

J. (Post.) 230. A low rustic may be together with eminent persons (in that prison).

5 M. 4. A husbandman is there surrounded with rustic things—*rusticalia*.

Rye. See SPELT.

Sabbath. *Sabbatum.*

Sabbatical. *Sabbatharius.*

A. 84. As combat then ceases, the Lord is said to 'rest from all His work;' and therefore the seventh day was sanctified, and was called 'the Sabbath,' from 'rest.'

85. That the celestial man is . . . the Sabbath, is evident from the fact that the Lord Himself is the Sabbath, and therefore He says, 'The Son of Man is Lord also of the Sabbath' (Mark ii. 28), which words involve that the Lord is . . . the Sabbath itself. His Kingdom . . . is called, from Him, a Sabbath, or eternal peace and rest.

—². The Most Ancient Church . . . was more a Sabbath of the Lord than those which followed. Every . . . inmost Church . . . is also a Sabbath. So is every regenerated man, when he becomes celestial, because he is a likeness of the Lord. . . These things were represented . . . by the seventh day, which was the Sabbath, in the Jewish Church.

—³. The 'rest' of the celestial man, is described by 'the Sabbath,' in Is. lviii. 13, 14.

86. When the spiritual man . . . is beginning to become celestial, it is the eve of the Sabbath; which was represented . . . by the hallowing of the Sabbath from the evening. The celestial man is the morning. 480.

87. That the celestial man is the Sabbath, or rest, is also because combat ceases when he becomes celestial.

666. The Sabbath is called 'an eternal covenant,' because it = the Lord Himself; and man regenerated celestial by Him.

883^e. As the evening = the twilight before the morning . . . the Sabbaths and feasts commenced from the evening.

1038⁷. The Sabbath called 'a sign of a covenant.' Ill. and Ex.

1618. Worship, in the internal sense, means all conjunction through love and charity . . . The Angels are in such worship, and therefore with them there is a perpetual Sabbath. Hence, also, 'the Sabbath,' in the internal sense, = the Lord's Kingdom.

1798³. Another precept is, 'Thou shalt observe the Sabbath.' He who is in the life of love, or in charity, observes the Sabbath holily; for nothing is sweeter to him than to worship the Lord, and to Glorify Him every day.

1988. 'Seven' = what is holy, from the fact that the celestial man is the seventh day, or Sabbath; thus the rest of the Lord. Refs.

2252³. 'Fifty' = what is full . . . and therefore the feast of seven Sabbaths was on the fiftieth day (Lev. xxiii. 15).

3755². 'Pray that your flight be not . . . on the Sab-

bath' (Matt. xxiv. 20) . . . 'Flight on the Sabbath' = removal from (the good of love and of innocence) in a state of too much heat: heat is a holy external, when within are the love of self and of the world.

7893. The reason it was so severely forbidden that they should do any work on the feasts and Sabbaths, was that they might then be in a full representative state. Ex.

8490. The seventh day, or Sabbath, = the conjunction of good and truth.

8494. See REST, here.

8495. 'A holy Sabbath to-morrow to Jehovah' (Ex. xvi. 23) = the conjunction of good and truth to eternity. 8504.

— . The reason the Sabbath was accounted most holy, was because, in the supreme sense, it represented the union of the Divine and the Divine Human, in the Lord; and, in the relative sense, the conjunction of the Divine Human with the human race. Hence the Sabbath was most holy. And, as it represented these things, it also represented Heaven as to the conjunction of good and truth . . . And, as this conjunction is effected by the Lord alone . . . and, as it is effected in a state of peace, it was most severely forbidden that man should then do any work (Ex. xxxi. 14; Num. xv. 32-37). Therefore, also, the commandment concerning the Sabbath is the third . . . and follows immediately after the two which relate to the holy worship of Jehovah; and the Sabbath is called 'an eternal covenant.'

—². 'Those who sanctify the Sabbath' (Is. lvi. 2-7) = those who are in conjunction with the Lord.

—³. (From Is. lviii. 13, 14) it is evident what was represented by not doing any work on the Sabbath day, namely, that they should not do anything from the proprium, but from the Lord . . .

—⁴. By 'work on the Sabbath' (Jer. xvii. 24) is signified everything which is from the proprium.

—⁵. That the Sabbath was representative of the Lord's conjunction with the human race, is evident in Ezek. xx. 12; Ex. xxxi. 13.

