He **judges** from justice, because from Divine truth; and hears from mercy, because from Divine good . . .

—². 'To **judge**,' or '**judgment**,' is predicated of the truth which is of faith; and as it is said of God that 'He hath **judged**' it=what is good, or holy.

3923. For Dan was named from '**judging**.'

3964^e. For, in the Original Language, 'Dinah' means '**judgment**.' That '**judgment**,' in the Word, is predicated of the truth which is of faith; and that 'to **judge**,' in the internal sense,=the Holy of faith; and, in the external sense, the good of life. Refs.

4151⁵. By those who excel in any **judgment** . . .

4167. 'Let them **judge**-*dijudicent*-between us both' (Gen.xxxi.37)=that **judgment** is from what is just and fair.

4169^e. But those who are in no truth of faith, and at the same time in no good of charity, are carried into Hell without such **Judgment**; that is, without a conviction that they are in falsity.

4493^e. Everyone is **judged** according to his end or intention.

4598. Progression towards interior things . . . is not

progression into manly judgment; for this sometimes exists along with egression from interior things.

4638¹. 'Behold the Bridegroom cometh, go ye out to meet Him'=that which is Judgment; namely, acceptation and rejection.

4663. He who does not know the internal sense cannot suppose otherwise than . . . that the process of Judgment will be exactly such as is described in (Matt. xxv. 31-end) . . . But he who knows the internal sense, and who has learned from other places in the Word that the Lord never judges anyone to eternal fire, but that everyone judges himself; that is, casts himself into it; and who has also learned that everyone's Last Judgment is when he dies, may in some measure know what these things in general involve . . .

4730³. For example, if one who is a judge punishes an evildoer according to the laws, and this from zeal, he is then in charity towards the neighbour; for he wills his amendment, thus his good; and also wills well to society and his country . . .

4807⁹. That everyone will be judged according to his life; thus that everyone carries his Judgment with him, because he carries his life. Sig.

4809². Here, because it treats of . . . the Judgment of everyone according to his life, it is said that 'all the Angels will be with Him,' and thereby is signified that Judgment [is effected] through Heaven; for all the influx of Divine truth is effected through Heaven . . .

—³. 'Then shall He sit upon the throne of His glory'=Judgment; for 'a throne' is predicated of the Lord's royalty, (which is) Divine truth, and Divine truth is that from which and according to which Judgment [is effected]. 5068.

4810⁶. These words of the Lord involve . . . that everyone will be judged according to his life, when he passes from his life in the world into eternal life.

4844⁶. The Lord is called 'a Judge of the widows' (Ps. lxxviii. 5) because He leads them . . . through good into truth . . . for by 'a judge' is signified a leader.

—¹⁰. This, like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative.

—'. 'To turn aside the judgment of the stranger, the orphan, and the widow' (Deut. xxvii. 19)=to lead by instruction and life to falsity and evil.

5068. From and according to Divine truth the good are judged in one way, and the evil in another. The good, because they have received the Divine truth, are judged from good, thus from mercy; the evil, because they have not received the Divine truth, are judged from truth, thus not from mercy; for this they have rejected, and therefore they continually reject it in the other life.

5078⁶. When yet it is the last day for everyone when he dies, and then also it is the Judgment to him; as, also, many people say.

5124. 'To lift up the head' was a customary formula of Judgment with the Ancients . . . Ill. and Ex.

5313². 'A seat' is frequently mentioned in the Word where it treats of Divine truth, and of Judgment from

it; and by 'a seat' there . . . is signified that which is of the Divine royalty; and by 'him who sits upon it,' the Lord Himself as a King or as a Judge . . . Ill.

—⁸. By 'the twelve thrones upon which the twelve apostles will sit,' are meant all the things of truth from and according to which Judgment is effected.

—⁹. Truths which are from the Divine . . . in the Word are called 'judgments.'

5360². The Day of Judgment. . . 'Day'=state.

5382. Many (of the Spirits of the kidneys and ureters) in the world had been judges; and had then rejoiced from the heart when they found what they believed to be a just cause for fining, chastising, and punishing.

—⁶. They who pertain to the bladder extend themselves towards Gehenna, where also some of them sit as it were in Judgment.

5383. They lead other Spirits to speak . . . If, then, the train—*sequela*—of the induced speech is easy, they thence judge that they are such. D. 1355.

5620¹⁰. 'The judgments of Jehovah' (Ps. xix. 11)=truth Divine.

5759. This law is one of Judgment from truth; but when Judgment is at the same time performed from good, then those who do what is true and good, and from ignorance or simplicity attribute them to themselves, are not condemned. Tr.

5774². As he advances in age, he thinks and apprehends things from scientifics, and afterwards from truths: this is the way to the judgment into which man grows by age.

6089². For man's judgment grows from infancy.

6119². Divine truth from which is Judgment. Sig.

6148⁵. They who reigned over the people were called leaders, and afterwards judges.

—⁶. There is damnation when a man refuses mercy, and thus rejects from himself the Divine good; hence he is left to Judgment from truth.

6372. 'Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King' (Is. xxxiii. 22). 'Judge'=that He acts from good; 'Lawgiver,' that He acts from truth from that good; 'King,' that He acts from truth.

6397. '(Dan) shall judge his people as one of the tribes of Israel' (Gen. xlix. 16)=that he is one of the truths in general which the tribes of Israel represent; (for) 'to judge'=truth in its own office . . . (for) truths are what judge.

6405. Works without judgment, that they will drive away from truth. Sig. and Ex.

—². For these, like those signified by 'Dan,' judge from what is sensuous, thus without judgment. Examps.

6692². Such, when judged in the other life, are cast towards the Hells of the magicians.

6751². As he grows up, sensuous things are the first plane, then scientifics, and upon these planes judgment afterwards grows; with one more, with another less.

6766. 'Who set thee for a prince-man and a judge over us' (Ex. ii. 14)=the perception that he had not yet so far advanced into the truths of faith that he could settle the disagreements within the Church. . . 'A judge'=one who settles disputes or disagreements.

[A.] 6814. Nevertheless the Spirits of Mercury excel but little in the faculty of judgment.

6923^e. The judgment (of the Spirits of Mercury) was as it were instantaneous. 6924.

7160. 'Jehovah look upon you and judge' (Ex.v.21) = the Divine disposing. . . For what Jehovah sees and judges He disposes. . . By 'to judge' is signified the Divine ordination, properly Providence.

7206. 'With great judgments' (Ex.vi.6) = according to the laws of order from the Lord's Divine Human; (for) 'judges' = truths; and, in the supreme sense . . . truths Divine, which truths are nothing else than the laws of order from the Lord's Divine Human . . . 7279.

—². From these 'judgments' they who are in falsities of evil are damned, and from these 'judgments' they who are in truths from good are saved. Ex.

—^e. That by 'judgments' both are signified; namely, both the damnation of the evil and the salvation of the good, is evident from those places in the Word where it treats of the Last Judgment. Ill.

7233^e. An enlightened Intellectual discerns between apparent truths and truths themselves, especially between falsities and truths, although it does not judge concerning truths themselves in themselves.

7273^e. By degrees, as the evil are explored according to order, so also are they judged and damned.

7811. See JUPITER, here.

7873. 'Upon all the gods of Egypt will I do judgments' (Ex.xii.12) = their Falsities which are to be damned. . . 'To do judgments' = to be damned; for 'to judge,' or 'to do judgments,' is either to life or to death . . .

8121. If a judge does what is just, for the sake of what is just, he exercises charity towards the neighbour; if he punishes the guilty and acquits the innocent, he exercises charity towards the neighbour; for he thus provides for the good of his fellow citizen, of his country, and also of the Lord's Kingdom . . .

8223^e. Still, they cannot take away the evil of penalty, because they are then kept in the intention of good, just as a judge is when he sees an evildoer being punished.

8357. 'There he set for him a statute and a judgment' (Ex.xv.25) = a truth of order then revealed. 'A statute' = the external truth of the Church; and 'a judgment' = the internal truth of the Church. Ex.

8620^e. 'The books out of which the dead are to be judged' . . . mean the remembrance of all things which they have done; for everyone carries with him into the other life the memory of all his acts . . . but to judge anyone according to his acts is what no one can do except the Lord; for all acts proceed from final causes . . . According to these causes is man judged, and no one knows them except the Lord; therefore Judgment belongs to Him alone. Sig.

8685. 'Moses sat to judge the people' (Ex.xviii.13) = the disposing of truth Divine with those of the Spiritual Church in the state before it is from good. . . 'To judge' = a disposing . . . because truth Divine does not judge anyone, but it inflows and disposes that it may be received. From the reception Judgment is afterwards

effected according to the laws of order. This is meant by 'the Judgment' of the Lord. Ill.

8694. 'They come to me, and I judge between a man and his companion' (ver.16) = that disposition is then made from revealed truth. . . 'To judge' = to dispose.

8695. 'And I make known the judgments of God, and His laws' (id.) = that thence they are taught what is true and what is good. . . 'Judgments' = truths; and 'laws,' the truths of good.

8711^e. 'Gain' = all falsity from evil which perverts the judgments of the mind . . .

8716. 'Let them judge the people in all time' (ver.22) = a disposing thus to eternity. 'To judge' = the disposing of truths. 8718. 8728.

8770^e. In the Representative Church . . . there was first a kingdom of judges . . . (by which) was represented Divine truth from Divine good. By the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth . . .

8902^e. 'A man who does judgment' (Jer.v.1) = those who are in truths from good.

8911. The will is the man himself; therefore, 'to be judged according to his deeds' = to be judged according to his will . . . To be judged according to the will, is the same as to be judged according to the love; and is also the same as to be judged according to the ends of life; and also to be judged according to the life . . .

—^e. Man is also judged according to his deeds, but no further than as his deeds have proceeded from his will.

8972. 'These are the judgments which thou shalt set before them' (Ex.xxi.1) = exterior truths, such as there must be in the civil state where there is a Representative Church, and which flow from the internal truths which are of order in the Heavens. That these things are signified by 'the judgments which they were to set before the sons of Israel,' is evident from the signification of 'judgments,' which is truths. The reason 'judgments' = truths, is that all Judgment is effected by means of truths; hence, by 'to do judgment,' in the Word, is signified to do truth; that is, to judge according to truths.

—^e. But by 'judgments,' in the plural, are signified civil laws, thus exterior truths such as are in the civil state . . .

—². The laws delivered . . . to the sons of Israel were distinguished into precepts, judgments, and statutes . . . Those were called 'judgments' which related to the civil state. . . As to judgments in special, they are such as are contained in Ex.xxi., and in some of the following chapters. They served as laws in the Church where the internal things which are of Heaven and the Church were represented by external things; but they do not serve as laws in a Church where internal things are no longer represented by external ones, as in the Christian Church. Ex. . . This is the reason why the man of the Christian Church is not bound to observe those things which are called 'judgments,' and 'statutes,' in the external form, but in the internal. Still, holiness remains in them, because they contain holy things within them . . .

—³. That the laws delivered . . . to the sons of Israel were distinguished into 'precepts,' which were of life; into 'judgments,' which were of the civil state; and into 'statutes,' which were of worship. Ill.

—⁴. Moreover, all laws, in so far as they were of a Representative Church, were called in general 'judgments,' and 'statutes.' Ill.

9001. 'According to the judgment' (Ex. xxi. 9) = by a like right; for by 'a judgment' is signified external truth, or a right, such as is in the civil state where there is a Representative Church.

9047. 'He shall give according to the judges' (ver. 22) = according to what is fair; (for) 'the judges' = those who settle and decree from what is just and fair.

9160. Hence the judges are called 'gods,' because they were not to judge from themselves, but from the Lord; they also judged from the law of Moses, thus from the Word which is from the Lord; and at this day also Judgment is from the Lord when it is done from conscience according to truths.

9182⁷. 'To betroth in justice and in judgment' (Hos. ii. 19) = to be conjoined with the Lord in good and truth. . . . 'judgment' is predicated of Lord.

9211. From this law concerning . . . usury, it can be seen how the case is with the laws which were called 'judgments' among the Israelitish people; namely, that they ceased . . . when the Lord came into the world, and opened the interior things of worship . . .

9212⁶. For the Judicial in Heaven is Divine truth from good.

9260. 'Thou shalt not turn aside the Judgment of thy needy in his cause' (Ex. xxiii. 6) = the non-destruction of a little truth with those who are in ignorance. . . 'Judgment' = what is right and true.

9263⁸. By 'judgment' (Is. lvi. 1) is signified the truth which is of faith. Ill.

9282. That the precepts, judgments, and statutes are to be done. Sig. . . The things which are of the civil state were called 'judgments.' 9417.

9349. See LAW, here.

—⁴. The laws, judgments, and statutes . . . which are by all means to be observed and done. Enum. Those which may serve for use if one pleases. Enum. And those which are abrogated as to use where the Church is. Enum.

9383. 'All the words of Jehovah, and all the judgments' (Ex. xxiv. 3) = the things in the Word which are of life in the spiritual and the natural state. . . 'Judgments' = the things in the Word which are of life in the natural state. Ex.

9806². The conjunction of good and truth is represented in the Word by . . . two brothers, when it is treating of the twofold ministry, which is of Judgment and of worship. They who discharged the ministry of Judgment were called judges, and afterwards kings . . . and as all Judgment is effected by means of truth . . . therefore by 'judges,' in the Word, is signified, in the sense abstracted from person, truth from good . . . Hence it is that the Lord is called in the Word 'a Judge' . . . when truth is treated of.

9818²¹. 'A spirit of judgment' (Is. xxviii. 6) = Divine truth; for 'judgment' is predicated of truth. Refs.

9823⁴. 'Judgment' (Ex. xxviii. 30) = Divine truth proceeding from the Lord's Divine good.

9857. It is called 'the breastplate of judgment' (ver. 15) because it gave replies, and thereby revealed the Divine truth. By 'judgment,' also, in the Word, is signified Divine truth, consequently, doctrine and life according to it. Hence, then, it is, that this breastplate is called 'the breastplate of judgment,' and also 'the judgment.' Ill.

—². That 'judgment' = Divine truth, and the derivative intelligence; consequently, that it = doctrine and life according to it. Ill.

—². 'To judge judgment' (Is. xvi. 5) = to teach Divine truth; and 'to seek judgment' = its reception with man.

—³. 'A spirit of judgment' = wisdom from Divine truth. 'To him that sitteth upon judgment' (Is. xxviii. 6) = him who instructs concerning Divine truth; that is, teaches it.

—⁴. 'To be filled with judgment' (Is. xxxiii. 5) = intelligence from Divine truth.

—⁴. 'Not to know the judgment of Jehovah' (Jer. viii. 7) = not to know Divine truth.

—⁵. 'To build the chambers without judgment' = to imbue non-truths.

—⁵. 'To betroth in judgment' = to conjoin by means of Divine truth, thus by means of faith and a life of faith.

—⁵. 'Judgment' (Amos vi. 12) = intelligence from Divine truth, and the derivative life.

—⁶. 'To give judgment into the light' (Zeph. iii. 5) = to reveal Divine truth.

—⁷. 'To pass by judgment' (Luke xi. 42) = to pass by Divine truth.

—⁷. 'To do judgment' (Is. xvi. 3) = according to Divine truth.

—⁸. 'To do the judgment of God' (Zeph. ii. 3) = to do Divine truth, or according to it.

—⁸. 'To bring forth judgment to the gentiles,' and 'to set judgment in the earth' (Is. xlii. 1, 4) = to teach Divine truth, and to establish it in the Church.

—⁹. 'Judgment' (Is. li. 4) = Divine truth.

—⁹. 'To come for Judgment into the world' (John ix. 39) = to reveal Divine truth . . .

—¹⁰. 'To change judgments' (Ezek. v. 6) = the truths which are of the civil state. These are signified by 'judgments' when 'statutes' also are mentioned. But 'to do Judgments' (ver. 8) = to judge either to death . . . or to life . . . Salvation or damnation are also signified by 'Judgment,' where it says 'the day,' or 'hour,' of 'Judgment.' Ill. The like is signified by 'Judgment,' where it treats of the office of a judge. Ill.

9905⁴. Hence it is that the Urim and Thummim are called 'the Judgment' of the sons of Israel, and also 'the breastplate of judgment;' and 'the Judgment of Urim;' for 'judgment' = Divine truth in doctrine and life.

9908. 'Aaron shall bear the Judgment of the sons of Israel' (Ex. xxviii. 30) = the Divine truth of Heaven and the Church; (for) 'Judgment' = Divine truth in doctrine and life. As it was the Urim and Thummim

which are here called 'the Judgment' it is the Divine truth proceeding from the Lord, which shines forth and is resplendent in ultimates, which is meant here by 'the Judgment' . . .

[A.] 1022⁵. Therefore man is not admitted into temptations . . . until he is in a state of intelligence, that is, until he is possessed of judgment—*sui judicii*.

—¹¹. For they who can . . . judge from themselves are blamable for their evil.

10509. Their last state in particular and in general when there is Judgment. Sig. and Ex.

10660⁴. 'To teach for judgment' (Is. xxviii. 26) = to give him intelligence; for by 'judgment' is signified the intelligence of truth.

H. 214. The truths which are called the truths of judgment are inscribed on hearts (in the Celestial Kingdom). Everyone knows, perceives, and sees them; and therefore matters of judgment there never come into dispute, but matters of justice which are of life . . .

215. The government in the Lord's Spiritual Kingdom is called Judgment, because they are in spiritual good . . . and this good in its essence is truth; and truth is of judgment, and good is of justice.

216. Therefore . . . by 'judgment,' in the Word, is signified spiritual good, which good . . . in its essence is truth. III.

358. Therefore by its being said in the Word that a man shall be judged according to his deeds . . . is meant according to his thought and affection from which are his deeds, or which are in his deeds . . .

462a⁷. He was then judged to Hell.

468. Civil truths relate to the things which are of judgment, and which are of the government in kingdoms; in general, to what is just and fair therein.

550^e. The judge not the cause of a guilty person being punished.

J. 30. No one is judged from the natural man, thus not so long as he lives in the natural world . . . but he is judged in the spiritual man, thus when he comes into the Spiritual World . . . It is the Spiritual with man that is judged, but not the Natural. For this is not guilty of any fault or crime, because it does not live from itself . . . Hence also it is that the Judgment is effected upon men when they have put off their natural body . . . From these things it is also evident that the Judgment takes place in the Spiritual World . . .

32². Hence then it is that as soon as Spirits have been gathered together, and separated, they are also judged, everyone at once into his own place . . .

—^e. Therefore . . . man must put off his natural body, and, after he has put it off, be judged in the spiritual body. Hence it is that . . . the spiritual man must be judged, and not the natural.

L. 23^e. The Lord as the Word judges . . .

25. That the Lord is called 'the Son of Man' when it treats of Judgment. III.

—². The reason is that all Judgment is effected according to the Divine truth which is in the Word. III.

—^e. That the Lord never judges to Hell . . . but that the evil Spirit judges himself there. Refs.

S. 51⁵ 'Judge not lest ye be judged; for with what judgment ye judge ye shall be judged' (Matt. vii. 1, 2). Without doctrine this can be adduced to confirm that it is not to be said of evil that it is evil, thus that we are not to judge that an evil person is evil. But from doctrine [we are taught that] it is allowable to judge, but justly. For the Lord says, 'Judge a just judgment' (John vii. 24).

—⁷. From these words (Matt. xix. 28) it might be concluded that the Lord's disciples will judge, when yet no one can judge. Doctrine will therefore reveal this arcanum by this [explanation]: that the Lord alone, who is omniscient and knows the hearts of all, will judge, and can judge; and that by His twelve disciples is meant the Church as to all truths and goods which it has from the Lord by the Word; from which doctrine concludes that these will judge everybody, according to the Lord's words in John iii. 17, 18; xii. 47, 48.

84. 'Judgment' (is an expression which in the Word) is predicated of truth; and, in the opposite sense, of falsity. 85. III.

85^e. The reason the expression 'judgment and justice' is used so frequently, is that 'judgment' is said of truths, and 'justice' of good; and therefore by 'to do judgment and justice' is meant to act from truth and from good. The reason 'judgment' is said of truth, and 'justice' of good, is that the Lord's government in the Spiritual Kingdom is called 'Judgment,' and . . . in the Celestial Kingdom Justice.

— As 'judgment' is said of truth, it is therefore said in some passages, 'Truth and justice.' III. R. 668³.

P. 109. Such are judges who judge according to gifts and friendships, while they simulate a zeal for justice, and speak from reason about judgment.

168⁴. For example: a judge who judges unjustly for the sake of gifts and gain, after he has confirmed his judgment by laws and reasons, sees nothing but what is just in his judgment. Some see what is unjust, but as they do not want to see it, they obscure and blind themselves, and so do not see it. It is the same with a judge who passes judgment for the sake of friendship, or to gain favour, or for the sake of family connections.