— . Therefore, also, it was forbidden to 'kindle a fire on the Sabbath day' (Ex. xxv. 3) because . . . 'to kindle a fire' = that which is of life from proprium.

—^e. (Thus it is) that the Lord is 'Lord of the Sabbath;' and (this also is) why many cures were performed by Him on the Sabbath days. Ill.

8504. 'The Sabbath' = the conjunction of good and truth. 8507. 8515.

8510. He who acts from the good which is of charity, is in the order of Heaven. Des. When this state exists, it is the Sabbath; for then the Lord has rest. This state comes forth when good is conjoined with truth. . . This is the state of Heaven; hence Heaven itself is called a Sabbath, or it is said that in Heaven there is a perpetual Sabbath.

8539². After regeneration, man is led by the Lord through good . . . and (this) posterior state is signified by the seventh day, or Sabbath.

8885⁶. 'Remember' = what is perpetual in the thought; 'the Sabbath day' (Ex. xx. 8) = in the supreme sense, the union of the Divine and the Divine Human of the Lord;

in the internal sense, the conjunction of the Divine Human in the Heavens, thus Heaven, and thus the marriage of good and truth there. As such things are signified by 'the Sabbath,' in the representative Church it was most holy, and was to be perpetually thought of, that is, was to reign universally. Ex.

[A.]8889. 'But the seventh day is a Sabbath to Jehovah thy God' (ver. 10)=good implanted, and thus a marriage; for 'a Sabbath'=the heavenly marriage; thus good implanted through truths, and afterwards formed by them; for the good with man is not spiritual good until it has been formed by truths; and, when it has been formed, there is then the heavenly marriage; for this is the conjunction of good and truth, and is Heaven itself with man. Hence, too, it is, that 'the seventh day'=a holy state.

9086². The Sabbath day was most holy in that Church, because it=the heavenly marriage . . . Hence cures were performed by the Lord on the Sabbath day . . .

9274². The second state of man, is to be led through good: in this state the order is inverted, and he is led by the Lord; consequently he is then in Heaven, and thus in the tranquillity of peace. This state is what is meant by 'the seventh day,' 'the seventh year,' 'the jubilee,' that is, by 'the Sabbath,' and 'the Sabbath of Sabbaths.' Ill.

9295². 'The morrow of the Sabbath' (Lev. xxiii. 11)=what is holy of the conjunction of good and truth.

9296³. 'On the first day a Sabbath, and on the eighth day a Sabbath' (ver. 39)=the conjunction of truth with good, and, reciprocally, of good with truth. . . The reason the eighth day was also called a Sabbath, is that by 'eight' is signified the beginning of a new state.

9741⁶. The six days which precede the Sabbath=the former Church even to its end, and a new instauration: the Sabbath=the conjunction of good and truth, thus the Church.

10326. (Ex. xxxi.) then treats of the conjunction of the Lord with that Church through representatives; which is signified by 'the Sabbath which was to be kept holily.'

10356. 'My Sabbaths ye shall keep' (Ex. xxxi. 13)=holy thought constantly about the union of the Divine Itself with the Human of the Lord. 'Sabbaths,' in the supreme sense, =the union of the Divine Itself with the Divine Human, in the Lord; and, in the relative sense, the conjunction of the Lord as to the Divine Human with Heaven; also the conjunction of Heaven with the Church; and, in general, with those . . . with whom the Church is, the conjunction of good and truth. (E. 449⁵.) . . . Hence, by 'to keep the Sabbaths of Jehovah' is signified to think holily and constantly about (all these conjunctions). As these are the very essentials of the Church . . . the Sabbath, which signifies them, is mentioned last, and also again and again to the end of the chapter.

10357. 'It is a sign between Me and you' (id.)=that this is the principal thing by which those who are of the Church are known in Heaven. Ex.

10360. 'And ye shall keep the Sabbath' (ver. 14)=that the Divine Human of the Lord is to be worshipped. . . 'The Sabbath,' in the supreme sense, =the union

of the Divine which is called 'the Father,' with the Divine Human which is called 'the Son,' thus the Divine Human in which is this union. The reason why this union is signified by 'the Sabbath.' Ex.