208. They who acknowledge nature and man's Own prudence . . . if they have been judges, pervert judgments, and exercise dominion over the laws.

215³. After those times, the love of dominating successively invaded . . . and of necessity the nations, families, and houses gathered themselves together into general communities, and set over themselves one who at first they called a judge, afterwards a prince, and finally a king and emperor . . . From the judge, prince, king, or emperor, as from the head into the body, the lust of dominating spread as a contagion into many, whence originated degrees of dignities . . .

277a. Everyone is judged according to his deeds; not that they are enumerated, but because he returns into them . . .

296¹¹. For example: an unjust judge, who regards gains or friendships as ends, or as the uses of his office, is interiorly in these things continually; but exteriorly he wants to act like one who is skilled in the law, and just . . .

R. 225, Pref. It treats (in Rev. iv.) of the ordination and preparation of all things in Heaven for **Judgment**, that it would be from the Word, and according to it; and also of the acknowledgment that the Lord is the only **Judge**.

233. The Lord will cause the Word to **judge** everyone, He regulating, that all things may be done according to justice. The Lord does indeed say, 'The Father doth not **judge** anyone, but hath given all **Judgment** to the Son; He hath given Him Power to do **Judgment**, because He is the Son of Man' (John v. 22, 27). But He says elsewhere, 'I have not come that I may **judge** the world, but that I may save the world; the Word which I have spoken, the same shall **judge** him in the last day' (John xii. 47, 48). These two agree, when it is known that the Son of Man is the Lord as to the Word. Therefore the Word will **judge**, the Lord regulating.

—². The twelve apostles and the twenty-four elders = all things of the Church; and the twelve, and also the twenty-four thrones = all **Judgment**. III.

259. 'To open the book, and to loose the seals thereof' = to know the states of life of all in Heaven and on earth, and also to **judge** everyone according to his state.

260. That no one in the higher Heavens, or in the lower Heavens, could . . . know the states of life of all, and **judge** everyone according to his state. Sig. 261.

629. 'The hour of His **Judgment** is come' (Rev. xiv. 7) = that all the truth of the Word, from which the Church is the Church, is from the Lord, according to which every man will be **judged**.

642². That when the Lord comes to **Judgment**, He will appear in the sense of the letter of the Word. Sig.

—³. As by the Advent of the Lord in the clouds of heaven is meant His Advent in His Word, at the time when He will execute **Judgment**, and the Apocalypse treats of this, it is said there, 'Behold, He cometh with clouds' . . .

645. The supplication of the Angels of Heaven to the Lord, that He would . . . execute **Judgment**, because now is the last state of the Church. Sig.

668. 'Because Thy **judgments** are made manifest' (Rev. xv. 4) = that the opened truths of the Word testify this. By '**judgments**' are signified the Divine truths according to which man is to live, from which it is known what his quality is, and according to which he will be **judged** . . .

—². As the Lord is Divine good and Divine truth, and by '**judgment**' is signified Divine truth, and by '**justice**' Divine good, therefore in many passages where the Lord is treated of '**justice and judgment**' are mentioned. III.

719. 'I will show thee the **Judgment** of the great harlot . . . (Rev. xvii. 1) = a revelation concerning that religiosity . . . By 'the **Judgment**' is signified its state at its end.

769. 'In one hour is thy **Judgment** come' (Rev. xviii. 10) = (lamentation) that it could be so suddenly overthrown, and that they could perish . . . By 'the **Judg-**

ment' is signified its overthrow, and the destruction of those who had committed whoredom and been delicated with that harlot.

790. 'For God hath **judged** your **Judgment** concerning her' (ver. 20) = because they who are in the evils and falsities of that religiosity have been removed and rejected.

805. 'Because true and just are His **Judgments**, because He hath **judged** the great harlot . . .' (Rev. xix. 2) = because from justice the profane Babylonian religiosity has been condemned . . . By 'true and just are Thy **Judgments**' are signified the Divine truths and goods of the Word, according to which **Judgment** is executed by the Lord . . .

821. 'In justice He doth **judge** and fight' (ver. 11) = . . . that it is the Divine good itself and the Divine truth itself, from both of which He executes **Judgment**, and separates the good from the evil.

—². 'To **judge** from justice' = to execute **Judgment** from Divine good and Divine truth. That all **Judgment** is executed by the Lord through the Word, and thus that the Word itself **judges** everyone. Ref.

836. That all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being **judged** from the Word, perish. Sig and Ex.

—^e. But still the Babylonians also are **judged** from the Word, and from the decrees of the pope in so far as they agree with the Word.

840, Pref. The **Judgment** upon those who had nothing of religion in their worship. Tr.

— The universal **Judgment** upon the rest. Tr.

845. 'And **Judgment** was given to them' (Rev. xx. 4) = that the truths of the Word, according to which all are **judged**, were opened . . .

865. A universal **Judgment** executed by the Lord upon all the former Heavens . . . Sig.

866. All who have died from the earth . . . gathered together by the Lord to **Judgment**. Sig.

868. 'The dead were **judged** from the things written in the books, according to their works' (ver. 12) = that all were **judged** according to their internal life in externals. 871.

869. That the external and natural men of the Church were called together to **Judgment**. Sig.

— Because no others were **judged** than those who were in some worship; for all those who had spurned the holy things of the Church, and had denied God, the Word, and the life after death, were **judged** immediately after death . . . But they who had been external and natural men in the Church . . . are they who were called together to **Judgment**. Of those who were from 'the sea,' many were saved . . .

870. The men of the Church, impious at heart, who were in themselves devils and satans, called together to **Judgment**. Sig.

— In externals they appeared like men of the Church; for no others were called together to this universal **Judgment**. For they who in externals are like men of the Church . . . but in internals are devils

and satans, are **judged**, because with them the externals are to be separated from the internals : and they also can be **judged**, because they have known and professed the things which are of the Church.

[R.] 897². That the Lord will **judge** everyone according to the truths of the Word. Sig.

948. The state of all in particular after death, and before their **Judgment**, and in general before the Last **Judgment**, that from those who are in evils goods will be taken away, and from those who are in falsities truths will be taken away ; and, on the other hand, that from those who are in goods evils will be taken away, and from those who are in truths falsities will be taken away. Sig.

—². Thus it happens to all after death before **Judgment** upon them . . .

M. 57. It appears so before the **judgment** of the body, but from this **judgment** man has but little discernment of such things, because it is gross and dull. By the **judgment** of the body is meant the **judgment** of the mind from the external senses. But before those who see from the **judgment** of the spirit the differences appear ; and more distinctly before those who can elevate the sight of this **judgment** higher, which is effected by withdrawing it from the senses, and exalting it into higher light.

163. The things which belong to the rational wisdom of the men . . . in particular are called rationality, **judgment**, etc.

164^e. In all these, justice and **judgment** dominate ; justice is of moral wisdom, and **judgment** is of rational wisdom.

175². Women can indeed be initiated into the exercise of the duties of men ; but not into the **judgment** upon which the rightness of them interiorly depends. Therefore, those women who have been initiated into the offices of men, are obliged in matters of **judgment** to consult men . . .

—³. The writings of learned authoresses, when examined in the Spiritual World in the presence of the authoresses, were found to be works not of **judgment** and wisdom, but of cleverness and eloquence.

207³. When the three new-comers heard that in Heaven there are higher and lower **courts of justice**, they said, Why are there such things? are not all in Heaven inspired and led by God, and do they not know thence what is just and right? what need then is there of **judges**? The elder replied, In this World we are instructed and learn what is good and true, and also what is just and fair, in like manner as in the natural world ; and these things we learn, not immediately from God, but mediately through others . . . Among the Angels, also, there are the simple and the wise ; and the wise **judge**, when the simple, from simplicity and ignorance, are doubtful about what is just, or depart from it.

231. I once heard vociferations . . . one to the left, O how just ! (which came from) a company consisting of such as in the world had been **judges** of friendships and gifts.

—². There were no entrances on the southern and

eastern sides ; a sign that their **judgments** were not **judgments** of justice, but arbitrary ones.

—³. I] heard and perceived how skilfully and cleverly . . . they warped and inverted **judgments** into appearances of justice ; and this to such a degree, that they themselves saw what was unjust no otherwise than as what was just . . . After the **judgments**, the decrees were carried out to their clients . . .

—⁴. The Angels said to me, that such **judges** appear to others to be endowed with the most acute sharpness of understanding, when yet they do not see one whit of what is just and fair. If you take away their friendship for some one, they sit mute in **judgments**, like statues, and only say, I accede, I conform to this, or to that. The reason is that all their **judgments** are pre-**judgments**, and pre-**judgment** with partiality influences the case from beginning to end. Hence they see nothing except what is for their friend ; whatever is contrary thereto they remove to the sides ; and if they take it up again, they involve it in reasonings . . . Hence it is that unless they follow the thread of their prejudice, they see nothing of law-*juris*. They have been examined as to whether they could see it, and have been found to be unable . . . As they see nothing of what is just-*justi*, we in Heaven regard them . . . as monsters, whose heads are made of the things of friendship, their breasts of the things of injustice, their feet of the things of confirmation, and their soles of the things of justice, which, if they do not favour their friend, they throw down and trample on.

—⁵. Then suddenly the ground yawned, the tables fell one upon another, and [the **judges**] together with the whole amphitheatre, were swallowed up, and they were cast into caverns and imprisoned. . . Their faces appeared as of polished steel, their bodies . . . as graven images of stone clothed with leopards' skins, and their feet as of snakes ; and I saw the law books . . . turned into playing cards : and now, instead of **judging**, the office given them is to prepare rouge from red-lead, to bedaub the faces of harlots . . . T.332.

298. The reason the parents are to be consulted (by the woman), is that they deliberate and consult from **judgment**, knowledge, and love : from **judgment**, because they are at an advanced age, which excels in **judgment** . . .

299. The daughter cannot from **judgment**, knowledge, and love, make a right estimate of the matter . . . She cannot from **judgment**, because her **judgment** is as yet in ignorance as to conjugal life, and is not in a state to compare reasons together, and to clearly see the characters-*mores*-of men from their tastes.

500⁴. They called **judges**, whom they asked to impose penalties upon (the three priests who had preached against adulteries). But the **judges** said, This does not belong to our office ; for it is concerned with the acknowledgment of God, and sin, and thus with salvation and damnation ; concerning these things **judgments** must be given from Heaven : but . . . there are three places which we **judges** know of, where such things are explored and revealed in a singular manner. Des. . . We **judges** remand to those places all who demand from us **judgment** concerning Heaven and Hell.

514³. After some such scenes, the third period arrives, which is that of **Judgment**; when, having been convicted, they sink down . . .

523. The Lord says, '**Judge** not, lest ye be condemned' (Matt. vii. 1); by which cannot possibly be meant a **judgment-judicatio**—concerning anyone's moral and civil life in the world, but a **judgment-judicatio**—concerning his spiritual and celestial life. Who does not see, that if it were not allowable to **judge** concerning the moral life of those who live with him in the world, society would perish? What would society be if there were no public courts of justice? and if everyone had not his **judgment** concerning another? But to **judge** what is the quality of the interior mind, or soul, thus what is the quality of anyone's spiritual state, and thence his lot after death, it is not allowable to **judge**, because it is known to the Lord alone . . .

—². A general **judgment**, such as this,—If you are in internals such as you appear to be in externals, you will be saved, or condemned, is allowed; but a singular **judgment**, such as this,—You are such and such in internals, therefore you will be saved, or condemned, is not allowed. A **judgment-judicatio**—concerning the spiritual life of a man, or the internal life of the soul, is meant by the imputation which is here treated of . . . The thoughts of the heart, which are the purposes of the will, **judge** everyone.

524³. The imputation of evil is not . . . a **judgment-judicatio**, as in the world; but the evil itself effects it . . . As evil is there felt as in its odour, it is this which . . . **judges**, not before any **judge**, but before everyone who is in good; and this is what is meant by imputation.

T. 317^e. **Judges** (offend against the seventh commandment) who **judge** for the sake of friendship, a gift, family connection, or other causes . . .

335^o. Wolff did not excel in interior **judgment**, as did Leibnitz.

362^e. **Judgments** and dogmas concerning God and the Divine Trinity.

374⁴. When he is capable of **judging** for himself—*sui judicii*.

380². The more anyone believes himself more excellent than others in learning and **judgment**, the more prone he is to . . . appropriate to himself ideas about the Lord, that He is a man, and not God . . .

406². Everyone ought to provide the mind with its food; namely, with such things as are of intelligence and **judgment** . . .

407. A **judge** who from law and justice punishes an evil-doer, loves the neighbour . . .

422². A **judge** who **judges** from justice and law, and not from a gift, friendship, and family connection, consults the good of society and of man in the singular . . .

425^e. Their works are **judged** according to the origin from which they have proceeded; for the quality of the origin is in the works.

459¹⁶. (Thus) spiritual charity is effected from the love of justice with **judgment** . . .

—¹⁷. He, therefore, who from the Lord loves justice,

and effects it with **judgment**, is charity in its image and likeness.

497^o. All **Judgment** which is executed on man after death, is executed according to the use he has made of free will in spiritual things.

518^o. After he was found to be such, he was **judged**, and was cast back to the hypocrites in Hell.

603². (How a **judge** forms his **judgment**.)

666². A **judge** who regards justice alone, and effects this with **judgment**, has conscience; whereas he who primarily regards a gift, friendship, and favour, has not conscience.

808². Politics engage the minds and possess the hearts (of the English), sometimes to such an extent as to draw away their spirits from studies of more lofty **judgment**, by which the higher intelligence is procured.

814². For this reason this noble nation (the Germans) devotes itself little to matters of **judgment**, but rather to those of memory. . . This state is represented . . . by a man carrying books under his arm; and when anyone disputes about any matter of **judgment**, he says, I will give you an answer; and immediately he draws a book from under his arm, and reads to them.

837. As the Africans excel all the rest in interior **judgment** . . .

D. 1220. That it is allowable to **judge** concerning the interiors of man, which regard his civil life.

1221. (On the severe and unjust **judgment** exercised by evil Spirits.) 1355.

—^e. The **Judgment** of Gehenna. Ex.

1239. (On the interior **judgment** exercised by the Spirits of the excretions of the brain.)

1260. Some Spirits . . . wanted to pronounce **judgment** concerning him . . .

1299. (How difficult it is to **judge** of the real character of a man.)

1323. The whole Heaven seemed to be exercising **judgment** . . . Thus everyone **judges** concerning their Society, by admitting or ejecting from it. . . Thus do (the Angels also) **judge**; when yet they never **judge**, but the Lord alone, who so disposes it . . . This is meant by 'the twelve thrones,' 'the twelve tribes,' and 'the twelve apostles;' and not that they are those who will **judge**.

1324. That the Lord alone **judges** all, was then manifestly shown them by a spiritual idea.

1355. That Spirits can be greatly misled in their **judgments** of Souls.

1776. That Spirits **judge** from a man's persuasion.

—². In particular [that is, material] things, Spirits cannot **judge** from themselves.

2340. Everyone has his **Judgment** when he dies . . . He carries his **Judgment** according to his faith and works.

—^e. It has treated everywhere of **Judgment**, where it has done so of Hell, and of Heaven.

2451. That in the other life all things are **judged** according to the ends.

2459. That from his external habits no **judgment** can be formed of a man in respect to his life after death.

[1.] 4362. On the **Judgment** of a Spirit, a hypocrite.
4425. What is meant by that we are not to **judge** concerning others.

4426. But as to the interiors, as to the life of faith, and the like things, we are not to **judge** . . .

—^e. Many of those concerning whom the world has **judged** evilly as to their interiors, are among the blessed; and many of those of whom men have **judged** well, are among the unhappy.

4679^e. An infernal who had been a **judge**. Des.

4756. They are sent into cities where there are **judges**, inquisitors, and chastisers . . .

5368. The Dutch nation . . . excel in **judgment**, from natural lumen . . . 5826.

5493. On the fourth day after death he was called to **Judgment**. He was taken below into the western quarter towards the south, a little from the middle. (The adulteries and thefts he had committed were then disclosed, one after the other.) The enumeration proceeded according to the members of the body. . . On the same day he was at once cast into Hell . . .

5932². This was a sign not only that he was a **judge** (in Hell), but also that he was **judging**. He inquired whether any one had done evil . . . and **judged** them to undergo a penalty . . . The **judge** tolerated all things, as that they should play and have their sports, provided they did no evil to anyone. They are exceedingly afraid of him, because he has Power. (The method of investigation des.) But this Hell was among the milder ones.

6015^e. Charles XII. is a **judge** over those who are merely sensuous.

6040^e. Melancthon is by turns in Hell under a **judge** . . . He is often punished; I have heard the **judge** speaking about his punishment. He is much afraid of the **judge**, because he is very powerful.

6106⁴. On the state of those who are in the Hells under **judges** . . .

E. 175¹⁰. 'Full of the **judgment** of bloods' (Ezek. vii. 23)=that it is in falsities destroying goods.

187². When man dies, it is then his **Judgment**.

— . In the state a man dies, in that he remains, and according to that is he **judged**.

235⁷. 'To stagger in **judgment**' (Is. xxviii. 7)=being insane.

238⁴. 'To speak **judgment**' (Is. xxxiii. 7)=what is right.

258. In Rev. iv. it treats of the ordination of all things, chiefly in the Heavens before the **Judgment**.

277⁹. Unless this had been done before the **Judgment** . . .

297. As the Divine good **judges** no one, but the Divine truth, it is said that 'the lamb took the book . . .' (This is also meant by . . . 'The Father **judgeth** no one, but hath given all **Judgment** to the Son, because He is the Son of Man' (John v. 22, 27) . . . The reason the Divine good **judges** no one, is that it explores no one, but the Divine truth, for this explores everyone. But still it is to be known that the Lord Himself does not **judge** anyone from the Divine truth which proceeds from Him, for this is so united to the Divine good that they are one; but that the Spirit-man **judges** himself,

for it is the Divine truth received by him which **judges** him; and because this appears as if the Lord were **judging**, it is said in the Word that all will be **judged** by the Lord. This the Lord teaches in John xii. 47, 48.

—². For when **Judgment** takes place, the Lord is present with all, and from Divine love wills to save all, and also turns and leads all to Himself. They who are in good and the derivative truths follow, for they apply themselves; but they who are in evil and the derivative falsities . . . turn themselves backwards from the Lord, (thus) to Hell . . . From which it is evident that the Lord does not **judge** anyone, but that the Divine truth received **judges** to Heaven those who have received the Divine truth in heart, and to Hell those who have not received the Divine truth in heart, and who have denied it . . .

298². By 'justice and **judgment**' are signified Divine good and Divine truth.

304¹⁹. By 'the **judges** of the earth whom He maketh as vanity' (Is. xl. 23) are signified those things which are from man's Own **judgment**.

315¹⁰. '**Judge**'=good; and 'prince,' truth.

329²³. By 'the spirit of **judgment**' (Is. iv. 4) is signified Divine truth.

374⁹. '**Judgment**' (Is. xxviii. 26)=intelligence.

376³¹. 'They stagger in **judgment**'=that they do not see the truths which are of intelligence.

392¹³. By 'statutes and **judgments**,' are signified the things which teach rites. Ill.

394. 'To **judge** and avenge our blood' (Rev. vi. 10)=to **judge** and remove those who are persecuting and infesting . . .

406³. 'To set **judgment**' (Is. xlii. 4)=to give intelligence.

—⁶. 'The Law'=the Divine good of the Word; and '**judgment**' (Is. li. 4)=the Divine truth of the Word. . . . 'Mine arms shall **judge** the peoples'=**judgment** upon those of the Church who are in falsities.

409². 'To bring forth **judgment** to the gentiles' (Is. xlii. 1)=to instruct.

411⁷. 'Not **judges**' (Deut. xxxii. 31)=not truths and goods.

—³¹. By '**judges**' (Ps. cxli. 6) are signified those who are in falsities; and, in the abstract sense, the falsities of thought and of doctrine. By '**judges**,' in the Word, is signified the like as by '**judgments**;' and '**judgments**'=the truths from which are **judgments**; and, in the opposite sense, the falsities.

419¹⁴. 'Statutes and **judgments**' (Ps. cxlvii. 19)=truths external and internal which are from good.

433³². 'To remove the **judge** and the prophet' (Is. iii. 2)=all the good and truth of doctrine.

444¹⁰. '**Judgments**' (Deut. xxxiii. 10)=truths of doctrine from the Word.

453¹⁰. 'On account of Thy **judgments**' (Ps. xlviii. 11)=on account of the Divine truths which they have from the Lord.

475¹⁰. 'The spirit of **judgment**' (Is. iv. 4)=the understanding of truth thence.

481⁶. '**Judges**' (Hos. vii. 7)=those who are intelligent;

and, in the abstract sense, the things which are of intelligence. (=the goods of truth. 540⁴.)

519⁶. 'Judgment' (Amos v.7)=the truth of the Word.

526¹¹. 'Judgment is far from us' (1s.lx.9)=that there is no understanding of truth.

619¹⁴. By 'judgments' (Ps.exix.102) are signified the truths and goods of worship; and therefore it is said that 'the judgments of Jehovah are truth, and are just together' (Ps.xix.9).

627⁷. 'He will bring forth Truth into judgment' (1s. xlii.3)=that He will produce intelligence with them. 'Judgment'=intelligence.

629¹⁴. That we are not to think evilly about what is good and true, is meant by, 'Judge not, that ye be not judged, and condemn not that ye be not condemned' (Matt.vii.1). To think evilly about what is evil and about what is false is allowable to everyone, but not about what is good and true . . .

— That no other . . . judgment is meant than concerning the spiritual life of another, may be evident from the fact, that it is allowable for everyone to think about the moral and civil life of another, and also to judge about it: for without such thought and judgment about others no civil society could possibly subsist; and therefore by 'not judging and condemning' is signified not to think evilly about the neighbour as spiritually understood; namely, about his faith and love, which are of man's spiritual life; for these lie hidden away in his interiors, and therefore are not known to anyone except the Lord.

652³. As 'judgment' is predicated of truths—because all judgment is effected from laws and precepts, which are truths—and as by 'Truth' is signified the truth of doctrine and of faith, therefore it is said, 'If ye may find a man who is doing judgment and seeking Truth' (Jer. v.1).

—⁴. By 'judgment and justice,' in the Word, are signified truth and good. That these do not exist, is signified by 'judgment is rejected backward, and justice stands afar off' (1s. lix.14).

659²². 'He shall enter into judgment with all flesh' (Jer.xxv.31)=the universal Judgment which comes forth at the end of the Church.

687⁴. Still, it is the Lord alone who will judge; for by the twenty-four elders, etc., are meant all the truths of the Church; and, in sum, the Divine truth, from which is Judgment; and as Divine truth is meant by them, and all Divine truth proceeds from the Lord, therefore Judgment belongs to the Lord alone. Who cannot see, that to judge myriads of myriads, everyone according to the state of his love and faith, in both his internal and his external man . . . is what the Lord alone can do from the Divine which is in Him, and which proceeds from Him? . . . For he who is to judge must see every state of the man who is to be judged from his infancy to the last of his life in the world, and what the state of his life will be afterwards to eternity . . .

693⁸. Hence it is that he is then 'liable to the Judgment' (Matt.v.21); for what is of the intention and will, is judged as if it were done.

695⁴. By 'the judgment which Jehovah loves' (1s. lxi.8) is signified truth in faith, affection, and act; for man has judgment from truth; both when he thinks and wills truth, and when he speaks truth and acts according to it; and as this is signified by 'judgment,' it is said. 'I will give the reward of their work in Truth' . . .

701²². That the precepts, judgments, and statutes commanded to the sons of Israel, were to them a covenant, because by them conjunction with the Lord was then effected. Ill.

721¹⁵. By 'the riches which it does not make with judgment' (Jer.xvii.11) are signified . . . the Knowledges of truth and good procured not for the sake of use.

727¹². By 'the judge, and the prophet' (Is.iii.2) is signified the doctrine of good and truth.

736²³. 'Judgment and justice,' in the spiritual sense, =truth and good; but, in the natural sense, what is right and just.

734¹³. That they who are not in the pride of Own intelligence shall be in intelligence from the Lord, is signified by, 'Jehovah shall be for a spirit of judgment to him that sitteth upon judgment' (Is. xxviii.6). 'Judgment'=the understanding of truth, thus intelligence.

741⁶. 'Judgment,' in the Word, is said of truth.

746¹⁷. This is meant by being 'liable to the Judgment.'

—¹⁸. That he who without a weighty cause thinks ill of the neighbour, and averts himself from the good of clarity, shall be punished lightly as to the soul, is signified by, 'whoever is angry with his brother rashly shall be liable to the Judgment' . . . 'To be liable to the Judgment'=inquisition and punishment according to the circumstances.

— The three degrees of punishment are signified by 'the Judgment,' 'the council,' and 'the Gehenna of fire.' The punishments for the lighter evils are signified by 'the Judgment' . . .

781¹⁸. 'We await judgment, but there is none, salvation is far from us' (1s.lx.11)=the hope of the enlightenment of the understanding, and of the consequent salvation, but in vain.

799⁶. By 'judgment' (1s.xvi.5) is signified the truth of doctrine, because therefrom is all judgment.

875. 'Because the hour of His Judgment is come'=the separation of those who live according to Divine truths from those who do not live according to them . . . 'Judgment'=the separation of the good from the evil.

899⁷. 'Not to come into Judgment' (John v.24)=not to be damned.

907. The Divine good girded for Judgment . . . namely, to regulate it. Sig. —².

—². That the Divine good does not judge anyone, but the Divine truth . . .

—³. But still it is to be understood that the Lord does not judge anyone by the Divine truth; but the Divine truth regarded in itself judges the man who does not receive it . . .

— The reason the Lord Himself does not judge, is that He is Divine love, and He is Divine good united

to Divine truth, and the latter cannot be separated from the former . . .

[E. 907]. Its being said . . . that it is given to the Son to execute 'Judgment,' is to be understood in the same way as where it is said of Him that He is angry . . . So, likewise, it is the contempt for and rejection of Divine truth, consequently the falsity from evil, which judges man; thus, also, the man himself.

—⁴. How the Divine truth regarded in itself judges man shall also be told. The man who is in falsities from evil from contempt for and rejection of Divine truth, is in hatred against it, and burns to destroy it with everyone who is in it from the Lord; and when he attempts this he is like one who casts himself into the fire, or who dashes his face against a rock . . . For . . . the Divine truth never fights against the falsity from evil, but the latter against the former . . .

946. 'Because Thy judgments are made manifest' = that Divine truths have been revealed to them. 'Judgments' = Divine truths.

— The reason 'judgments' = Divine truths, is that the laws of government in the Lord's Spiritual Kingdom are called judgments . . . for they are laws from Divine truth, whereas the laws in the . . . Celestial Kingdom are laws from Divine good. Hence it is that . . . 'judgment and justice' are mentioned in the following passages.

—³. (Thus) by 'judgments' are signified Divine truths.

— In many passages, 'judgments, precepts, and statutes' are mentioned; and by 'judgments' are signified civil laws; by 'precepts,' the laws of spiritual life; and by 'statutes,' the laws of worship. That by 'judgments' are signified civil laws, is evident from Ex. xxi. xxii. xxiii., where the things therein commanded are called 'judgments,' because from them judgments were effected by the judges in the gates of the cities. But still these same things = Divine truths such as are in the Spiritual Kingdom . . . for they contain them in the spiritual sense. That the laws with the sons of Israel were called 'judgments, precepts, and statutes.' III.

— By 'judgments,' in these passages, are meant civil laws, and as those laws were representative of spiritual things, by them are signified Divine truths such as are in the Spiritual Kingdom . . .

974. 'Because Thou hast judged' (Rev. xvi. 5) = by Whom it was foreseen that these things would take place, and by Whom it was provided that no injury should be inflicted on the Heavens, which are in Divine good and in Divine truth. 'To judge these things' = to cause them to be done or come to pass . . . But as the Lord never does such things . . . by these words is to be understood (as above).

976². As, for example, judges: all those who make justice venal, by loving the office of judgment—*judicialis*—for the sake of the gain from judgments, and not for the sake of uses to their country, are thieves, and their judgments are thefts. In like manner if they judge according to friendships and favours . . . then all things which they do are evils, and are things which are meant in the Word by 'evil works,' and by 'not doing justice and judgment' . . . and even if they do

justice, but regard gain as the end . . . it is not a good work to them . . . therefore after death such judges love what is unjust equally as what is just, and are damned as thieves to Hell.

—³. Very different is the case with judges who abstain from evils as sins, and shun them because they are contrary to the Divine laws . . . These have justice as their end, and they venerate, cultivate, and love it, as Divine; these see as it were God in justice, because all that is just . . . is from God. . . They always conjoin what is just with what is fair and reasonable—*acquo*, and what is fair and reasonable with what is just . . . As they have justice as the end, with them to do judgments is to do good works. But these works, which are the judgments, are more or less good to them, in proportion as there is more or less regard for friendship, favour, and gain, in their judgments; likewise as there is more or less in them of the love of what is just for the public good . . . These judges have eternal life in a degree according to their works; for they are judged in like manner as they themselves have judged.

979. 'True and just are Thy Judgments' (ver. 7) = . . . the things which are taking place . . . These Judgments are called 'true' from Divine truth, and 'just' from Divine good . . .

1019². It is not only the false witness before a judge who is meant (in the eighth commandment); but also the judge himself who makes what is just unjust, and the reverse . . . for he acts the false witness equally with the witness himself.

1032. 'I will show thee the Judgment of the great harlot' (Rev. xvii. 1) = their religiosity, in which all the good and truth of the Church has been adulterated and profaned. 'The Judgment' = all that concerns their religiosity, and its final damnation.

1136. 'Because in one hour is thy Judgment come' (Rev. xviii. 10) = their total destruction by the Last Judgment.

1180. 'Because God hath judged your Judgment concerning her' (ver. 20) = on account of their rejection. 'To judge a Judgment' = to repay according to the deeds, thus to cast down into Hell those who are meant by 'Babylon'; consequently to reject them from the places where they were before.

1194². No idleness is tolerated in Hell; those who are there are in workhouses, and are under a judge, who imposes works on the captives . . . 1226³. J. (Post.) 230².

1199. 'For true and just are His judgments' (Rev. xix. 2) = that the laws of the Divine Providence, and all the works of the Lord, are of Divine wisdom and Divine love. . . 'Judgments,' when predicated of the Lord, = the laws of His Divine Providence; hence also by 'judgments' are signified works, because all the works of the Lord are from His Divine Providence, and according to the laws thereof . . .

1200. 'Because He hath judged the great harlot' (id.) = the Judgment upon those who have transferred to themselves domination over the Church and over Heaven. 'To judge' = the Last Judgment . . .

J. (Post.) 13. The Dutch exce in judgment from rational natural lumen . . .

14. Concerning civil, moral, and also spiritual things (the Dutch) **judge** from themselves, and not from others . . .

16. It is general with the Dutch nation for them to excel in **judgment** from natural lumen . . .

168^o. When they said that they would resist, the Lord was seen to descend from the Sun, as in a bright white cloud, and He gave **Judgment** . . .

De Verbo 5^o. Nor are we forbidden to **judge** about a companion and neighbour as to his natural life . . . but we are forbidden to **judge** about him as to his spiritual life; for this is known to the Lord alone.

D. Love xiii^o. The neighbour is loved . . . by **judges**, if they discharge their functions from zeal for justice.

xv^o. The sole remedy for their insanity is that they are set to works under a **judge** in Hell . . .

D. Wis. xi^o. For example: a **judge** who **judges** rightly, faithfully, sincerely, and justly, does uses to the neighbour whenever he **judges**.

C. 20. There are **judges** who live piously, and yet do not regard it as a sin to **judge** from friendship, from family connections, and with a view to honour and gain; nay, if they know [that they are doing so] they confirm within themselves that they are not evils.

163. Charity in **judges**. If they look to the Lord and shun evils as sins, and deliver **judgments** of justice, they become charities in form, because they do the goods of use . . . And these they do continually, when they are **judging**, and also when they are not **judging**, because they think from what is just, they also speak from what is just, and they act from what is just . . . [Such a **judge**] **judges** all from what is just and at the same time from what is fair and reasonable—*aequo*, because they cannot be separated. He then also **judges** from the law, because all law has both of these as its end . . . In **judging**, to have regard to friendship, or a gift, or family connections, or authority . . . he holds to be a sin; even if he **judges** justly . . . The **judgments** of a just **judge** are all of charity, even when he inflicts . . . a penalty . . .

5 **M.** 19. (Those things) were representations of the intentions of the mind and the consequent deeds, according to which will be **judged** the faithful and the unfaithful.

Coro. 10. That after the consummation . . . of [a Church] the Lord Jehovah appears, and executes a **Judgment** upon the men of the former Church, and separates the good from the evil . . .

— Every man is indeed **judged** after death; but at the end of [each Church] all are gathered together, and a general **Judgment** is executed upon them; and this to the end that they may be conjoined into heavenly order . . .

11. The **Judgment**, which is the last of each Church, does not take place in the natural world, but in the Spiritual World. Ex.

12. The **Judgment** which takes place upon all who are from a past Church, takes place to the end that both generally and singularly the good may be separated from the evil . . . If this were not done when a

Church has been consummated . . . no one therein could be saved. . . (Moreover) from the time of the vastation of a Church up to its consummation, Hell increases from below to such a degree, as to cover underneath the whole angelic Heaven, (and then) no truth of thought from faith, nor any good of will from charity, can penetrate, except through ehinks . . . In order, therefore, that the total damnation . . . may be removed, it is necessary that Hell . . . should be removed . . . and then the good are separated from the evil . . . This separation, and the elevation then of the good into Heaven . . . and the casting down of the evil into Hell . . . is what is called the **Judgment**.

21^o. That with those who are being regenerated, evils are first separated from goods, and this is like the **Judgment** . . .

36. Thus in this Earth there have taken place four **Judgments** upon its inhabitants.

40^o. A man who has religion is in **judiciary** things like a tribune riding a noble horse.

Jug. See under BOTTLE—*lagena*.

Juger. *Jugerum.* A. 576. 8468^o.

Juggling. See under SORCERY or WITCH-CRAFT.

Jugular. *Jugularis.* D. 1130.

Juice. *Succus.*

See under M^US^R.

A. 3470^o. As fruits are filled with bitter **juice**, before they can receive sweet **juice** . . .

3982. Like what is immature in fruits, by which the **juice** is introduced . . . At last the fruits ripen by the fibres of genuine **juice**.

5174^o. These things . . . are represented in the **juices** of meats, which are immediately imbibed by the veins . . .

9258^o. All the fibres of the fruit . . . nurse the germ by the percolating **juice** . . . But when it has been formed, the fibres . . . carry the **juice** away from the seed.

10031. Embryos are nourished through the liver; for all the nutritious **juice** is brought thither . . . This **juice** corresponds to the good of innocence.

10163^o. They colour the web with the **juices** of herbs.

S. 66^o. A tree . . . extracts from the ground . . . a grosser **juice** for the trunk, branches, and leaves; a purer one for the fleshy parts of the fruit; and the purest for the seeds. E. 1084^o.

T. 524^o. A tree which is evil from its seed and root introduces its evil **juices** into the stem of a tree which is grafted upon it; and the evil **juices** . . . are turned into good **juices**, and produce useful fruits. So with man . . .

585^o. When the earth first opens a seed . . . from the root, which is a kind of heart, it emits and transmits sap, like blood, and so makes as it were a body.

[A. 585]². The flowers which precede the fruit are means for decanting the **sap**, which is its blood, and of separating its grosser from its purer parts . . .

601^e. Religion . . . passes up through the civil things of the world, as the pure **sap** passes through a tree to its very top . . .

Ad. 1012. What produces the universal tree, and forms it? It is nothing else than the **sap**, which is drawn up from the soil through the root, and which so unfolds itself that after passing through a gyre in nature, it again concentrates itself, first into fruits, then into seeds, and finally into the interior seminal essences . . . It is the same in the human mind: for the Knowledges of good and evil are for the sake of ends which are uses . . .

1014. The **sap** in a tree is nothing but the interior and inmost essence in the seed, which . . . produces a root, through which a like **sap** is continually drawn up, which in the pores themselves is formed after the likeness of the first . . .

1015^e. For as the **sap** is the life of a tree, so are the loves themselves the life of a man . . .

1018. Let us inquire, further, what produces this **sap**, and excites it into its motion, so that the tree . . . comes forth from it . . .

1019. As, then, it is heat which excites the **sap** of a tree into its motion . . . from this it may be evident that inmost in the **sap** there is that which is excited; namely, that which corresponds to the heat itself, and is called its ray . . .

D. 3459. If they see any **juice** expressed (from the fibres) they will then believe.

E. 146⁵. 'Its taste was as the **juice** of oil' (Num. xi. 8) . . . Its '**juice**,' from which was its taste, = its internal delight.

1084³. From the food . . . the fibres of the nerves draw forth their **juice** . . .

Juno. *Juno.*

T. 178. If the universe is what is called God . . . then the air is the goddess whom they called **Juno** . . .

D. 4775². See **JUPITER**, here.

Jupiter. *Jupiter.* (The god.)

S. 117². The Divine attributes and predicates were turned into so many gods, over whom they set a supreme one, whom they called **Jove**, perhaps from Jehovah. **T.** 9³. 275. De Verbo 15⁵.

T. 159⁵. See **APOLLO**, here.

178. If the universe is what is called God . . . then the ether is the supreme god, whom the ancients called **Jupiter** . . .

292. Many gods of the gentiles were no other than men; as . . . Saturn, **Jupiter**, Neptune, Pluto, Apollo, Pallas, etc.; some of whom they first worshipped as saints, afterwards as divinities—*numina*, and finally as gods.

D. 4775³. Hence . . . the gentiles in that time who were wise above the rest, in Greece, and afterwards in

Italy, made all their gods men, as Saturn, **Jupiter**, Neptune, Juno, Minerva, and many others.

Jupiter. *Jupiter.* (The planet.)

Jupiter, *Of.* *Jovialis.*

A. 7171². (In the idea of Spirits) **Jupiter** appears to the left in front, but at a greater distance (than Mars).

7173³. Then the Lord from the Sun was seen by the Spirits of the planet **Jupiter**, who said in a plain voice that it was He Himself whom they had seen in their own Earth, when the God of the universe had appeared to them. **D.** 3292.

7799. On the Spirits and inhabitants of the planet **Jupiter**. Gen. art. 8021. 8111. 8242. 8371. 8541. 8627. 8733. 8846. **U.** 46.

— A longer intercourse has been granted me with the Spirits and Angels of the planet **Jupiter** than with the Spirits of the rest of the planets . . . **U.** 46.

7800. The planet **Jupiter** does not appear to those who are in the other life, but the Spirits who are thence. These appear in front to the left at some distance, and this constantly. In the idea of Spirits and Angels, the planet also is there . . . **U.** 47.

7801. There are many kinds of Spirits from the planet **Jupiter**; but there are three with whom I have . . . often spoken. One kind, which is also the lowest, appear dark, nearly black; they are rejected—*speruntur*—by the others, and are called chastisers, because they chastise the inhabitants of their own Earth who live evilly; they continually desire to come into Heaven. The second kind have shining faces as from the reflected light of a candle; they appear to sit as idols, for they suffer themselves to be adored by others, especially by the servants whom they have had in the world; for there they had persuaded them that they were mediators with the Lord; they are called saints by them, and also lords. The third kind, which is the best, surpasses the rest in intelligence and wisdom; they appear in azure clothing, that is, in clothing of the colour of the sky, interwoven with little grains of gold. The Angels themselves who are from that Earth, are together with the Angels who are from the rest of the Earths . . . **D.** 519.

7802. It is general in that **Earth** for Spirits to speak with the inhabitants, and to instruct them, and also to chastise them if they have acted evilly . . . The reason Spirits there speak with men, is that they think much about Heaven, and about the life after death, and because they are but little solicitous about the life in the world . . . **U.** 71.

7803. As regards the speech of Spirits with the inhabitants of **Jupiter**, there are Spirits who chastise, there are some who instruct, and there are some who rule them. The Spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when they are there, they take out of the man's memory all his deeds and thoughts . . . If they find that he has acted evilly, or thought evilly, they reprove him, and also chastise him with a pain in the joints of the feet or hands, or with a pain about the epigastric region. . . When such Spirits come to a man, they strike him with horror accompanied with fear, by

which he knows of their coming. (Shown by experience.) U.72.

7804. The Spirits who instruct [the inhabitants of **Jupiter**], also apply themselves to their left side, but more in front. They also reprove, but gently, and presently teach them how they should live. They also appear dark ; but not, like the former ones, as clouds ; but as if clothed with sackcloth. These are called Instructors, but the others, Chastisers. U.73.

7805. When these Spirits are present, angelic Spirits who are also from (**Jupiter**) are also present, and sit at the head, and as it were infil it in a special manner. Their presence is perceived there as a gentle breathing . . . These rule the Chastisers and Instructors, preventing the former from doing worse to the man than is permitted by the Lord, and causing the latter to speak the truth. U.73².

7806. There are two signs which appear to these Spirits when they are with a man [of **Jupiter**]. They see an ancient man with a white face : this is a sign to prevent them from speaking anything but the truth. They also see a face in a window : this is a sign for them to depart. U.76.