—². (The Lord's) state when this union had been effected, is signified by 'the seventh day,' which is called 'the Sabbath,' from 'Rest,' because the Lord then had rest. Hence by 'the Sabbath' is signified also the conjunction of the Lord with Heaven, with the Church, with an Angel of Heaven, and with a man of the Church . . . because all who are to come into Heaven must first be in combats . . . and when these have been separated, they enter Heaven, and are conjoined with the Lord, and then they have rest. In like manner men in the world.

—³. The reason the conjunction of good and truth is also signified by 'the Sabbath,' is that while man is in combats, he is in truths; but when truths have been conjoined with good . . . he has rest; in like manner as was the case with the Lord . . .

—⁵. He, therefore, who knows that by 'the Sabbath,' in the supreme sense, is meant the union of the Divine Itself in the Divine Human of the Lord, may know what are signified by the things so often said in the Word about 'the Sabbath.' Ill.

—⁵. 'The Sabbath' (Is. lviii.)=a state of the conjunction of man with the Lord; thus a state when man is led by the Lord, and not by himself, which state is when he is in good. For to be led by the Lord, and not by himself, is to 'turn away the foot from the Sabbath; not to do his own wills; not to do his own ways; not to find his own desire; and not to speak a word.' (Further ex.) And that the Sabbath is the Divine Human in which is the union, is signified by the Sabbath being called 'a day of holiness,' and 'deliciousnesses to the Holy of Jehovah.' 10362.

—⁷. As by 'the Sabbath' was signified the Lord as to the Divine Human, in which is the union, it was commanded that 'the breads of faces should be ordained on the table every Sabbath' (Lev. xxiv. 8); [for] the Lord as to the Divine Human is meant by 'bread.' Therefore, also, the Lord . . . calls Himself 'the Lord of the Sabbath.'

—⁸. And therefore the Lord, when . . . He had united His Human to the Divine Itself, abrogated the Sabbath as to representative worship . . . and made the Sabbath day a day of instruction in the doctrine of faith and love. Ill.

10362. 'To profane the Sabbath,' or to do work on the Sabbath day (Ex. xxxi. 14)=to be led by self, and not by the Lord; thus by one's own loves. Ill. and Ex. 10364.

10367. 'On the seventh day is the Sabbath of a Sabbath' (ver. 15)=a state of good, which is the end *propter quem*; thus when man becomes a Church and enters Heaven. Ex.

—⁵. From these things it may now be evident what is the conjunction of good and truth, which is signified by 'the Sabbath.'

—⁶. That this conjunction is called 'the Sabbath,' is from rest. Ex.

—⁷. That 'the Sabbath,' in the supreme sense, =the Divine Human of the Lord. Ex.

10730. 'The sons of Israel shall keep the Sabbath to do the Sabbath in their generations' (ver.16)=that the essential itself of the Church is the acknowledgment of the union of the Divine Itself in the Human of the Lord; and that this must be in each and all things of worship. Ex.

10728. These things are said of the Sabbath, which was the primary representative of all; thus the primary truth to which all have reference.

10730. 'In the seventh day there shall be holiness to you, the Sabbath of a Sabbath to Jehovah' (Ex.xxxv.2) =the second state of the regeneration of man, when he has conjunction with the Lord; and, in the supreme sense, it=the union of the Human of the Lord with the Divine Itself. Ex.

—². By 'the Sabbath,' in the proper sense, is signified rest and peace, because, when the Lord had united His Human to the Divine Itself, He had peace . . . and so also had the Angels, and men on earth.

—^e. Hence the Sabbath, with the Israelitish nation, was the principal representative.

10731. 'Everyone that does work in it shall die' (id.) =spiritual death to those who are led by themselves and their own loves, and not by the Lord. Ex.

10732. 'Ye shall not kindle a fire in all your habitations on the Sabbath day' (ver.3)=that nothing of the proprium's love, which is that of self and of the world, ought to appear in each and all things of man which are from the Lord. Ex.

H. 287^e. As 'peace'=the union of the Divine Itself and the Divine Human . . . and the conjunction of the Lord with Heaven and the Church . . . the Sabbath was instituted in remembrance of these things, and was named from 'rest,' or 'peace,' and was the most holy representative of the Church; and on this account the Lord called Himself 'the Lord of the Sabbath.' E.365^e.

R. 10². 'Seven'=all . . . Hence the Sabbath was instituted on the seventh day, and the seventh year was called the Sabbatical year.

M. 9. Because the life of Heaven, from the worship of God, is called a perpetual Sabbath. (Wrong idea about this, shown by experiment.)