7807. When the chastiser Spirit was with me, the angelic Spirit kept my face continually cheerful and smiling ; with the region about the lips prominent, and the mouth open . . . They said that they induce such a countenance upon the inhabitants of their own **Earth**, when they are present. U.73³. D.569.

7808. If, after chastisement and instruction, [the inhabitant of **Jupiter**] again does evil, or thinks to do evil, and does not restrain himself by the precepts of truth, then, if the chastiser Spirit returns, he is more severely punished ; but the angelic Spirits regulate the punishment according to the intention in the deeds, and according to the will in the thoughts. U.74.

7809. Spirits (in **Jupiter**) speak with man, but not man with Spirits, except these words when he is being instructed,—that he will do so no more. Nor may he tell anyone belonging to him that a Spirit has spoken to him ; if he does so, he is severely punished. When those Spirits of **Jupiter—Joviales**—were with me, they at first supposed that they were with a man of their own **Earth**. But when I, in turn, spoke to them, and also when I was thinking that I wanted to publish such things, and they were not allowed to chastise or instruct me, they took note that they were with another. S385. U.75. D.543. 544.

7810. At another time a chastiser Spirit [of **Jupiter**] came to me, and . . . showed me the kinds of punishments which they are permitted to inflict upon the men of their **Earth** . . . Besides a pain in the joints, there was also a painful contraction about the middle of the belly, which was felt like a compression by a sharp belt ; there was also an intermittent taking away of the respiration even to distress ; also a prohibition against eating anything except bread ; and finally a denunciation of death if they did not discontinue the like things ; and at the same time a privation of joy from their consort, children, and companions, from which grief is also at the same time insinuated. U.72³.

7811. (Thus) the Angels (of **Jupiter**), who sit at the

head, exercise a kind of Judgment—*judicationis*—over the man ; for the Angels permit, regulate, prohibit, and inflow. But it was given to say to them that they should not believe that the Angels judge, but that the Lord alone is the Judge . . . U.74². D.628.

7812. Besides the above-mentioned Spirits, there are also Spirits who persuade the contrary things ; and they are those who, when they lived in the world, were banished from the society of others, because they were evil. When they approach, there appears as it were a flying fire, which falls down near the face. They place themselves beneath, at the man's back parts, and thence speak towards the parts above. They speak contrary things to those which the instructor Spirit has said from the Angels, saying that they should not live according to the instruction, but at their own determination, and in licence, and the like things. They usually come immediately after the former Spirits have gone away ; but the men (in **Jupiter**) know who and of what quality these Spirits are, and therefore care nothing about them. But still they thus learn what evil is, and thus what good is . . . U.77. D.570.

8021. One of the Spirits of **Jupiter** who strike terror by their coming . . . applied himself to my left side under the elbow, and spoke thence. But his speech was harsh, nor were his words very discrete and separate from each other, so that I had to wait long before I could gather his meaning ; and while he was speaking, he also injected something of terror. He said that so it is done in their **Earth** ; and that before their Angels come to a man, they (the Chastisers) are sent beforehand, and in this way prepare him. He also advised me to receive them well when they came . . . U.80². D.1648.

8022. Afterwards there came Angels (of **Jupiter**) : and it was given to perceive from their speech with me that they were quite different from the Angels of our **Earth** ; for their speech was not effected by means of words, but by means of ideas, which diffused themselves on all sides through my interiors ; and they also had thence an influx into the face, so that the face concurred to every single thing, beginning at the lips and proceeding towards the circumference on all sides. The ideas which were instead of words were discrete, but only a very little. They said that so do they speak to their own people in their **Earth** ; and that the speech there also is of the face, beginning from the lips. U.80³.

8023. (The Angels of **Jupiter**) afterwards spoke to me by ideas still less discrete . . . this speech was more intelligible to me than the former, and was also fuller. Like the former, it inflowed into the face, but the influx was more continuous, according to the quality of the speech ; but it did not begin from the lips . . . but from the eyes. They said that they speak thus also with their people in their **Earth**, but with those there who enjoy interior sense and apperception above the rest. U.80⁴.

8024. (The Angels of **Jupiter**) afterwards spoke still more continuously and fully ; and then the face could not concur with a motion in agreement ; but an influx into the brain was felt, and that it was actuated in like manner. U.80⁵.

[A.] 8025. Lastly, (the Angels of **Jupiter**) spoke so that the discourse fell solely into the interior understanding . . . I perceived the influx itself, but not the single things distinctly. They said that there are men in their Earth with whom they speak by this speech, and that they are those who are taken up into Heaven immediately after death. U.80⁵.

8029^o. When the Spirits of (**Jupiter**) were becoming Angels, there appeared bright horses as of fire, by which . . . they were taken up. (Such horses)=the understanding enlightened. U.82. D.525.

8030. This Angelic Heaven, to which they are taken up, is the First Heaven . . . This Heaven appears to the right of their Earth, and is quite separated from the First Heaven of the Angels from our Earth. They who are in that Heaven appear clothed in azure, spotted with little golden stars; for they believe this to be the very heavenly colour itself. When they are in the world, and contemplate the starry heaven, they call it the abode of the Angels; and hence the azure colour is loved by them. U.83.

8031. The Spirits of (**Jupiter**) are quite unwilling to be in company with the Spirits of our Earth . . . They say that the Spirits of our Earth are cunning, and are prompt and clever at machinating evils, but know and think little about what is good; also that they do not—as *they* do—acknowledge the only Lord. Moreover, the Spirits of the Earth **Jupiter** are much wiser than the Spirits of our Earth, of whom they also say, that they speak much and think little . . . U.61.

8111. By long intercourse with the Spirits of the Earth **Jupiter**, it was evident that they are more upright than the Spirits of many other Earths. Their approach, their stay, and their influx, were so soft and sweet that they cannot be expressed. Uprightness manifests itself in the other life by gentleness and sweetness . . . U.50.

8112. When there arises any slight disagreement among them, there appears to them as it were a thin bright ray, like that of lightning; or a little band in which there are sparkling stars. These are the signs of the disagreement; but the disagreement among them is quickly adjusted. When the stars sparkle and at the same time wander, the sign is not good; but when the sparkling stars are fixed, the sign is good. U.50.

8113. I have been able to know the presence of the Spirits of **Jupiter-Jovialium**—not only from the gentleness and sweetness of their approach and influx, but also from the fact that they inflowed in the highest degree into the face, and disposed it to be smiling and cheerful, and this continually while they were present. I was told that so they disposed the faces of the inhabitants of their own Earth: for they want to inspire into them tranquillity and delight of heart. That tranquillity and delight . . . sensibly filled my chest and heart. Cupidities and solicitudes about future things were meanwhile removed . . . From this it was evident to me what was the quality of the life of the inhabitants of the Earth **Jupiter**. They told me that they do not fear death, except a little on account of the loss of their consort and children; because they know for certain

that the death of the body is a continuation of life, and that they afterwards become more happy. U.51.

8114. [The Spirits of **Jupiter**] have a happiness still more interior, and are susceptible of receiving a happiness more interior still; (because) their interiors are not closed, but are open to the Lord. U.51².

8115. The Spirits of the Earth **Jupiter** cannot be together with the Spirits of our Earth, because [the latter] are of an entirely different genius, and do not love the delight of tranquillity as do the former.

—². These choirs (of Angels from our Earth) so delighted the Spirits of **Jupiter-Joviales**—who were with me, that they seemed to themselves to be as it were rapt into Heaven . . . U.61².

8116. They told me that in the region of (**Jupiter**) where they had been, there is a great multitude of men, as many as the Earth can feed; and that it is fertile, and abounds with all things; and that the inhabitants desire nothing more than for the necessaries of life; and that hence the multitude of men is so great. U.48.

8117. They told me, further, that they are distinguished there into nations, families, and houses, and that they all dwell separately with their own; that their intercourse is for by far the most part within their family connections; that no one ever desires the goods of another; and that it never comes into their minds to claim anything thence for themselves, still less to seize and plunder; this they account as a crime contrary to human nature, and horrible. When I wanted to tell them that in this Earth there are wars, depredations, and slaughterings, they turned away, and were averse to hear. U.49.

8118^e. These things (concerning the Most Ancients) have been stated, in order that by the parallelism there may be illustrated the quality of the state of those who are in the Earth of **Jupiter**, and whence come their uprightness, and also their wisdom. U.49.

8242. I have also been shown what sort of faces the inhabitants of the Earth **Jupiter** have; not that I have seen the inhabitants themselves, but Spirits with faces like those they had when on their own Earth. But before this was shown me, one of their Angels appeared behind a bright cloud, who gave leave; and then two faces were shown: they were like the faces of the men of our Earth, fair, but more beautiful; there shone forth from them what was sincere and modest. U.52.

8243. When the Spirits of **Jupiter-Joviales**—were with me, the faces of the inhabitants of our Earth appeared smaller to me than they are wont to do, the source of which was that there inflowed from the former Spirits—the idea which they had about their own faces, that they were larger; for, while they live as men on their own Earth, they believe that after their decease their faces will be larger, and round in form; and (therefore) when they become Spirits, they appear to themselves to have larger faces. The reason they believe that their faces will be larger, is that they say that the face is not the body, because by its means they speak and present their thoughts . . . and as they know that they will be wiser after the life in the world, they hence believe that the form of the mind, that is, the face, will become larger. U.52².

8244. When they are in the world they also believe that after their decease they will perceive a fire which will warm their faces. (For) the wiser of them know that fire in the Spiritual World is love . . . Moreover, those of them who have lived in celestial love . . . do perceive their faces to be warmed as by a fire; and then the interiors of their minds are kindled . . . with love. U.52⁴.

8245. For this reason they also frequently wash and cleanse their faces, and also carefully preserve them from the heat of the sun. They have a covering made of bluish bark with which they encompass their heads, and thus protect the face. The body, however, they do not care much about. U.52⁵.

8246. They said that the faces of the men of our Earth are not beautiful; and wondered that the faces of some are full of warts and pimples, and are in other respects disfigured; and said that none such ever appear among them. Still, they were pleased with some of the faces, namely, those which were cheerful and smiling, and those which were a little prominent about the lips. U.52⁶.

8247. The reason they were pleased with the smiling and cheerful faces, was that in their Earth the faces of almost all are such, and this because they have no solicitude about future things, nor have they worldly cares . . . The reason they were pleased with the faces which were prominent about the lips, was that most of their speech is effected by means of the face, and especially by means of the region about the lips; and also because they never dissemble, that is, speak otherwise than as they think . . . U.53.

8248. The inhabitants of the Earth Jupiter have also the speech of words, but it is not so sonorous as with us. The one speech assists the other . . . U.54.

8371. (The inhabitants of Jupiter) do not walk erect . . . neither do they creep as animals do; but, as they walk, they assist themselves with the open hands, and, first on one side, then on the other, raise themselves half way upon their feet; and also, in walking, at every third step they look with the face towards the side and behind them, and at the same time bend the body a little; which is done quickly; for with them it is unbecoming to be looked at by others, except in front. U.55.

8372. When they are thus walking, they always keep the face forwards, and thus look before them, never downwards or to the earth. To look downwards they call damned. The lowest among them do this; who, if they do not accustom themselves to look forwards, are banished from their society. U.55². D.520.

8373. When, however, they are sitting, they appear like men of our Earth, erect as to the higher part of the body, but sit with the feet crossed. They are carefully on their guard, not only when walking, but also when sitting, not to be looked at behind, but in front. They are freely willing for their faces to be seen, because their minds appear therefrom; for they never show a face foreign to their mind; neither can they. Those who are present are also manifestly aware therefrom what is their disposition—*animo*—towards them; neither do they hide it; especially as to whether the apparent friendli-

ness is from what is sincere, or from what is simulated. U.55³.

8374. These things have been shown me by their Spirits, and have been confirmed by their Angels. Hence, also, their Spirits seem to walk, not erectly, like others, but almost like swimmers in water, helping their advance with their hands, and looking round now and then.

8375. They who live in their hot zones go naked, but have a covering around the loins; nor do they blush at nakedness; for their minds are chaste; neither do they love any except their consorts, and adulteries they abhor. They were very much surprised that when the Spirits of our Earth saw them walking in that way, and also naked, they ridiculed them, and also thought lasciviously; and that they paid no attention whatever to their heavenly life, but only to such things . . . U.56.

8376. When the inhabitants of that Earth are lying in bed, they turn their faces forwards, or into the chamber; and not backwards, or to the wall. This was told me by their Spirits; and they said the reason is that they believe that they thus turn their faces to the Lord . . . Such a thing had sometimes occurred to me, when I was in bed; but I did not before know the source of it. U.57.

8377. They take delight in eating long, not so much from the enjoyment of the food, as of that of the conversation at that time. When they are sitting at table, they do not sit upon chairs or benches . . . but upon the leaves of some tree. They did not want to say what tree's leaves they were, but when I mentioned a number by guess, they at last affirmed when I mentioned the leaves of the fig-tree. U.58.

8378. They said, moreover, that they do not prepare their food according to the taste, but especially according to its use; and added that useful food is savoury to them . . . U.58².

8379. Their dwellings have also been shown me. They are low, made of wood, but inside are overlaid with bark or rind of a whitish sky-blue, and are spotted round about and overhead as if with little stars, after the image of the sky; for they want to induce on their houses within a likeness of the visible heaven with its constellations. The reason is that they believe the abodes of the Angels to be there. They have tents besides, rounded at top, and stretched out into a length, and also spotted within with little stars on a sky-blue ground. Into them they betake themselves by day, lest their faces should be injured by the heat of the sun; for they take very great care of the face, since they do not consider it as the body. They bestow great care in forming and cleansing these tents; and they also eat in them. U.59.

8380. They care little for worldly things; for the families live together; nor do they seek for more than food and a dwelling. What is more than these, not being for the necessities of life, they do not class among the utilities. Their greatest care is the education of little children, whom they love most tenderly. U.48^e.

8381. When the Spirits of Jupiter—*Joviales*—saw the horses of this Earth, the horses appeared to me smaller

than usual . . . This was from the idea of the Spirits of that Earth concerning the horses there. They said that with them there were like ones, but much larger ; and that they were wild, or in the forests ; and that when they are seen they terrify them, although they do them no harm. They added that the fear of them is implanted, or natural . . . For, in the Spiritual World, a horse represents the Intellectual formed from scientifics ; and as they fear to cultivate the Intellectual by means of knowledges, there is thence an influx of fear . . . U.60.

[A.] S382. The spirits of *Jupiter-Jorials*-sometimes had emissaries . . . with me . . . From this it was given to know of what nature they were, and that they were entirely different from the Spirits of our Earth. When they were with me, they were often infested by the Spirits of our Earth, but they did not care about it ; they merely told it to the Society of their own Spirits by whom they had been sent out ; and while they were telling it, they receded from me a little.

S383. Once also it was permitted to evil Spirits of our Earth to act by their evil arts, and to infest the Spirits of *Jupiter-Jorials*-who were with me. The latter endured them very long, but at last confessed that they could do so no longer . . . for they perverted their imagination and also their thought to such a degree that they seemed to themselves to be as it were bound . . . U.61².

—e. The Spirits of *Jupiter* were utterly amazed that such a difference between the interiors and exteriors is possible with man ; namely, to speak in one way and to think in quite a different way ; which is impossible to them.

S384. The Spirits of *Jupiter* have a sweet approach, and a prudent discourse. They consider what they say. They derive this from their life in the world ; for there, if they do or speak anything contrary to order, they are reduced by others to repentance by various methods ; and those who are refractory, by chastisement.

S541. As regards their Divine worship, the principal thing is that they acknowledge our Lord as the Supreme who rules Heaven and earth. Him they call the One Only Lord. And as they acknowledge and worship Him in the life of the body, they seek Him after death, and find that He is the same as our Lord. They were asked whether they know that the One Only Lord is a Man. They replied that they all know that He is a Man, because He has been seen as a Man by many in their world ; and because He Himself instructs them concerning the Truth, and preserves them ; and because He gives eternal life to those who believe in Him. They said, further, that it has been revealed to them by Him how they should live, and how they should believe ; and that what has been revealed is handed down from parents to children, and that so the doctrine spreads to all the families, and thus to the whole nation which is from one father. They added, that it seems to them as if they have the doctrine inscribed on their minds, which they conclude from the fact that they at once perceive and acknowledge as from themselves, whether that is true or not which is said by others concerning the life of Heaven with man. U.65.

S542. They take the utmost care lest anyone should fall into wrong opinions concerning the One Only Lord ; and if they notice that any are beginning to think wrongly about Him, they first warn him, afterwards they deter him by threats, and finally by penalties. They said they had observed that if anything of the kind creeps into any family, that family is taken away out of the midst . . . by the deprivation of breathing and consequently of life, by Spirits, after they have first threatened them with death. For, in that Earth Spirits speak to them, and chastise them if they have done evil, and also if they have intended to do evil. If, in consequence, they think evilly about the One Only Lord, then if they do not repent, death is denounced against them. In this manner there is there preserved the worship of the Lord, who is to them the supreme Divine. U.68.

S543. They do not know that their One Only Lord has been born a man on this Earth. They said that to know it is no concern of theirs, but only that He is Man Himself, and rules the universe. When I said that on our Earth He is named Christ Jesus, and that Christ means the anointed or king, and Jesus, the Saviour, they said that they do not worship Him as a king, because what is kingly savours of what is worldly, but that they do worship Him as the Saviour. And as a doubt was injected from the Spirits of our Earth, as to whether their One Only Lord is the same as our Lord, they removed it by this,—that they recollected they had seen Him in the Sun, and had recognized that He was the one whom they had seen on their Earth. U.65².

S544. When the Spirits of the Earth *Jupiter* had remained with me for a number of weeks, a doubt inflowed for a moment as to whether their One Only Lord is the same as our Lord. But . . . it was also dissipated in a moment. It inflowed from some Spirits from our Earth ; and then . . . they were suffused with so much shame, merely because they had doubted about it for a moment, that they told me not to publish it on this Earth, lest they should be charged on that account with some incredulity, when yet they now know it better than others. U.65³. D.1113.

S545. There were with me Spirits from the Earth of *Jupiter*, when I was reading John xvii., concerning the Lord's love, and His glorification ; and . . . what is holy took possession of them, and they confessed that all things therein are Divine. The Spirits of our Earth . . . constantly suggested scandals . . . but the Spirits of the Earth *Jupiter* paid no attention to those things. They said that such things belong to their devils, whom they abhor ; adding that nothing whatever of what is heavenly is seated in the minds of the former, but only what is earthly, which they call dross ; and that such is the case they had found out from the fact, that when they heard that they walk naked in their Earth, what is obscene at once took possession of their thoughts, and they thought nothing whatever about their heavenly life, of which they had also heard at the same time. U.66.

S546. I once spoke to Spirits of the Earth *Jupiter* concerning the Lord, saying, that no one can do any

good of himself, but from the Lord . . . They modestly replied that they suppose they can do good from themselves, and know no otherwise. But when they were shown that all good comes from the Lord alone, they said that they had spoken in a human manner, and that the former was said in the heavenly manner, and that so do their Angels think, and also they themselves in proportion as they become Angels. They added that it is more simple to say so. It was then given to reply that the Lord leaves those to say so who live in simplicity and innocence, provided they know that nothing of good comes from themselves, but from the Lord.

8547. The Spirits of the Earth **Jupiter** were very much affected and rejoiced, when they heard it said that the One Only Lord is the Only Man, and that all have from Him that they are called men . . . U.65⁴.

8627. The inhabitants of the Earth **Jupiter** place wisdom in thinking well and justly concerning the things which occur in life. They derive this wisdom from their parents from infancy, and it is transferred successively to posterity, and thus increases. Of knowledges, such as are on our Earth, they know nothing whatever, nor want to know. They call them shades, and compare them to the clouds which are before the sun. They have formed this idea about knowledges from some from our Earth, who had boasted before them that they are wise from knowledges. 8628. U.62.

8630. As the inhabitants of the Earth **Jupiter** acquire intelligence in a different way from that in which the inhabitants of our Earth acquire it, and as, besides, they are of a different nature, from their life, they cannot be together. Ex. U.64.

—². The Spirits and Angels who are from the Earth of **Jupiter**, relate in the Grand Man to the Imaginative of Thought, and thus to the active state of the interior parts . . . U.64².

8631. In what a clear perception about spiritual things are the Spirits of **Jupiter-Joviales**, might be evident to me from their representation as to how the Lord, whom they call their One Only Lord, converts depraved affections into good ones. Des. U.67.

8632. I have spoken to Spirits of that **Earth** about the Lord, that He does evil to no one, still less that He punishes anyone. Those Spirits, being among the more simple ones, were at first unwilling to admit this, believing that penalties are from the Lord. . . When they had heard these things, they acknowledged and affirmed with a plain voice, that the Lord punishes no one . . . and does not even speak hardly to anyone.