23. At daybreak (in Heaven) they heard a proclamation, This day is the Sabbath. The Angel said, It is for the worship of God, which returns at stated times, and is proclaimed by the priests. It is performed in our places of worship, and lasts about two hours. Des. 24.

T. 185². (A Sabbath day in the frigid zone there.)

301. The Third Commandment: 'Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work; but the seventh day is a Sabbath to Jehovah thy God.' Gen.art.

— In the natural sense . . . this means that the six days are for man and his labours, and the seventh for the Lord, and for man's rest from Him. 'Sabbath,' in the Original Language, means 'rest.' The Sabbath, with the sons of Israel, was the holiness of holinesses, because it represented the Lord . . . The seventh day represented His victory over the Hells, and thus rest. And as that day was representative of the close of the Lord's whole work of redemption, it was holiness itself.

But, when the Lord came . . . and the representation of Him ceased, that day was made a day of instruction in Divine things, and thus also a day of rest from labours, and of meditation in such things as belong to salvation and eternal life, and also a day of love towards the neighbour. Ill.

302. This commandment (concerning the Sabbath) in the spiritual sense, =the reformation and regeneration of man by the Lord: the six days of labour, combat against the flesh and its concupiscences . . . and the seventh day, his conjunction with the Lord . . .

303. In the celestial sense, by this commandment (concerning the Sabbath) is meant conjunction with the Lord, and, then, peace, because protection from Hell . . .

E. 54. 'The Lord's day' is the Sabbath day; and, in the Ancient Churches, which were representative, the Sabbath was the most holy thing of worship, because it signified the union of the Divine and the Human in the Lord, and thence also the conjunction of His Divine Human with Heaven. Refs. But, after the Lord had united His Divine with His Human, this holy representative ceased, and that day was made a day of instruction. Hence was the revelation made to John 'on the Lord's day' . . .

208⁷. 'The Sabbath day' (Jer.xvii.24)=the conjunction of the Lord's Divine Human with Heaven and the Church. 449⁵.

223⁸. By the sanctification of the Sabbath (id.) is signified a holy acknowledgment of the Lord's Divine Human and of His conjunction with Heaven and the Church.

391¹⁶. By 'the Sabbath' is signified the conjunction of the Lord with Heaven and the Church, thus with those who are there, and therefore by 'to keep the Sabbath' (Is.lvi.6) is signified to be in conjunction with the Lord.

422⁹. That introduction (into Heaven and the Church) is effected through the worship of the Lord from the good of love, is signified by, 'on the Sabbath day (this gate) shall be opened' (Ezek.xlvi.1).

537⁶. 'To pull an ass or an ox out of a pit on the Sabbath day' (Luke xiv.5)=that if anyone falls into falsity and evil, he must be brought out of it through the truth which is taught by the Lord on the Sabbath day . . . 'To be drawn out on the Sabbath day'=to be instructed, and so to be brought out; for 'the Sabbath day' here=the Lord as to instruction and doctrine; and therefore He calls Himself 'the Lord of the Sabbath.'

701²⁷. The reason the Sabbath was called 'the covenant of an age' was that the Sabbath, in the supreme sense, =the union of the Divine with the Human, in the Lord; and, in the relative sense, the conjunction of the Lord with Heaven and the Church; and, in the universal sense, the conjunction of good and truth . . . 'Rest on the Sabbath day' thence signified the state of this union and of this conjunction . . . Refs.

965². On the Third Commandment of the Decalogue, which is, that they were to keep holy the Sabbath. Gen.art. The third and fourth commandments contain things which are to be done . . . the rest contain things

not to be done . . . The reason is that the keeping holy of the rest of the commandments depends upon these two ; for 'the Sabbath'=the union of the Divine Itself and the Divine Human in the Lord, also His conjunction with Heaven and the Church, and thence the marriage of good and truth with the man who is being regenerated . . . As 'the Sabbath'=these things, it was the principal representative of all the things of worship in the Israelitish Church. Ill. Ex. and Refs.

[E. 965]⁴. The latter state (of a man who is being regenerated) is the one which is signified by rest on the Sabbath day. Refs.

—e. That the Sabbath day is not at this day representative ; but is a day of instruction. Ref.

Sabeans. *Sabaei, Sebaei.*

A. 1164⁵. 'The merchandise of Cush and of the Sabeans' (Is. xlv. 14)=the Knowledges of spiritual things, which will be of service to those who acknowledge the Lord ; for these have all knowledge. 1171². 2588¹⁴.