8633. As further concerns their life in that **Earth**, I have been instructed by their Spirits, that as they do not care for scientifics, so neither do they care for things made by art—*artificialia*. Also, that they have no holy—*festos*—days; but that every morning, when the sun is rising, and every evening, when the sun is setting, they have holy worship to the One Only Lord in their tents, and then also sing psalms. U.69.

8733. As the Spirits of the Earth **Jupiter** relate in the Grand Man to the Imaginative of Thought, they speak little, and think much; and when they speak

their speech is cogitative, which differs from the speeches of others in this,—that it is terminated not so much in what is sonorous, but in what is soft and as it were a murmur, which, within, is fluent and voluble. The thought itself thus evolves itself with them into speech. The reason is that they are of a genius intermediate between the spirituals and the celestials . . .

8735. I have been further instructed by the Spirits of the Earth **Jupiter**, who have been very long with me, that in that **Earth** there are also those who call themselves saints, and exercise command over their domestics under a penalty, whom they multiply in order that they may be called lords. They also forbid them to adore the Lord of the universe, saying that they are the Lord's mediators, and that they will bring their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call the One Only Lord, as the rest do, but the supreme Lord, because they call themselves lords too. U.70. D.549.

8736. These saints, who are saluted as lords by their domestics, call the sun the face of the Supreme Lord, and believe His abode to be there: on which account they also adore the sun. The rest of the inhabitants are averse to them, and will not have intercourse with them, both because they adore the sun, and because they call themselves lords, and are worshipped by their domestics as mediator gods. U.70².

8737. The instructor and chastiser Spirits . . . do not go to these, as to others on that **Earth**, because they do not suffer themselves to be instructed, nor are they amended by discipline. They are inflexible, because they do it from the love of self. The Spirits say that they Know from the cold that it is they; and that when they apperceive the cold, they depart from them. U.78. D.549.

8738. The covering of the head of those who call themselves saints [in **Jupiter**], is a turreted hat of a dark colour. U.70².

8739. In the other life such appear to the right, backwards, at some height; and there they sit like idols, and at first are worshipped by their domestics . . . but afterwards are laughed at by them. Their faces shine as from fire, which they derive from the fact, that they have believed themselves to be holy, and resembling the Lord who is in the sun. . . Still, they are cold, and eagerly desire to be warmed . . . 8740. U.70⁴.

8846. There are also Spirits among those of **Jupiter-Joviales**, whom they call chimney-sweepers, because they appear like them in dress, and also in face. They are among those who rebuke the men of their **Earth**, and afterwards instruct them. To what such relate in the Grand Man, and of what quality they are, may be seen from (the following) description of them. U.79.

8847. A certain Spirit from . . . the **Earth** of **Jupiter** solicitously asked that I would intercede for him, that he might come into Heaven. He said that he was not aware of having done evil, except that he had rebuked the inhabitants of that **Earth**. He added, that after he had rebuked, he had instructed them. . . He was then remitted among the upright Spirits who are from

that Earth; but they said that he could not be in their company, because he was not such as they . . . In the light of Heaven he was of a black colour, but he himself said that he was . . . of a murrine colour. I was told that such are they at first who are afterwards received among those who constitute the province of the seminal vesicles . . . U.79. D.872.

[A.] 8848. It was said that when such have been prepared for Heaven, they are stripped of their garments, and are clothed in new resplendent ones, and become Angels . . . U.79³.

8849. One of the Spirits of that Earth came to me, saying that he was seeking the One Only Lord, and longed to come into Heaven, but could not, because in the life of the body he had done evil . . . He said he had taken from a companion something that was of little value, which he supposed he was going to give him, and that this was burdening his conscience. From this it was evident what kind of a life they live on that Earth . . .

8850. There was shown me a baldness . . . and it was said that [those inhabitants of Jupiter] who are to die within a year see such an appearance, and that they then prepare themselves. They do not fear death there, except on account of leaving behind their consort, children, or parents; for they know that they will live after death . . . and therefore they call dying . . . being heaven-made. Those who on that Earth have lived happy in conjugal love, and have taken care of the children as it becomes parents to do, do not die by diseases, but tranquilly as in sleep, and thus transmigrate from the world into Heaven. U.84. D.545a.

8851. The age of the men there is for the most part thirty years, according to the years of our Earth. They who are above it are said to be indocile; and therefore the chastiser and instructor Spirits do not come to them. The reason they die within so short a space of time is of the Lord's Providence, lest the abundance of men there should increase beyond the number which can be supported by the Earth there. They also come to maturity more quickly there than on this Earth. They marry in the first flower of youth; and their delights then are to love their consort, and to have the care of the children. Other delights they do indeed call delights, but relatively external ones. U.84². D.546.

9237. There are inhabitants in the moons or satellites around the Earth of Jupiter . . .

U. 81. I spoke to the Angels [of Jupiter] about the remarkable things in our Earth, chiefly concerning printing here, the Word, the various doctrinal things of the Church from the Word . . . They marvelled greatly that such things can be published by means of writings, and by printing.

D. 519³. The best of the Spirits [of Jupiter] are their Angels, who are not in white, but in a most beautiful azure, with interwoven sparks of gold. These are their Angels, and they constitute their angelic Heaven; and it is said concerning them that they are the mediation to the One Only Lord of the universe. Compare A.7801^e, above.

520. One of their Spirits of the lowest kind . . . was dark, and seemed to himself to be flying in Heaven, like swimmers in water, with arms extended; which came from this,—that in the life of the body they do not walk erect, but creep, yet looking forwards with their faces, and not downwards, which with them is shameful . . . They, however, sit upon seats, like the men of our Earth, and then they are erect. Hence the other kind, who are called holy, having their faces as it were fiery, do not thus swim in Heaven, but sit.

521. They are not distinguished into cities, and thus into general societies, as here; but into nations and families. (The Spirit who told me these particulars) was asked whether one nation wages war upon another. He gently replied that they have no need to do so, because they have all the requisites of life. They are naked, because such is the temperature . . .

517a. They speak very little, but think more; and their language is rather imaginative than vocal, in which also they are skilled. They can for the most part know what they want to know from the faces of others; for they are taught to change their faces in this way. He wanted to speak to me by thoughts alone, so that he did not love words . . . He said he was a dark Spirit seeking the One Only Lord, in order that he might come into Heaven, for this was burdening his conscience,—that he had taken something from a companion of almost no value, which he supposed he was going to give him. For they do not seek their saints or bright ones; these are sought only by their servants.

518. Their Spirits have a life in common with each other, and also with their men; and as they are so imaginative, this is not to be wondered at; but they have three signs, lest they should say more to them than they have leave to say. (See A.7806, above.)

523. Continuation concerning the worship of the One Only Lord with the inhabitants of Jupiter. Gen.art.

— They say that they worship the One Only Lord of Heaven, whom they do not name; but they know that the One Only Lord rules all. Him, therefore, they seek after death, and find Him, who is Jesus Christ. On being asked whether they know that the One Only Lord is a Man, he replied, that they all know He is a Man, for He has been seen by many of them as a Man, and He Himself instructs them concerning the Truth, and preserves them, and they who believe in Him have eternal life. This One Only Lord rules their lives; nor do they adore idols; nor those saints . . . Thus do they live, in innocence, loving one another; they abhor wars; they have the law inscribed on their conscience or thought, according to which they live. And if they live otherwise, they are admonished by their Angels, and besides how they ought to worship the One Only Lord. This, being thus revealed, as to generals the children learn from their parents; thus is doctrine orally delivered to the persons of the same nation—gentiles, which doctrine does not spread itself more widely than to the nation.

—⁴. That that One Only Lord has suffered they are ignorant of, because they live in such a state, and are instructed by Him, and after their death, so are they led to His Heaven.

524°. How they at once perceive the quality of those who come to them. (Shown by exams.)

527. Continuation concerning the inhabitants of Jupiter.

— Nor can these Spirits be seduced by evil Spirits, because they live in the order of life, and think more than they speak, so that their reason descends from the understanding, and the understanding through their Heaven, being instructed by Jesus Christ their One Only Lord; as I could perceive from that Spirit who was and still is with me,—namely, that evil exhaling from any evil Spirit could not fix itself nor have any seat in him . . . nor did he care anything for evil, except that he distressed himself about what he told me. (See above, 517a.)

529. I was shown by one of them how they speak in turn by variations of the face. Des. . . But the things they showed me by variations of the fibres around the lips I could not understand, but only feel the variations, because from infancy my face has not been initiated and accustomed. This, also, is the reason why they cannot simulate, but live in the order of this life, so that they can hide nothing whatever from their companions . . . Thus with them the life is spiritual, and they can at once be discriminated, and thus be taught and reformed.

530. They also showed that they do not force their face, but let it out freely . . . It is let out especially around the lips, so as to be somewhat prominent . . .

531. It was asked whether they know that their One Only Lord is a Man. He said that they know this, and indeed from the fact that they often see Him, so that they know He is a Man; and that their One Only Lord is Jesus Christ. They do not indeed call Him so by name, but that it is the Supreme Himself who is called Jesus Christ, this is now unanimously confessed by all; for He is not only Man, but is also God at the same time. As to the name of King, they suppose that it is beneath His dignity, because the name of king savours of what is worldly; but that Jesus means Saviour they acknowledge, because it is the same as the Preserver of all.

532. (The Spirit of Jupiter) who was with me was weary, and longed for the company of his own, being averse to those Spirits who are of our Earth . . . He said that in the locality of his Earth where he had been there was as great a multitude of men as the Earth could nourish; and that the Earth is fertile, abounding in all things; so that as they all live devoid of avarice, caring only that they may be nourished, it may thence be concluded that there must be a multitude.

533. As to their faces, they are exactly like the faces of the men of our Earth, but more beautiful. Two have been shown me . . . which were beautiful, bright in the face, sincere and modest in beauty, and of a becoming shyness. For their Angel appeared with a small face behind a bright cloud, which gave them leave to show their faces.

534. I have also seen one of their saints, who was as it were of a fiery lumen in front, from the face downwards. He was splitting wood . . . He said he was not warm, although he appears fiery . . . 536. Des.

535. Their Heaven is separate from ours, both in order that they may be with their own in their Earth, and because they believe an azure colour spotted with golden stars to be the heavenly colour itself; and as they are so persuaded, they seem to themselves to be azure. Nor are they willing to be among Spirits of our Earth, because they know from experience that they are cunning and deceitful, and do not acknowledge the One Only Lord. . . Their Heaven is as great as that of our Earth, and greater, because the inhabitants are more numerous.

537. They have little intercourse with those who are not of their nation. When they encounter them outside of their own boundaries they speak to them in a friendly way, and want to perform all offices of charity to them. But their fellowships are within their family connections, which are able to extend themselves very widely. Thus they are distinct in nations, families, and houses.

539. The inhabitants (of Jupiter) speak with their own Spirits . . . with both good and evil ones . . .

540. With the inhabitants of Jupiter their speech is almost all an interior idea, or what is called with us a material idea or one of imagination, and not so much the ideas of the senses . . . which, formed into words, constitute speech, and which they have also, but still so as to be under the interior speech; and, in certain cases, things are expressed by this speech, as those things which pertain to the use of their life.

541. There are two kinds of evil Spirits who infest them. One of the kinds is their worst. When he comes, horror together with a kind of fear seizes them in general. . . (One of these, who came to me) was dark, like a dark cloud, with some stars before him. He applied himself to my left side, inclining himself towards the back. . . He said he could know all their thoughts and deeds, which he takes out of their memory. . . He wanted to upbraid me . . . and said that he thus upbraids others . . . and that he is allowed to chastise them with torments, as by pains in the joints, to such pain that they can bear it no longer, as by contortion of the joints of the fingers, of the feet; and also by as it were gentle prickings in the face, according to permission.

542. But their Angels are at once present, and keep the place of their head, which they infill in a special manner . . . The Spirits of the Earth Jupiter [operate] with a certain gentle aspiration, which infills the brain as with a gentle and general approach; for they are afraid of the man's being hurt and feeling pain from them . . . They are those who ward off the evil Spirits, to prevent them from doing anything worse to them than permission has been given them by the Lord.

545. The other kind of their Spirits who reprove, and at the same time teach them, also appear dark, as though clothed in sackcloth. These also apply themselves to their left side, more in front. Such a one . . . said to me that he does indeed terrify a man with threats, but still inflicts no evil upon him; but while the man is in fear, they instruct him how he ought to think and live. Thus they are their Instructors.

547. Their faces are fair, and they preserve them from

the heat of the sun. As to their bodies, they wash and cleanse them, but do not care for them, for they say it is the body. But they do not call the face the body, because they speak and think by it, because the thought is of the face, as they suppose . . . They have a wide covering for the head, made from a whitish blue bark, with which they widely encompass the head; but not so the body. . . They consider the face as merely a speaking thing, almost devoid of what is corporeal; and although it is muscular, still they consider it as devoid of muscles and fibres.

[D.] 548. Their abodes, or tents . . . are low, having only an open roof all round made of whitish blue bark, which roof appeared to me as if spotted with stars. They have another tent besides, constructed of like material, like in colour, and spotted in like manner. It was round, stretched out thence into a length. Into this they betake themselves to prevent their faces from being injured by the heat of the sun . . .

549°. Their saints appear above, in front . . . which is a sign that they are proud.

550. Their Angels modestly replied that they suppose that they can do what is good, nor do they know otherwise than that it is they who do what is good. . . They then replied that they are speaking in a human manner, and that they speak in the heavenly manner . . . But they informed us that it is more simple so to think . . . They were present, but afar (and by the mediations of Spirits) when I was writing these things.

551. They contemplate the starry heaven very much. This they call the abode of the Angels; nor do they know anything about a plurality of worlds. They are much wiser than the Spirits of our Earth . . . But this they said only of the Spirits . . .

552. Their Angels are distinct, and cannot be together with our Heavens, except their more interior and inmost ones . . . 626^d.

553. There came from our interior Heaven angelic choirs, one after another, who performed their singing and representative gyres, which delighted them so much, that they supposed themselves to be rapt into a higher Heaven . . . So that they confessed that their One Only Lord rules all in the starry universe . . .

554. They wondered when I said that I should tell the things I had heard about them to the inhabitants of this Earth, which they did not at all want me to do, because they are forbidden under a penalty to divulge the things which Spirits say to them. They also wondered that such things can be published through the Earth; because they know nothing except their province, where their connections are.

555. Their moons shine upon them so much that they live in light. Those who want to be adored, and who call themselves saints . . . are unwilling to mention the sun, for there they suppose to be the habitation of their Supreme Lord. Therefore they are worshippers of nature, on which account they want to be fiery . . . The rest said that they are lying, because they know that the sun shines more than their moons, or great stars, and with much heat . . .

556. Although they live in such simplicity, they are much wiser than the Spirits . . . who want to be learned;

for they perceive from themselves what good is, and they do not want even to mention what is evil. Twice I wanted to say evil, but they were averse to it. . . They reject the particulars in which our people place wisdom . . . because they say there is nothing of wisdom in them, but they say that these things obstruct the way to wisdom . . .

558. The greatest care (of the inhabitants of Jupiter) is how to form anew their tabernacles, which they do not adorn, but only take care that they are clean, and also that they may eat in them. They have no garments. To be richer than is required for food and dwelling they seek not. Their greatest care, besides, is the education of little children, whom they love tenderly.

559. They walk so as to keep their faces extended forwards, they being clothed with a white [head] covering; and as they almost leap, raising themselves frequently in their flight—*lapsu*, so that they stand on their feet: but when they are taking their steps, they assist themselves with the hands only, and thus erect themselves. All these things have been shown me . . . and have been confirmed by their Spirits, who dare speak nothing else than the things which their Angels allow them to speak.

560. They saw horses. Then said those who were near me that many such are found with them, but they are in forests; and they are very much afraid of them, although they do them no harm; still there is implanted a certain fear of them. There is a hidden reason for this,—that horses represent knowledges, and that it was the knowledges of particulars, or of the senses, and consequently of the body, of self, and of the world, which seduced the Most Ancient Church . . . In these things lies hidden their fear of horses; and it comes from this that they ought not to learn knowledges, for thus their understanding would be obscured and blinded, and thus the loves of self and of the world begin to dominate . . .

561. To the question as to whether their horses thus superabounded, they said, No . . .

563. Those who are their worst ones adore the sun, and call it the Lord's face; those who call themselves saints thus persuade those who belong to them. They, however, say that they do not adore the sun, but the supreme Lord, whose abode is in the sun; but such are their worst ones, and the others are averse to them. The Spirits are absent from them . . . on account of the cold; thus are they excluded from communication with Heaven. 571.

564. From them I could more fully comprehend many things, because they only think, and do not care for particulars. Examp.

566. The inhabitants (of Jupiter) who are under the equator . . . go naked . . . It is the same with those in that earth who live in the regions of the equator (as it was with the sons of the Most Ancient Church); nakedness is a matter of no concern to them; for they seek nothing else than the procreation of offspring, for the sake of Heaven. 568.

567. They do not walk on four feet, as . . . quadrupeds

do, but as it were hop, and then assist themselves with their hands, in order to go more quickly; and now and then they stand on their two feet, but bent at the knees, and sit beautifully, almost like the Mohammedans, wherever the places may be, and thus also they rest. The reason they go hopping, also flows from interior nature, because they are of the earth, and at the same time look to heaven; but the men of our Earth, and also the Spirits, ridicule this, because they are evil . . . and they glory that they go erect, which comes rather from this nature, that they are proud. This may be evident, that the erection of the body is not natural, but artificial, and has been learned and become customary in course of time; nature the rather wants us to walk so, and if people did walk so, use would have clothed it with decorum, as is the case with nakedness in the hot zones of our Earth.

572. Their good Spirits were solicitous that I should not publish anything of what I had heard from them; for with them it is forbidden under penalties to publish the things which Spirits speak, unless they are very close friends, and also their consorts, and children to their parents; but not outside their family . . .

573. They marvel very much that our Spirits do nothing else than ridicule them, because they assist themselves in their steps with their hands, and because they are naked; and that they have remembered nothing whatever of the things they have been told concerning their heavenly life . . .

574. From their speech of the face it may be concluded that they understand more fully the things which a companion, and which their Spirits speak; nay, the more perfect things which their Angels say; for the particulars which distract and divide the thoughts into greater movements—*momenta*—are absent. Thus they can see the thoughts fully; for there are many things in them simultaneously . . . therefore they are able to Know what affection lies hidden in the speech. Therefore the face speaking with them is the index of the lower mind, nay, of the mind, but about the eyes, nor can they ever simulate; and thus the interior life itself, and the more interior, are in the speech. Thus they are able to speak with their Angels, for so neither are their ideas immersed in terrene and bodily things . . . They wonder that there can be any beauty in the faces of this Earth, and that they are not distorted, but this comes from another cause.

—². I have now spoken to the Spirits of *Jupiter-Jovialibus*—who are present, [telling them] that the evil of this Earth in the other life become successively so deformed and distorted [as to] their faces, that they cannot be looked at by them on account of the deformity. I have been told that their beautiful faces come from their infancy, which is innocent.

580. I have heard from their good Spirits about the death of those who live in that Earth, to wit, that they die in their youth . . . lest the number of men should be too much increased; but they rarely die by diseases . . . except those who have led an evil and external life; but they die tranquilly, and as in sleep, so that by sleep they go into the other life.

581. There were [present] some Spirits from that

Earth when I was reading John xvii., and they heard it. They marvelled that the One Only Lord should become a man, and that He had been upon Earth like another man; but they afterwards said that all things are Divine. Spirits of our Earth, who had been infidels, constantly suggested that He was a man, that He had been crucified . . . and the like things, which they heard without saying anything. But they afterwards said that such are altogether devils, because they take the things which they say from those things which are worldly, corporeal, and the like, which they reject from themselves as dross . . . they now warn them that so long as they remain in the like things . . . they are no others than their devils, whom they reject from all intercourse; these they cast out beneath their feet, and spew them out as it were into the mire. Of their evil genius they could also judge from this,—that they revolved nothing else in fancy concerning them than the nakedness with them. All other things, which are heavenly, which they had heard concerning them, they do not even think about. From this they conclude that there is almost nothing heavenly in them.

582. As to their steps, in that they assist themselves with their hands, and hop, I have seen—for it has been granted me to see also—how they walk. At every third step they turn themselves round, and perform a circle—*gyrum*—with the face and body, and so sit; and this for the reason that they should not be seen, except their faces, for they are freely willing for their faces to be seen. The other [parts of the body] they thus hide by sitting, [for] according to their manner of sitting, the front parts also are thus hidden, which they do not want to be seen.

583. Their Spirits were with me, to whom I showed the inhabitants of this Earth, and all their faces then seemed to me to be less than usual, which came from this,—that they saw the faces of the men of our Earth as smaller than the faces of the inhabitants of their Earth; and they said that their faces are not beautiful, both because they are smaller, and also because they are somewhat deformed from small-pox, or from being pock-marked; saying, that with them such faces are not found, nor are any of them spotted in the face with red pimples, and the like, because they have no disease. They were pleased with some of the faces, namely, those of which the region round the lips was prominent, and also with those which were dilated—that is, so that their faces are smiling. Sad faces did not delight them, because the cares of the world impress such things. Thus, from their faces, they are able to Know of what quality they are.

—^o. The annual motion of Jupiter is 12 years, and its diurnal motion is 6 hours.

584. Concerning the influx of the Angels of the Earth Jupiter I may mention only this,—that it is gentle, and undulating as it were from an alternate roll . . .

584a. I have joined them in discourse now and then, through their Spirits; for . . . that which the Angels think, the Spirits speak as from themselves . . .

585. Their understanding is very superior to the understanding of the learned . . . of our Earth . . . The Spirits of the Earth Jupiter said that such things (as

the terms used by the learned) are merely black clouds . . . which they are unwilling to admit, while they represent to themselves their own starry heaven by means of a vision. From this it may be evident what is the nature of the difference,—when they wanted to represent that the One Only Lord converts depraved affections, so that they become good ones; or, what is the same, evil into good—they then represented the intellectual mind as a beautiful form, and its activity they represented as an affection suitable to the form . . . Whereas the learned of our Earth could not in the least apprehend it . . .

[D.] 586. Again as to their gait. It is not creeping, like that of animals, but it is half erect, so that they are prominent obliquely with the breast and face, upwards, and lower down they touch the earth with their feet, so that they can easily assist themselves with their hands or palms, and quickly turn themselves round, and quickly sit down.

587. When I was in bed they did not want me to turn myself to the wall of the bed, but they wanted me to be always looking forwards, thus away from the wall; and when I told them that this could not be done here, because I must lie on both sides for the sake of rest, they said that this is done by their people by means of a total turning round, and a rapid one, for they want to look forwards, because they suppose that the Lord is there; which had also often happened to me before, but I did not then know the reason, namely, that the like Spirits were acting in common with others.

588. There was also shown me the covering of the head of those who boast themselves to be saints. It is a dark turreted hat. The head under it was snowy, but whether from hoariness I did not inquire. Thus do their saints cover their heads; namely, as it were with towers.

589. On a certain kind of penalty [which is inflicted upon] the evil Spirits of the Earth Jupiter.

590. (They laugh at arguments of learned European Spirits.) 591. 594.

596. As to the taste of foods, they do not prepare foods according to the taste, but according to the use which it affords to the body. That which is more useful to the body is also more savoury to them, and as it were sweeter; consequently they are not carried away by the taste into luxury . . . It is otherwise than in our Earth, where the taste commands . . .

613. A consociation of the Spirits of Jupiter—*Socialium*—came to me. Their approach and stay, and also their active influx, were so gentle, that it might be expressed by [the term] sweetness; for they are all upright; and they live together in this way, and want nothing else than to perform offices for each other. Thus there was a general sense of goodness—*probitatis*, the gentleness or sweetness of which can be quite well distinguished from the consociation of good Spirits of this Earth.

614. If the least disagreement arises among them, it is signified by a thin bright ray, like that of lightning . . . But the disagreement is quickly repaired.

615. Little stars are good signs when they appear, as they have appeared to me more than six hundred times . . . Besides that when a kind of starry heaven appears,

it is good. This is also common to the Spirits of this Earth.

622. Continuation concerning the Spirits from the inhabitants of Jupiter.

— A punishing Spirit . . . wanted to punish me, as is the custom in their Earth . . . He showed the kinds of their punishments. Des.

623. It is divinely guarded lest any [of the inhabitants of Jupiter] should fall into wrong opinions concerning the One Only Lord, both by penalties and by threats and admonitions, and if perchance any should relapse into them, they are banished from society; in such an Earth it cannot be . . . And if any families should incline [thereto], they are utterly taken away; for death is denounced against them, and is inflicted for the most part by the taking away of their breath, by Spirits, and rarely by diseases, as in our Earth. Thus are they taken away, as they say, into Heaven. Nor do they call it dying, but rather being Heaven-made.

624. Their better Spirits cannot be easily together with Spirits of our Earth; for . . . they have an entirely different life . . . Neither can the interior Angels be consociated. Those are their Angels who love an azure golden. The word spiritual they are unwilling to admit, as I now observe, because they are leading my thoughts, and thus my hands, for they say they do not want to know what what is spiritual is, but only what is celestial. For the most part they are Genii, which happens because they speak little, but think, and their thoughts are thus derived from their affections.

625. They have a sweet approach; a prudent life and discourse; they consider and regulate all the things they think and say; and if they meet with the least of what is contrary to their order with any, they have a mind to chastise, and thus drive to what is good. Thus they do to the Spirits who come recently from their Earth, and with some force reduce them to obedience . . . When anything occurred, I at once perceived their thoughts about chastisement.

626. I could observe their presence when they did not observe it, by the dilation of my mouth or of the region of the lips and cheeks; for they are such; and as they suppose me also to be the like, from their imagination that region of my face was disposed into such a form.

627. Their interior Angels were instructed that the Lord never punishes anyone . . . which at first they did not want to admit, considering that the Lord would chastise and punish; but when they were shown in a loud voice that their Angels do not chastise or punish, or speak hardly to the men of their Earth, but only permit the punishing and reproving Spirit to do or say it . . . they could not but acknowledge, and affirm with a plain voice that the Lord punishes no one . . .

628. Continuation concerning the Spirits from the inhabitants of Jupiter.

629. A multitude of their cold Spirits approached towards me . . . they were in themselves cold; it was like the approach of cold.

631. On the inhabitants of the Earth Jupiter.

— Among their penalties for repentance, one is . . .

that they shall eat no other food than bread, and at the same time the appetite to eat other things is insinuated into them. Whether they enjoy as food [anything] besides bushes, vegetables, fruits, and thus seeds which they grind into flour, it has not been given me to know.

632. As to their horses, which are wild, they are very tall, and are larger than our largest ones, so that they approach the height of camels; and therefore they so terrify them . . .

633. They delight themselves in eating long; not that there is excess in foods, but because society is sweeter when they are both sitting and eating. They do not sit upon chairs or benches, or on raised grassy mounds, or on the grass, to which they are averse, as though what is unclean were under them. But they place leaves under them; and when I wanted to know what leaves, they confirmed it when I named fig leaves, such as Adam and Eve were girded with . . .

686. The Spirits of the Earth Jupiter suppose . . . that their face is not the body; and therefore they have an impression that after life their face will be greater or larger, of a round form . . . of a sky colour or almost azure, with little stars. This impression is consequently permanent.

687. They also suppose that they will see a fire which will warm their faces. The fire was shown me . . . but I was told that their flame is of a colour interspersed with azure, which they hold in high estimation . . .

707. On the Spirits of the Earth Jupiter.

— Those of the Spirits of the Earth Jupiter who had been with me for some time, have been admitted together into the interior Heaven; for they longed for it; and to these others have succeeded, who also have been admitted; and to these now others have succeeded, who still as I suppose remain with me, and who also are waiting to be admitted.

708. I could not but greatly marvel how mild and gentle are the Spirits of the inhabitants of Jupiter . . . They are so mild that they [do] nothing but think; their thoughts are so flexible that they suffer themselves to be bent, and that by the mere good pleasure of the interior Heaven, or that of their Angels, thus by the will of the One Only Lord; they are patient, so that scarcely any little indignation can be observed. When they observe that this or that is not granted them, they at once quiesce; nor do the doubts of others adhere to them . . . They are such that unless I knew from other signs that they were present, I could scarcely know it from any alteration of their mind. *They are content in the things which are commanded them.* These are their words.

742. On the inhabitants of Jupiter.

— I have been able to know of the presence of the inhabitants of Jupiter, not only from the influx of their affections, but also from this,—that they disposed my face to be as it were smiling and cheerful, and this constantly; for so do they dispose the faces of the inhabitants of their Earth, so that from pleasantness of heart they as it were smile, or manifest joy. That it was joy of heart, I was able to know from this,—that their tranquillity was communicated to me, which was so delightful, that it sensibly filled the chest and the heart. Moreover, they do not suffer themselves to be

moved by the cupidities of others, but remain in their own delightful tranquillity . . . Hence it may be safely concluded that the life of the inhabitants of the Earth Jupiter is by many leagues—*parasangis*—more delightful than the life of the inhabitants of our Earth; for it is cupidities which render a man unrestful.

743. Neither do they fear death except on account of the loss of their consort and little children; nor even on that account, when they are living in tranquillity, and know for certain, that their life is continued by the death of the body, and that they thus become more happy, and celestial Angels. 744.

912. An evil Spirit from the Earth of Jupiter . . . often has stars around him . . .

1113. The Spirits of the Earth Jupiter remained with me for many weeks, and had their emissaries who held the region of my head, and whose presence I always plainly knew, for they are celestial, and speak little, if anything. They only think, and reflect very exactly upon the infidelities of the Spirits of this Earth, which, however, they care nothing about. As they had been so long in such a sphere, there came a moment of doubt as to whether our Lord is their One Only Lord, but only for a moment . . . and they were at once present . . . Nor are they willing that I should publish these things . . .

—^e. Their speech is a rolling something, interior, rolling itself also into words, and cannot well be described.

1123. On the speech of this Earth, that it is scarcely intelligible to the Spirits of the Earth Jupiter.

— As these are celestial, and think, they have as it were an imaginative speech, which they express not by words, but only by ideas as it were continuous . . .

155Sa. That the Spirits of the Earth Jupiter relate to or constitute rational ideas; for they live devoid of the care of those things which are of the senses of the body . . .

1648. On the preparation of the way to a man in the Earth of Jupiter before the coming of the Angels . . .

— One of the Spirits of Jupiter who strike fear . . . applied himself to my left side . . . and spoke there in his manner. Des. The words were . . . very discrete . . . so that I had to wait rather long to know what was said. . . He said to me . . . that in their Earth it is customary when Angels are coming for him to be sent beforehand . . . and he warned me that I should receive them well . . . I replied that this does not depend upon me, but upon the Spirits of this Earth where I am . . .

1649. Afterwards there came Angels of . . . Jupiter, and I could know that they were of a different genius . . . by their speech . . . They spoke by ideas, which diffused themselves over the whole face . . . The ideas were as it were continuous, discreted indeed into words, but the words not so much heard. They said that they spoke thus with their people in their Earth . . .

1650. They afterwards spoke still more continuously . . . There was as it were a continuous idea . . . I perceived the words as it were to disappear . . . This speech . . . also moved the whole face, but had its origin from the eyes . . . [They have] such a speech with the men of their Earth, with the better ones.

[D.] 1651. They also spoke so that the face did not speak at the same time . . . They then spoke in the brain . . . It was a speech by ideas still more continuous . . .

1652. They afterwards spoke so that I understood nothing . . . They speak thus with the men of their Earth who are almost Angels.

1654. The Spirit at my left side . . . said that he did not understand their speech . . .

1657. On the speech of the Spirits of the Earth Jupiter with me by the lips, and the gums. . . The sound entered through the lips.

1658. They also spoke through my gums, so that the gums and teeth perceived it with almost a feeling of pain . . . They said that such a speech with their own people thus constricts the teeth . . . and that it is the speech of such Spirits as have not yet become Angels, consequently of those who have newly come into the other life. The sound of the speech inflowed . . . through the Eustachian tube.

1660. As the Spirits of the Earth Jupiter spoke concerning the Lord . . . it was said that they can be considered no otherwise than as Angels . . . They constitute the Heaven of Spirits, but not the World of Spirits.

1670. Whether [these Spirits] were from some satellite of Jupiter . . . I do not yet know, although they said so to me . . .

3030^e. The Heaven of Jupiter *Joviale*—was opened by those who want to seek another Lord.

3044. That the Spirits of Jupiter—*Joviales*—say concerning the Spirits of our Earth that there cannot be worse ones.

3045. On the Spirits of Jupiter—*Jovialibus*.
— They marvel that I can thus write the ideas of their thought . . .

3046. The angelic Spirits of Jupiter—*Joviales*—are in heavenly perception . . .

3049. They did not want me to write that the Lord is Man and at the same time God . . . because they do not know what God is, but what the Highest is; and it is sufficient when they believe Him to be the Highest. They greatly love . . . to hear that the One Only Lord is the Only Man . . .

3055. The Spirits of Jupiter—*Joviales*—have been with me about three days, having their subjects with me . . . who cared nothing for what the evil European Spirits might introduce. Sometimes . . . they told it to the Society of their Spirits, receding a little, (and speaking by) the interior thoughts.

4742. [Charles XII.] communicated with . . . the azure Spirits from the Earth Jupiter, who are good . . . He then wanted nothing else than truth.

Jurisdiction. *Ditio*.

T. 65². The Angels know in what jurisdiction of any part of man they dwell . . .

813. Germany is divided into a number of jurisdictions . . . The prince of each jurisdiction . . .

E. 1044². Thus they can . . . subject lands and possessions to their command and jurisdiction.

Jurisdiction. *Jus*.

A. 4067³. He is not under his own jurisdiction, but under that of (evil Spirits).

6568. That they will not be under their own jurisdiction. Sig.

8042^e. In this is founded the law of the first-born.

8770^e. The right of a king. E. 638²².

9049⁴. The law of retaliation. Quoted and Ex.

—⁶. 'To sue at the law' (Matt. v. 40) = an endeavour to destroy.

9942¹¹. 'To sue at the law, and to want to take away the coat' = to debate about truths, and to want to persuade that it is not truth.

10067⁸. To desist from evils is left to man's own jurisdiction.

P. 228^e. If a man is in evil from the time when he has come to his own rationality and freedom, that is, to his own jurisdiction . . .

D. 1770a. On the law of nature. D. Min. 4640.

D. Min. 4657. There are many useful sciences . . . such as . . . the civil law.

E. 556⁹. 'To sue at the law, and take away the coat' = to take away interior truth.

610⁴. That the truths of the Word and its goods will then be turned into falsities and evils, is signified by 'he will change times and law' (Dan. vii. 25).

Jurisprudence. *Jurisprudentia*. H. 531².

Justice. *Justitia*.

Just. *Justus*.

Justly. *Juste*.

See JUDGMENT, and JUSTIFICATION.

A. 612. 'Noah . . . just and perfect . . .' (Gen. vi. 9). . . 'Just' regards the good of charity . . . 712.

— That 'justice' regards the good of charity. Ill.

— 'Judgment' = the things of truth; and 'justice,' the things of good.

— The formula 'to do justice and judgment' = to do truth and good. Ill.

— 'The just shall shine as the sun . . .' (Matt. xiii. 43) = those who are endowed with charity.

— 'Shall separate the evil from the midst of the just' (ver. 49) = those who are in the good of charity.

—^e. (Thus) he is called 'just' who does what is good.

— 'Holiness and justice' are the Celestial of faith.

712. 'I have seen thee just . . .' (Gen. vii. 1) = to have good.

922³. 'Judgment' (Amos v. 24) = truth; and 'justice,' good.

1488². 'The fruit of justice' (Amos vi. 12) = the goods which are 'turned into wormwood.'

1737. Hence He was made justice.

1780. That the Lord is justice. Tr.

1813. 'He imputed it to him for justice' (Gen. xv. 6) = that in this the Lord was made justice for the first time. Ex.

— . That the Lord was made **justice** for the universal human race . . .

— . The Lord was not born **justice** as to the human essence, but was made **justice** by combats of temptations and victories . . . Whenever He fought and conquered, it was imputed to Him for **justice**; that is, it was added to the **justice** which He was becoming . . . until He became pure **justice**.

—³. That He came into the world in order to become **justice**, and that He alone is **justice**, was foretold by the prophets . . . and also that He could not become **justice** otherwise than by temptations. Ill.

—^e. As the Lord alone is **justice**, He is called 'the Habitation of **Justice**.' Ill.

2004³. Therefore He was made **justice**. 2025³. —^e.

2116². This is to be 'justified;' for they thus acknowledge not the **justice** of self, but the **justice** of the Lord.

2196. He supposes that there is nothing but what is good, and **just** . . . with him; when yet in man there is nothing but what is evil, unjust, and profane.

2231. This doctrine concerning good is signified by '**justice**' (Gen.xviii.19), and concerning truth, by '**judgment**.' Ex.

2235. That '**justice**' is concerning good, and '**judgment**' concerning truth. . . '**Justice** and **judgment**' are often mentioned in the Word. . . In the proximate sense, '**justice**' is predicated of what is **just**; and '**judgment**,' of what is right. What is **just** is when anything is judged from good, and this according to conscience; but what is right is when anything is judged from law, and thus from what is **just** of the law, and thus also according to conscience . . . But, in the internal sense, '**justice**' = what is from good; and '**judgment**, what is from truth . . .

—². That '**justice** and **judgment**' = these things. Fully ill.

—³. '**Judgment**' = faith; '**justice**,' love . . . or mercy. —⁴.

—⁵. Hence the truths of good are called 'the **judgments** of **justice**.'

—^e. In ancient times, by **justice** and **judgment** was meant—as to the Lord—all mercy and grace, and—as to man—all charity and faith.

2240⁷. 'For **judgment** a scab' (Is.v.7) = instead of truth evil; for '**justice** a cry' = instead of good falsity.

2250. 'Wilt Thou destroy the **just** with the wicked?' (Gen.xviii.23) = . . . intercession that still good is adjoined, although there is evil. . . '**Just**' = what is good.

2252. 'Perhaps there are fifty **just** in the midst of the city' (ver.24) = that truths may be full of goods. . . '**Just**' = good.

2256. 'To cause to die the **just** with the wicked, and thus the **just** be as the wicked' (ver.25) = that good cannot die, because evil can be separated from it. . . 'The **just**' = good.

2372. '**Justice**' is predicated of the exercise of good; and '**judgment**,' of the instruction of truth.

2609^e. (**Justice** and merit to be attributed to the Lord.)

2661². 'I have not come to call the **just**' (Matt.ix.13) = (that the Lord did not come to save the celestial).

2760². (The rider on the white horse) is said 'to judge in **justice**,' from good; and 'to fight from **justice**,' from truth. W.H.1².

2784. The merit of **justice**. Sig. and Ex.

2798². (Thus) the Lord by His Own power made the Human in Himself Divine, and thus became **justice**. The merit of **justice** was that which was adjoined to the Divine Rational when He underwent inmost temptations . . .

2915. As they live . . . as to civil life in what is **just** and fair . . . For the Lord's presence with man is in good, and therefore in what is **just** and fair . . .

2930². '**Justice**' is predicated of good.

3391². 'To build a house without **justice**, and the chambers without **judgment**' (Jer.xxii.13) = to build a religiosity from non-good and non-truth.

3574. 'Let **justice** and peace kiss' (Ps.lxxxv.10) = let them conjoin themselves.

3921. **Justice** and mercy. Sig. (See JUDGMENT, here.)

— . For the Lord judges all from **justice**, and hears all from mercy. He judges from **justice**, because from Divine truth; and He hears from mercy, because from Divine good; from **justice**, those who do not receive Divine good; and from mercy, those who do receive it. Nevertheless, when He judges from **justice**, He judges also at the same time from mercy; for in all Divine **justice** there is mercy, as in all Divine truth there is Divine good.

—². Because the faith which is predicated of truth corresponds to the Divine **justice**.

3923. The name 'Dan' . . . in the supreme sense, involves the Lord's **justice** and mercy. 4608².

3928². If he does not perceive in himself something of affection for what is **just** and fair in his employment . . . let him know that he is in the same delight as the infernals . . .

3993³. 'White' . . . = truth, properly, the Lord's **justice** and merit; and hence the Lord's **justice** and merit with man. . . But, in the opposite sense, 'white' = man's Own **justice** or merit . . . 4007, Ill.

—³. If anyone loves himself above others, and from this love . . . does from conscience what is **just** and fair . . .

3997. 'My **justice** shall answer me' (Gen.xxx.33) = the Divine holiness which He had. '**Justice**' is predicated of good; but, when it is said of the Lord, it = the Divine holiness; for all spiritual and celestial good proceeds from the Lord's Divine holiness.

4007. They who acknowledge, and, from good, receive the Lord's **justice**, and reject their own **justice**, are they who in special are signified by 'the **just**.'

—². 'To wash and to become whiter than snow' = to be purified from sins by the reception and putting on of the Lord's **justice**.

—^e. There are two things which are put off by all who enter into Heaven; namely, proprium . . . and the merit of self or of Own **justice**; and they put on . . . the merit or **justice** of the Lord . . .

[A.] 4167. That judgment is from **what is just** and fair. Sig.

— . For in the Natural that is properly called **just** and fair, which in the Spiritual is called good and true. Ex.

—². The exterior plane is the exterior conscience, and is where **what is just** and fair in the proper sense is; for **what is just** and fair, moral and civil, which also inflows, actuates it. There is also an outermost plane, which . . . is not conscience, namely, to do **what is just** and fair for the sake of self and the world . . . By the . . . conscience of **what is just** and fair, that is, by the conscience of moral and civil good and truth, the Lord rules those who are not yet regenerated, but who can be regenerated . . .

—^e. It is said **just** and fair, because it is treating of the natural man . . .

4564^e. This is meant by the Lord being made **justice**.

4783². When yet the works of charity are to do **what is just** and fair, everyone in his own office, from the love of **what is just** and fair, and of what is good and true.

4793⁴. They try to loose all internal bonds, which are affections of what is good and true, of **what is just** and fair . . .

4988². This dispensing of good is taught by the doctrine of **what is just** and fair . . .

—⁴. Not from any conscience of **what is just** and fair . . .

5069. That those on the right hand are called 'the **just**' . . . = that they are in the Lord's **justice**. All who are in the good of charity are called 'the **just**;' not that they are **just** from themselves, but from the Lord, whose **justice** is appropriated to them. They who believe themselves **just** from themselves, or to be so far justified that they no longer have anything of evil, are not among the **just**, but are among the unjust . . . Those, therefore, who in the Word are called 'the **just**,' and 'the holy,' are those who know and acknowledge that all good is from the Lord, and all evil from self, that is, with self from Hell.

5130². Hence it is . . . that they have **justice** and equity in all their thoughts, words, and actions . . .

5145⁴. Exterior conscience is that of **what is just** and fair.

—⁵. With those in whom the things of the Voluntary have been terminated, there is zeal for spiritual good and truth, or for **what is just** and fair . . .

—⁶. The voluntary things are said to be 'performed' . . . when there is no affection of good and truth, or of **what is just** and fair . . .

5319⁶. The reason 'fine linen is the **justices** of the saints,' is that all those who are in truth from the Divine put on the Lord's **justice** . . .

— . Hence those who are being elevated into Heaven from a state of vastation appear clothed in bright white, because they then put off that which is of their Own **justice**, and put on that which is of the Lord's **justice**.

5639². The Spiritual in its essence with man . . . is also the affection of **what is just** and fair for the sake of **what is just** and fair . . .

5761. That it would be so from **justice**. Sig. . . But a milder sentence now follows.

6207. Exterior conscience is that of **what is just** and fair. This conscience exists at this day with many, but interior conscience with few. Still . . . they are saved . . . for they are such that if they act contrary to what is good and true, or to **what is just** and fair, they are inwardly tortured . . . There is (also) a very low something which sometimes counterfeits conscience, namely, that they do . . . **what is just** and fair . . . for the sake of self . . .

—^e. The Angels inflow . . . into the affections of what is good and true, and of **what is just** and fair in the conscience . . .

6239². 'The generation of the **just**' (Ps. xiv. 5) = truths from good; for '**justice**' is predicated of good.

—⁶. 'My **justice** shall be to eternity' (Is. li. 8); where . . . '**justice**' is said of the good of love.

6313. When a man is elevated towards interior things . . . he is brought nearer to those things which are of **what is just** and fair, because nearer to the Angels who are with him.

6315². When this man is . . . in interior lumen, he thinks from **what is just** and fair; and if he is in a lumen still more interior, he thinks from spiritual truth and good.

6318. Corporeal men . . . have lived without any regard—*ratione*—to **what is just** and fair, except only in the outward form.

6484^e. Because he saw the **just** suffering, and the wicked glorying.

6502². By 'the whole' are meant the **just**.

6598. One man excels another in the faculty of understanding and perceiving what is honest in moral life, **just** in civil life, and good in spiritual life. The cause consists in the elevation of the thought to the things of Heaven . . . For they who think solely from sensuous things cannot see one whit of what is honest, **just**, and good; and therefore they trust to others . . .

7364^e. For they are few who do **what is just** and fair from **what is just** and fair . . .

7590. 'Jehovah is **just** . . .' (Ex. ix. 27) = that the Divine good could not endure the wickedness of the infesters.

7795². **Justice** reigns there, and no one is condemned until he himself knows . . . that he is in evil . . .

—^e. Such is the **justice** in the other life . . .

8123². In the universal sense the good which proceeds from the Lord is the neighbour, consequently also **what is just** and right. Therefore he who does what is good for the sake of what is good, and **what is just** for the sake of **what is just**, *he* loves the neighbour, and exercises charity; for he acts from the love of what is good and the love of **what is just**, and thus from the love of those in whom there are what is good and **what is just**; whereas he who does what is unjust for the sake of any gain, *he* hates the neighbour.

8253^e. The life of charity is . . . in every work to act from **what is just** and fair, and from what is good and true . . .

8474. That there was a **just** proportion to everyone in particular and in general. Sig.

8639. He who does not know that all good is from the Lord, cannot think that his own justice and salvation are from Him . . .

8740. They seem to themselves to be cutting wood . . . They impute justice to themselves.

8908². All with whom reigns the love of self or of the world . . . do not hesitate to say and to persuade that what is just is unjust, and that what is unjust is just . . . The reason is that their will is completely subjected to those loves . . . and then the understanding . . . can indeed see what is just or unjust, but does not want to see it . . . These same . . . do not know that conscience is to say that that is just which is just, for no other reason than because it is just ; that is, from the love of what is just . . . They are the same in the other life, with this difference,—that they do not then say that what is just is unjust, but that the good which is of faith is evil, and the truth false ; for what is just in the civil world corresponds to what is good and true in the Spiritual World.

8981². Although, in the external form, these things appear contrary to the Divine justice, nevertheless they are not so ; for they flow from the laws of Divine order in the Heavens, which laws are the veriest laws of justice . . . —^c.

9119. Man has a conscience of what is good, and a conscience of what is just ; the conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man ; the conscience of what is good is to do according to the precepts of faith from internal affection, whereas the conscience of what is just is to do according to civil and moral laws from external affection. They who have a conscience of what is good also have a conscience of what is just ; whereas they who have only a conscience of what is just are in the faculty of receiving a conscience of what is good, and also do receive it when instructed.

9182⁷. 'To betroth in justice and in judgment' (Hos. ii.19)=to be conjoined with the Lord in good and truth . . .

9210². They regard what is good and just as the one only thing, thus in the highest place . . . When such are looking to what is just and good, they are like those who in a battle are fighting for their country . . . Whereas they who regard themselves and the world in the first place, are such that they do not even see what is just and good, because they are looking to self and gain.

9262. 'Kill thou not the innocent and the just' (Ex. xxiii.7)=aversion for the destroying of interior and exterior good . . . 'The just'=him who is in exterior good ; and, in the abstract sense, exterior good ; for 'justice' is predicated of the good of love towards the neighbour . . .

9263. In the Word there are often mentioned 'just,' 'justice,' and 'to justify,' but what is signified by these terms in special, is not yet known . . . It is believed by the leading men that he is just and justified who knows the truths of faith . . . and is thence in trust or confidence that he is saved through the Lord's justice ; and

that the Lord has justice from the fact that He has fulfilled all things of the law . . .

—². But these are not they who are called 'the just' in the Word, but those who from the Lord are in the good of charity towards the neighbour ; for the Lord alone is just, because He alone is justice. Therefore a man is just and justified in proportion to the good he receives from the Lord . . .

— . The Lord became justice by His having by His Own power made His Human Divine. This Divine, with the man who receives it, is the Lord's justice with him, and is the very good of charity towards the neighbour . . .

—³. The good of charity towards the neighbour is that exterior good which is signified by 'the just.' Ill.

—⁴. Those are called 'the just' (Matt.xxv.) who have performed the goods of charity towards the neighbour . . . These are also called 'the sheep,' because by 'the sheep' are signified those who are in the good of charity . . .

—⁵. 'The just shall shine forth as the Sun in Heaven'=those who are in the good of love from the Lord ; for the Lord is the Sun there ; and that which is from the Lord as a Sun there is the good of love . . . Hence the Lord is called 'the Sun of justice.'

—⁶. These things are the goods of charity, which belong to one who is just.

—⁷. 'A just one'=those who live the life of charity ; and, in the abstract sense, the good of charity. Ill.

— . 'Abel,' who is here called 'just,' represented the good of charity.

—⁸. 'Justice'=that which is from the good of love.

— . By 'judgment' is signified the truth which is of faith ; and by 'justice,' the good which is of charity ; and therefore it is said 'to do justice.' That 'justice' = the good of charity from the Lord, is meant by, 'My justice is near to be revealed' (Is.lvi.1).

—⁹. In many other places . . . by 'judgment' is signified truth, and by 'justice,' good. Ill.

—^c. As 'justice' is of good, and 'judgment' of truth, it is also said elsewhere 'justice and Truth.' Ill.

9264. That such malignity is contrary to the Divine justice. Sig. and Ex. (And therefore it is not remitted. —^e.)

9267. '(A present) perverts the words of the just' (Ex.xxiii.8)=that they appear like the truths of good. . . . 'The just'=those who are in good.

9283. With the sincere and just, the thought which does not speak makes one with the thought which does speak ; but not so with the insincere and unjust . . . For . . . the thought which speaks . . . is formed . . . to present, or to simulate, before the world the things which are of what is just and fair . . .

—². Hence is evident the quality of a sincere and just man, and the quality of an insincere and unjust man ; namely, that with a sincere and just man the internal man has been formed to the image of Heaven, and the external man to the image of the world subordinated to Heaven ; and that with an insincere and unjust man the internal man has been formed to the image of Hell, and the external man to the image of Heaven subordinated to Hell . . . From these things it

is evident that there are inverted states of life with the **just** and the **unjust**.

[A.]9333². (They suppose) that they are **just** and pure after they have received absolution. . . Man, however, is merely withheld from sins. . . According to the appearance that man thinks and does what is good and true from himself. . . it is said in the Word that he is. . . '**just**.'

9486. 'Of Shittim woods'=**justice**; (for) 'Shittim wood'=the good of merit, which belongs to the Lord alone, thus also **justice**, which is the good of merit. For from His Own power the Lord reduced the whole Heaven into order, and subjugated the Hells, and at the same time made the Human in Himself Divine; hence merit and **justice** are His. Therefore the one only good which reigns in Heaven, and which makes Heaven, is the good of the merit and **justice** of the Lord, thus His Divine Human, for this was made merit and **justice**. Ill.

—². From these passages it is evident that the Lord as to His Divine Human has merit and **justice** from Himself.

9594². The first degree of life is opened by a life according to what is fair and **just**.

9715. What the **justice** is, and what the merit, which are of the Lord alone, shall here be told. It is believed that the Lord had merit and **justice** because He fulfilled all things of the law, and by the passion of the cross saved the human race; but these things are not meant in the Word by the Lord's **justice** and merit; but by His merit and **justice** is meant that He alone fought with all the Hells, and subjugated them, and thus reduced into order all things in the Hells, and at the same time all things in the Heavens. . . This could not be done except through His Human. . . and as the Lord did this from His Own power, thus alone, therefore the Lord alone has merit and **justice**.

—². Man, therefore, has nothing whatever of merit and **justice**, but the merit and **justice** of the Lord are imputed to him when he acknowledges that from himself he is nothing. . .

— Hence the glorification of the Lord's Human from His Own power is also merit and **justice**; for by it man is saved. . . Ill.

—⁴. That all these things are of **justice**. Ill.

—⁶. From these passages it may be evident that the subjugation of the Hells, the ordination of the Heavens by the Lord, and the glorification of His Human, and the derivative salvation for the man who receives the Lord in love and faith, are the **justice** and merit which belong to the Lord alone.

—⁷. (Thus) the good of the Lord's merit is the only good which reigns in the Heavens. . . For the good of merit even now is the continual subjugation of the Hells, and thus the protection of the faithful. . . This, then, is the good of merit, which is called **justice**, because it is of **justice** to repress the Hells. . . and to protect and save the good and faithful.

9717. 'The altar shall be square'=thus **what is just**. 'Square'=**what is just**. . . Hence, by 'the altar shall be square' is signified **what is just** in the Lord, and thence in worship. Worship is said to be **just**, when

the good and truth which are in it are from the Lord, and not from man, for that which is **just** is from the Lord alone.

— That 'square'=**what is just** derives its origin from the representatives in the other life. Goods, there, are presented as round, and the goods of the external man, which are called **just**, as square.

—⁶. The external good of the Lord's New Church, which is **just**, is signified by 'foursquare.'

9733. 'Staves of Shittim woods'=the good of **justice**, and the derivative power. . . 'Shittim woods'=the good of merit, or the good of **justice**. . . That this good is the good of love of the Lord's Divine Human. Rel.

9828⁵. '**Justice** the girdle of His loins' (Is.xi.5)=the good of His love, which protects Heaven and the Church.

9857⁸. 'To be infilled with judgment' (Is.xxxiii.5)=intelligence from Divine truth; and 'to be infilled with **justice**'=wisdom from Divine good.

—¹⁰. '**Justice** and judgment are the support of Thy throne' (Ps.lxxxix.14). '**Justice**'=the good which is of mercy; and 'judgment,' the truth which is of faith. Hence it is (added) 'mercy and Truth.'

9937³. When the Lord was in the world, He fought against all the Hells, and completely subjugated them; hence He also became **justice**. . .

10239⁴. 'To fulfil all the **justice** of God' (Matt.iii.15)=to subjugate the Hells, and to reduce them and the Heavens into order, from His Own power; and at the same time to glorify His Human; which things were effected by temptations admitted into Himself, thus by continual combats with the Hells even to the last one on the cross. That this is the **justice** which the Lord fulfilled. Refs.

10331⁷. They who do good from the willing of good are called 'the **just**.' Ill.

10803. For (such a king) knows that the law is **justice**; and all **justice** which is **justice** is Divine; whereas he who regards the laws as beneath himself. . . believes. . . the law which is **justice** to be from himself. . .

H. 64². 'To seek the **justice** of (the Kingdom of God)' (Matt.vi.33)=to seek its good.

214. The government in the Celestial Kingdom is called **justice**, because all who are there are in the good of love to the Lord from the Lord, and that which is done from this good is called **just**. . . The truths which are called of judgment are inscribed on their hearts. . . therefore matters of judgment never come into dispute there, but matters of **justice** which are of life. . . Their Heaven, or their inmost joy, is to live **justly** from the Lord.

216. As government from good. . . is called **justice**, and government from truth. . . is called judgment, therefore '**justice** and judgment' are mentioned in the Word where it treats of Heaven and the Church; and by '**justice**' is signified celestial good, and by 'judgment' spiritual good. . . Ill.

341. The Lord's proprium is what is called the **justice** and merit of the Lord.

348². Those who are in the Celestial Kingdom. . .

are called 'the just,' from the fact that they attribute nothing of justice to themselves, but all to the Lord. The Lord's justice in Heaven is the good which is from the Lord. Ill.

360^o. Hence it is evident that the life of charity towards the neighbour, which is to do what is just and right in every work and in every employment, leads to Heaven, but not a life of piety without it.

468. Civil truths relate to the things which are of judgment . . . In general, to what is just and fair.

—². To love (truths) from spiritual affection is to love what is just and fair because it is just and fair . . .

—^e. Man becomes rational . . . to the first degree by the love of what is just and fair.

472^o. For example, to act sincerely and justly with a companion. One person may act sincerely and justly with him in order that he may appear to be sincere and just for the sake of himself . . . another for the sake of the world . . . a third for the sake of recompense and merit; a fourth for the sake of friendship; a fifth on account of the fear of the law, of the loss of reputation and employment; a sixth in order to draw some one to his own side . . . a seventh in order to cheat . . . But the deeds of all these, although they appear good—for to act sincerely and justly with a companion is good—are still evil; because they are not done for the sake of what is sincere and just . . . but for the sake of self and the world . . . to which love what is sincere and just serves . . .

—³. Those also act sincerely and justly with a companion . . . who act from the love of what is sincere and just; some of them from the truth of faith, or obedience . . . some from the good of faith, or conscience . . . some from the good of charity towards the neighbour . . . some from the good of love to the Lord, because good is to be done for the sake of good, thus also what is sincere and just for the sake of what is sincere and just . . .

484. It is to be known that all works and deeds are of moral and civil life, and hence that they have regard to what is sincere and right, and also to what is just and fair. What is sincere and right is of moral life, and what is just and fair is of civil life . . .

530. For who does not want to be called sincere . . . and just? Almost all exercise sincerity and justice in externals, inasmuch that they appear as if they were sincere and just at heart, or as if they act from real sincerity and justice. In like manner ought the spiritual man to live . . . with this sole difference, that the spiritual man believes in the Divine, and acts sincerely and justly, not merely because it is according to civil and moral laws, because also because it is according to Divine laws . . . When a man is such, he is adopted and led by the Lord, unknown to himself, and then what is sincere and what is just—which are of moral and civil life—which he does, he does from a spiritual origin; and to do what is sincere and what is just from a spiritual origin, is to do them from sincerity and justice themselves . . .

—². In the external form, his justice and sincerity appear exactly like the justice and sincerity with natural

men . . . but in the internal form they are utterly unlike; for the evil act sincerely and justly solely for the sake of themselves and the world; and therefore if they did not fear the laws and penalties, and also the loss of reputation, honour, gain, and life, they would act altogether insincerely and unjustly . . . In the other life . . . they laugh at sincerity and justice.

—³. But they who have acted sincerely and justly for the sake of Divine laws, when externals are taken away . . . act wisely . . .

N. 155^e. Hence it is that he is called 'just' in the Word to whom are ascribed the merit and justice of the Lord; and he is called 'unjust' to whom are ascribed his Own justice and self-merit. J. 70 (p).

158. (Refs. to passages on the subject of justice.)

—^e. That he who is once just from the Lord will be continually just from Him; for justice is never proper to man, but is continually of the Lord. Ref.

L. 14³. That hence the Lord became justice. Ill.

18. It is believed . . . that without this expiation . . . the human race would have perished, and this from justice, which by some is called vindictive.

—². Then salvation can be ascribed to man in this way,—that man is saved not from his own merit, or from his Own justice, but from the Lord, who alone has fought and conquered the Hells, and who afterwards also alone fights for man, and conquers the Hells for him. These things are the merit and justice of the Lord; and these can never be imputed to man . . .

S. 84. 'Justice' is predicated of good; and, in the opposite sense, of evil . . . and 'judgment' is predicated of truth; and, in the opposite sense, of falsity. S5.Ill.

85^e. The reason 'judgment and justice' are so frequently mentioned, is that 'judgment' is said of truths, and 'justice' of good; and therefore by 'to do judgment and justice' is also meant to act from truth and from good.

— The reason 'judgment' is said of truth, and 'justice' of good, is that the Lord's government in the Spiritual Kingdom is called Judgment, and in the Celestial Kingdom, Justice.

Life 83. By sincerity are also meant integrity, justice, fidelity, and rectitude.

84². That unless a man is interiorly sincere, just, faithful, and right, he still is insincere, unjust, unfaithful, and not right, the Lord teaches in these words: 'Except your justice shall exceed that of the Scribes and Pharisees, ye shall not enter into the Kingdom of the Heavens' (Matt. v. 20). By 'the justice which shall exceed that of the Scribes and Pharisees,' is meant interior justice, in which is the man who is in the Lord.

108. Moral men . . . who confirm that such things are evils because they are injurious to the commonwealth . . . also exercise charity, sincerity, justice, and chastity. But if they do these goods and shun these evils, solely because they are evils . . . they are still merely natural . . . and therefore the goods which they do are not good, because they are from themselves.

W. 38. The Divine love and the Divine wisdom are meant in the Word by 'justice and judgment' . . . Ill.

413. By this faculty (of rationality), which is the faculty of interiorly understanding things, and of concluding concerning **what is just** and fair, and what is good and true, man is distinguished from beasts.

P. 230³. By 'the name and reward of a **just one**' (Matt.x.41) is meant the state and happiness of those who are in Divine goods.

252. That victories are sometimes not on the side of justice, (an argument used against the Divine Providence). Ex.

— . Nor does he know that there is a spiritual justice to a cause in Heaven, and a natural justice in the world . . . and that they are conjoined by the connection of things past and future, which are known to the Lord alone.

R. 8³. 'To receive a **just one** in the name of a **just one**'=to receive good for the sake of good.

173. The Lord is called 'holy' from His Divine truth, and '**just**' from His Divine good.

—². The good from which is truth is called '**just**.' Hence it is that . . . the Angels who are in the good of love, and are called celestial, are called '**the just**.' In like manner men in the Church.

664. '**Just** and true are Thy ways, O King of saints' (Rev.xv.3)=that all things which proceed from Him are **just** and true . . .

668². As the Lord is Divine good and Divine truth, and by 'judgment' is signified Divine truth, and by '**justice**' Divine good, therefore in many places where the Lord is spoken of '**justice and judgment**' are mentioned. Ill.

686. 'Thou art **just**, O Lord . . . because Thou hast judged these things' (Rev.xvi.5)=that this is from the Lord's Divine Providence.

805. By 'true and **just** are Thy judgments' (Rev.xix.2) are signified the Divine truths and goods of the Word according to which Judgment is executed by the Lord, and which together are called '**justice**;' for by '**justice**,' where the Lord is treated of, nothing else is signified. Ill.

815. 'For the fine linen is the **justices** of the saints' (ver.8)=that through truths from the Word those who are of the Lord's Church have goods of life. . . By '**justices**' are signified goods of life with those who are in truths . . . (for) no one can be called **just** unless he lives according to truths; for, in the natural sense, everyone is called **just** who lives well according to civil and moral laws; but, in the spiritual sense, he is called **just** who lives well according to Divine laws, and Divine laws are truths from the Word. He who believes himself to be **just**, consequently in the good of life, without truths according to which he lives, is much deceived; for man cannot be reformed and regenerated, consequently become good, except by means of truths, and a life according to them.

821. 'In **justice** He doth judge and fight' (ver.11)=that . . . from both Divine good and Divine truth the Lord effects the Judgment . . . By '**justice**' are signified

both good and truth; and, where the Lord is treated of, Divine good and Divine truth. Ref.

905. 'The city is situated foursquare'=**justice** in it. . . 'Foursquare' or 'square'=**what is just**, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters, is to look at all things from **what is just**.

948. 'He that is **just** let him be justified still' (Rev. xxii.11)=that he who is in goods will be still more in goods.

M. 164^e. In all these (virtues) **justice** and judgment dominate; **justice** is of moral wisdom, and judgment is of rational wisdom.

231. A cry heard, Oh how **just** . . . I saw a company of those who in the world had been judges of friendship and of presents. Des. . . They saw what was unjust as **just**, and **what was just** as unjust.

351. That of these, such, although they are polygamists, are saved, as acknowledge God, and from religion live according to the civil laws of **justice**. Ex.

B. 62. They said that anger, revenge, damnation, and other like things, are predicates of His **justice**, and that they are frequently said . . . of God in the Word. Ex.

—². Such is the **justice** of God. Ex.

T. 51. As, in the Word, '**justice**' is predicated of love, and 'judgment' of wisdom, some passages shall be adduced to prove that the government of God is effected in the world by means of these two things. Ill.

72^e. They said, Even this sport is the reward of **justice**.

95. That by acts of redemption the Lord made Himself **justice**. Gen.art.

— . The acts of redemption by which the Lord made Himself **justice**. Enum. . . For **justice** is to do all things according to Divine order, and to reduce into order those things which have fallen out of order; for the Divine order itself is **justice**. These things are meant by these words of the Lord: 'It is agreeable to me to fulfil all the **justice** of God' (Matt.iii.15). Further ill.

96. When yet the **justice** of the Lord, being . . . purely Divine, cannot be conjoined with any man, and thus cannot produce any salvation . . .

— . To live according to order is to live according to the precepts of God, and when a man thus lives . . . he procures for himself **justice**; not the **justice** of the Lord's redemption, but the Lord Himself as **justice**. Ill.

— . By '**the just**,' in the Word, are meant those who have lived according to Divine order, because Divine order is **justice**.

—². **Justice** itself, which the Lord became by acts of redemption, cannot be ascribed, inscribed, adapted, or conjoined to man, otherwise than can light to the eye, sound to the ear . . . These inflow, and adjoin themselves . . .

— . But **justice** is acquired in proportion as a man exercises **justice**; and he exercises **justice** in proportion as he acts with the neighbour from the love of **what is just** and true. In the good itself, or in the use itself, which he does, dwells **justice**; for the Lord says that every tree is Known from its fruit . . .

422. That charity itself is to act justly and faithfully . . .

444². The seven precepts of the second table . . . were the precepts of the law of civil justice . . .

459¹⁶. (Thus) spiritual charity is effected from the love of justice with judgment . . . And all the love of justice with judgment is from . . . the God of Heaven, who is justice itself, and from whom man has all judgment. Ill.

525. All youths learn what evil and sin are from . . . the civil laws of justice, which teach things like those taught by the decalogue . . .

640. That the imputation of the merit and justice of Christ is impossible. Gen.art.

Ad. 631. As that which in power and act is true and good is altogether just—for nothing can be just unless it is from good and truth—hence also order itself is called justice, and to order are attributed laws, as justices, and they are called the laws of order . . .

D. 1306. On a certain just one.

2827. The highest justice would be injustice . . .

4858. On those who pervert what is just for the sake of friendship and gain.

D. Min. 4644. Perception is twofold; one in civil and moral things, which is the perception of what is just and right . . . The former is for man in the world, and exists—*datur*—naturally . . . (It) is the plane of (the perception of good and truth); for good and truth can inflow into what is just and right as into their correspondent. . . (This perception) is called common sense. They who have a perception of what is just can at once from a few things which they know, perceive whether a thing is just or not. Whereas they who have a perception of what is right cannot so well do so, but they do so from the laws . . . which they have learned . . . These perceptions exist naturally.

E. 102⁶. 'To receive . . . a just one in the name of a just one' = to love . . . good for the sake of good . . . For by 'a just one' is signified good.

167⁴. 'The just' = those who love to do truth and good. Ill.

204⁴. They who receive the Divine good more than the Divine truth . . . are called celestial Angels, and in the Word are called 'the just'. . . Hence it is that by 'just,' and 'justice,' in the Word, is meant the Divine good and that which proceeds thence.

208⁴. 'A just nation' (Is.xxvi.2) = those who are in good.

242⁹. 'To bring to Jehovah a meat-offering in justice' (Mal.iii.3) = the worship of the Lord from the good of charity.

283⁹. 'The Sun of justice' (Mal.iv.2) = the good of love.

293. The merit and justice which pertain to the Lord's Divine Human. Sig. —³, Ex.

—³. This merit (of the Lord) is also called 'justice,' and the Lord as to His Divine Human is thence called 'Jehovah our justice.' Ill.

298². 'Justice and judgment are the support of Thy

throne' (Ps.lxxxix.14) . . . By 'justice and judgment' are signified Divine good and Divine truth.

—¹⁰. 'Justice' (Is.xli.10) = Divine good.

316⁶. 'A good man showeth mercy and lendeth, his justice stands to perpetuity' (Ps.exii.9) . . . 'Justice,' in the Word, is said of good.

326⁹. They are called 'the just' who are in celestial love.

328⁸. The casting down into Hell of those who rose up against Him, and the elevation of the good into Heaven, is meant by 'justice,' thus by these words: 'I who speak in justice, great to save; for the day of vengeance is in Mine heart, and the year of My redeemed is come' (Is.lxiii.1).

331¹⁰. 'Justice,' in the Word, is said of good. . . That 'justice,' in the Word, is said of the Divine good. Refs.

340¹⁰. 'To bear justice' (Ps.xxiv.5) = the reception of Divine good.

365²³. 'The justice which is as the waves of the sea' (Is.xlviii.18) = the fructification of good by means of truths. 'Justice,' in the Word, is said of good.

—²⁹. 'Justice and peace shall kiss each other' (Ps.lxxxv.10) = (both the conjunctions of men with the Lord, and of good and truth with them).

—⁴⁰. 'The labour of justice' (Is.xxxii.17) = good conjoined with truth, in which is peace; for 'labour,' in the Word, is said of truth; and 'justice,' of good . . .

—⁴¹. 'I will make . . . thine exactors justice' (Is.lx.17) . . . 'Justice' = good from the Lord.

386¹⁷. 'To hunger for justice' (Matt.v.6) = to long for good; for in the Word 'justice' is said of good.

391¹⁷. 'Justice' (Ps.li.19) is said of celestial good.

395¹². 'Justice' (Is.lxi.10) is said of good.

401⁷. 'The just shall shine as the Sun in My Father's Kingdom' (Matt.xiii.43). They are called 'the just' in the Word who love the Lord; that is, from love do His precepts . . .

—⁹. For they are called 'the just' who are in the good of love.

—²⁷. 'The evil,' and 'the unjust' (Matt.v.45) = those who were of the Jewish Church, because they did not receive; and 'the good,' and 'the just' = those who were outside that Church, and received . . .

406⁶. 'My justice is near, My salvation hath gone forth' (Is.li.5) = the Judgment, when they are saved who are in the good of love and in the derivative truths. 'Justice' is said of the salvation of those who are in good at the day of Judgment . . .

411⁸. 'Just' is said of good.

422¹¹. 'To call in justice' (Is.xli.2) = to restore Heaven and the Church; for 'the justice of the Lord,' in the Word, = that from His Own power He has saved the human race, which was done by reducing into order all things in the Heavens and in the Hells.

445⁵. 'To sacrifice the sacrifices of justice' (Deut.xxxiii.19) = worship from the truths which are from good.

453¹¹. 'Justice' (Is.xxxiii.15) is predicated of good.

[E.] 455¹⁵. 'Justice' (Ps. xxxv. 28) is predicated of the good of the Church; and 'praise,' of its truth.

458⁶. 'The just' (Ps. xcii. 12)=those who are in good; for by 'the just,' in the Word, are meant those who are in the good of love.

519⁶. 'Judgment' (Amos v. 7; vi. 12)=the truth of the Word; and 'the fruits of justice,' its goods.

526¹¹. 'Judgment is far from us' (Is. lix. 9)=that there is no understanding of truth; 'justice doth not overtake us'=that there is no good of life.

619¹⁴. 'Judgments'=the truths and goods of worship, and therefore it is said that 'the judgments of Jehovah are truth, they are just together' (Ps. xix. 9); 'just'=the good of life and the derivative worship.

624⁶. 'To receive a just one in the name of a just one'=to love good and do it because it is good; thus to receive it from the Lord from the love or affection of the heart . . .

—7. By 'prophets and just ones' (Matt. xiii. 17) are meant all who are in the truths of doctrine and in the good of life according to them.

—20. 'To bring in the justice of the ages' (Dan. ix. 24)=the Last Judgment, when it will be recompensed to everyone according to his deeds.

644¹⁵. 'Justice,' in the Word, is predicated of the good of love; and by 'the just' are meant those who are in this good.

652¹. By 'judgment and justice,' in the Word, are signified truth and good. That these are not, is signified by, 'Judgment is rejected backwards, and justice standeth afar off' (Is. lix. 14).

683⁵. 'Seek ye first the Kingdom of the Heavens and its justice' (Matt. vi. 33). By 'the Kingdom of the Heavens' is meant Divine truth, and by 'justice,' Divine good; and therefore it is said, 'Seek ye first the Kingdom of the Heavens and its justice.' In the supreme sense, by 'the Kingdom of the Heavens' is meant the Lord . . . and by 'justice,' is signified the Lord's merit.

695⁹. 'A just one' (Matt. x. 41)=the good of love.

701⁵. 'To call Him in justice' (Is. xlii. 6)=that He may do justice, by separating the evil from the good, and by saving the latter, and condemning the former.

727¹⁵. 'Upon the lot of the just' (Ps. exxxv. 3)=over the truths from good which are with . . . those who are in love to the Lord: for these in the Word are called 'the just' . . .

730²³. 'Judgment and justice,' in the spiritual sense, =truth and good; but, in the natural sense, what is right and just.

741⁶. 'Judgment,' in the Word, is said of truth; and 'justice,' of good. —¹¹. —¹⁴.

746¹⁷. That unless the life is internal and thence external Heaven is not in the man, and consequently he is not received into Heaven, is signified by, 'Unless your justice shall exceed the justice of the Scribes and Pharisees, ye shall not enter into the Kingdom of the Heavens' (Matt. v. 20). By 'justice' is signified the good of life from the good of charity . . .

780⁶. 'Justice shall be the girdle of His loins, and Truth the girdle of His thighs' (Is. xi. 5) . . . By

'justice,' when said of the Lord, is meant the Divine good . . .

790⁷. He who from a like fear shuns . . . false witness, loves justice and also Truth, and this from the Lord, because from the Word . . . 1020².

794³. What is just is civil good and truth, and all good and truth are from the Lord . . .

799⁷. 'To do justice' (Ps. xv. 2)=to be in good as to life.

—⁹. By 'judgment' (Is. xvi. 5) is signified the truth of doctrine, because all judgment is from it; and by 'justice,' the good of love; both from the Lord with those who are in Heaven and the Church.

805³. This is called vindictive justice. . . Who does not see that . . . from justice to be avenged of their alienation is contrary to the Divine essence . . . Moreover, justice is a Divine attribute, but not vindictive justice . . . As it is not justice, neither is it from Divine order to be saved for the sake of another . . .

811¹⁹. By 'the justice in which Jehovah hath stirred him up' (Is. xlv. 13) is signified the good of love.

831⁵. Moral good which is called what is sincere, and civil good which is called what is just . . .

887³. For 'judgment,' in the Word, is said of the truth of doctrine and of the understanding; and 'justice,' of the good of love and of the will.

902⁴. (The Angels of the Third Heaven) said . . . that they loved the sincerity and justice in which they were because they had accounted frauds and unlawful gains as wicked . . .

911⁶. 'Then shall the just shine as the Sun . . .' =that those who have done the Lord's precepts shall live in celestial loves and in their joys . . . Those are called 'the just' who acknowledge the Lord and do His precepts . . .

922⁵. The Judgment upon the good and upon the evil from His Divine, and the consequent salvation, is meant by, 'I who speak in justice, great to save' (Is. lxiii. 1).

940. 'Just and true are Thy ways' (Rev. xv. 3)=that all the truths of Heaven and the Church are from Him . . . The ways are called 'just and true' because the truths of the Lord and from the Lord are from good, thus are good; for 'just,' in the Word, is said of good.

946. The laws of government in the Lord's Spiritual Kingdom are called Judgments, and . . . in the Celestial Kingdom Justice; for (the former) are laws from Divine truth, and (the latter) are laws from Divine good; hence it is that in the Word 'judgment and justice' are mentioned in the following places. Ill.

948⁴. Thus there is not anything just . . . in itself . . . except what is from God, and unless what is Divine is in it . . .

972. 'Just art Thou, O Lord, who is and who was' (Rev. xvi. 5)=the Lord as to Divine good from eternity . . .

976³. These (judges) have justice as their end, and they reverence, worship, and love it as Divine. They see as it were God in justice, because all that is just . . . is from God. They always conjoin what is just with what is fair, and what is fair with what is just, knowing

that what is just must be of what is fair in order to be what is just, and that what is fair must be of what is just in order to be what is fair . . .

1019^o. 'To bear false witness' . . . in the internal sense, = to call what is just unjust, and what is unjust just, confirming it by falsities.

1112. For what is just is truth from good; hence what is unjust is falsity from evil. The reason what is just is truth from good, is that civil justice is nothing else than civil truth, which is of the law; and civil fairness is good which is also of the law; because as the law wills what is just, so it wills what is fair; for, as all truth must be from good, so all justice must be from fairness; likewise, as all truth is of good, so all justice must be of fairness; and the converse; they cannot be separated; for if they are separated, fairness is no longer fairness, nor is justice so-called justice; as good and truth cannot be separated . . .

1167. They are led by the Lord into the good which is called sincerity, and into the good which is called justice; and they then begin to think these things, and to see them from them; sincerity from sincerity; and justice from justice; and afterwards, as they shun . . . the evil of the above-mentioned cupidity, they love these things, and from love do them, without compelling themselves. These goods are from the Lord, because they are goods which in themselves are goods.

1193¹. 'Justice' (Matt.vi.33)=spiritual, moral, and civil good.

1199. 'True and just' (Rev.xix.2), when said of the Lord, = the things which are of His Divine wisdom, and at the same time those which are of His Divine love. Ex.

1223. 'For the fine linen is the justices of the saints' (ver.8)=that by truths from the Word are the goods of life with those who believe in the Lord. . . 'Justices'=the goods of love, and thence the goods of life.

Justification. *Justificatio.*

Justify. *Justificare.*

A. 1679^o. The justification of self thence results.

2027². Fatuous fire which comes forth from the justification of self.

2114^o. They who have been purified from the loves of self and of the world, both within and without the Church, are justified by the Lord.

2116. That they have been justified by the Lord. Sig. —. That they have been purified and thus justified by the Lord. Sig.

—. Justification is not according to the common opinion, that all evils are wiped away . . . when they believe . . . (for) not the smallest evil a man has thought and done . . . is wiped away . . . But the case is this . . . Ex.

2694¹. They who (are persuaded) that when they are justified there is no longer any evil with them . . .

2776^o. Thus people believe that they are justified and saved . . .

2826^o. 'Justified together' (Ps.xix.9)=when truth becomes good.

4007¹. Still less do they believe that they are justified (by the truths and goods with them).

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4295². The Angels say . . . that evil and falsity are not . . . wiped away from them, and that they are not so justified . . .

4564². It then appears as if . . . the man had been purified from evils; or, as they say, justified . . .

—³. They who have confirmed themselves in the idea that they are justified, and thus devoid of sins . . . are remitted into the state of (their) evils . . .

4721². (For example,) that man is justified by faith alone . . .

— . Then . . . instead of justification they would acknowledge regeneration . . .

5069. They who believe themselves . . . so far justified that they no longer have anything of evil, are . . . among the unjust; for they attribute good to themselves . . .

5398. The reason they know so little about regeneration, is that they speak so much about . . . justification; and because they believe . . . that man is justified by faith alone . . .

—². In the other life, when they who have taken with them the opinion that man is justified in a moment by faith . . . apperceive that regeneration is effected by means indefinite in number . . . they are astounded . . .

5784. 'How shall we be justified?' (Gen.xliv.16)=that we are guilty. Ex.

9192³. 'They who justify' (Dan.xii.3)=those who are in good, and who lead to good. 9263⁵.

9263. See JUSTICE, here. —².

9264. 'Because I will not justify the wicked' (Ex.xxiii.7)=that such malignity is contrary to the Divine justice. 'To justify'=to declare guiltless, and to acquit . . . (as) is evident from the judicial signification of this word, as also in Matthew: 'By thy words thou shalt be justified . . .' (xii.37); and in Luke: 'Ye are they who justify yourselves before men . . .' (xvi.15).

10218². These are they who justify themselves by this,—that they account all things of faith and love as a matter of merit . . .

H. 348. 'Those who justify many'=those who are wise; and in Heaven those are called wise who are in good; and those there are in good who commit Divine truths immediately to life . . . —². R. 51^e. E. 72².

R. Pref. v. The doctrinal things of the Roman Catholics concerning justification. Quoted. B. 4. 7.

IIIa. The doctrinal things of the Reformed concerning justification by faith. Quoted. B. 9. 11.

484¹. (Conversation on the act of justification.)

B. 19. That the Roman Catholics before the Reformation . . . held the very same doctrine of justification by faith in the merit of Christ, with the sole difference that they conjoined that faith with charity or good works. Gen.art.21.

35. That the universal Christian theology is at this day founded upon the idea of three gods, is manifestly evident from the doctrine of justification, which is the head of the doctrines of the Church with . . . both Roman Catholics and Protestants. This doctrine teaches that . . .

[B.] 57. The mystery of justification opened.

59^e. Then saving justification will be given you.

T. 71³. To this I replied . . . that man by his own works and power should justify himself, but should still believe that not a grain of justification is from himself.

137. A council convoked [to consider] the justification of the elect by faith.

139. As in the present Church by the Holy Spirit is described the Divine operation, which is actual justification . . .

142. That the Divine virtue and operation which are meant by the Holy Spirit, are in general reformation and regeneration, and, according to these, renovation, vivification, sanctification, and justification . . . Gen. art. 149.

439. In the placing of merit in works lies hidden . . . the justification of self . . .

626. The faith of the present Church, which is said alone to justify . . .

D. 853. A grey colour=justification from self.

1393^e. They who justify themselves . . . reflect the rays of intellectual light, (like the colour white).

4480. (The idea that men can be justified in a moment, refuted.)

4542. On sudden justification. (By this doctrine many are led to believe that they can sin with impunity.)

5740. As they did not understand what regeneration is, they invented justification . . . 5741.

E. 204⁴. Hence it may be evident what is meant by 'to be justified.'

233³. (Most people) do not know what is meant by justification ; and therefore when they hear it preached about . . . they believe . . . that justification is to live before God . . .

239². Because they call themselves just or justified when they have faith ; and by the justified they understand that they are not liable to condemnation for anything they think and will . . .

409³. It is said that He 'shall justify' these (Is. liii. 11), because 'to justify'=to save, from Divine good ; from which He is also called 'just.'

787⁴. The degrees of the progression of faith to good works, which they call the degrees of justification. Enum.

De Just. 1. On justification and good works, from the Council of Trent.

64. (Conversation with Protestant priests concerning justification.)

Scia. 6. The dogmas of the imputation of the merit of Christ, and of justification thereby, flowed forth from the idea of a Trinity of Persons . . .

Juvenile. See YOUTH.

END OF VOLUME III.