E. 654²⁰. 'The labour of Egypt and the merchandise of Cush and of the Sabeans'=the delight of natural love from the acquisition of the Knowledges of truth and good : the Knowledges themselves are signified by 'the Sabeans,' who are called 'men of length,' from good.

Sabtah. *Sabtha.*

A. 1170. See SEBA, here.

Sabteca. *Sabtheka.*

A. 1170. See SEBA, here.

Saccharine. *Saccharinus.*

I. 12³. Like the saccharine juice in the grape . . .

T. 324². Like poison in saccharine juices and pastes.

Sack. *Saccus.*

A. 5489. '(To restore the silver) of each into his sack' (Gen. xlii. 25)=wherever there was a receptacle in the Natural. 'A sack'=a receptacle. . . 'A sack,' here, in special, =what is scientific ; for, as a sack is a receptacle of corn, so is what is scientific a receptacle of good.

5494. 'A sack'=a receptacle in the Natural ; and to 'open it'=to observe.

5497. 'A sack'=a receptacle. 5531, Ex.

5529. 'Sacks'=receptacles in the Natural, thus the Natural.

6311. (Spirits seen) carrying sacks in which were raw materials. D. 4627¹².

S. 26³. Great purses which appeared like sacks, containing money. Seen and Ex. T. 277. D. 3605a.

T. 22^e. Carry the things of religion as it were in a sack on their backs. T. 146.

D. 3562. On the other side of Gehenna was seen a great sack, out of which when opened there flew a dense and black smoke . . . which indicates such hatred.

4045. A great [piece] of silver conveyed into the pocket of my garment. Ex.

4056. He was put into the veil, as into a sack.

4361. He was wrapped in a cloth . . . like a pyramidal sack . . . which was then whirled about. Des.

6008. (These Spirits) sometimes put industrious Spirits into a state of somnolence, which they call putting them into a sack.

Sackcloth. *Saccus.*

A. 4293³. They could go in sackcloth . . .

4779. '(Jacob) put sackcloth upon his loins' (Gen. xxxvii. 34)=mourning for good destroyed. Ex. and Ill.

—⁸. As to put on sackcloth, and roll themselves in ashes, represented mourning over evils and falsities, they represented also humiliation, and likewise repentance. Ex.

7804. The Spirits who instruct . . . appear as if clothed in sackcloth.

R. 332. 'The sun became black as sackcloth of hair-pilosus' (Rev. vi. 12)=all the good of love adulterated. Ex.

492. 'Clothed in sackcloth' (Rev. xi. 3)=mourning on account of the non-reception of truth. By 'to be clothed with sackcloth,' is signified mourning on account of truth being devastated in the Church ; for 'garments'=truths ; and therefore 'to be clothed in sackcloth,' which is not a garment, =mourning that there is no truth ; and, where there is no truth, there is no Church. Ex.

—². That mourning on account of truth being devastated in the Church, was represented by 'putting on sackcloth.' Ill.

E. 240³. 'To put off the sackcloth from off the loins' (Is. xx. 2)=to reveal filthy loves. Ex.

617²⁶. The affection of truth (lamented for) is signified by 'sackcloth.'

637. 'Clothed in sackcloth'=in mourning on account of the non-reception of Divine good and Divine truth. Ex.

—³. Their rending the garments and putting on sackcloth, signified mourning on account of the desolation of truth and good in the Church, and on account of the non-reception of them. . . The putting on of sackcloth, signified mourning on account of the deprivation of good and truth, and the consequent vastation of the Church. Ill.

Sackcloth of hair. *Saccus cilicinus.*

E. 401. 'The sun became black as sackcloth of hair' (Rev. vi. 12)=that all the good of love had disappeared. . . . It is said 'as sackcloth of hair-cilicinus seu pilosus,' because there is meant the Sensuous of man, which is the lowest of the Natural, and is thence round the interior things, and induces thick darkness on them. Ex. (See also SACKCLOTH, at R. 632.)

Sacrament. *Sacramentum.*

See BAPTISM, and HOLY SUPPER.

A. 1175. If anyone lives where there are . . . no sacraments . . .

—². They place the essential of worship in this : that . . . they observe the sacraments . . . Those who make worship from love and charity essential, in like

manner . . . observe the **sacraments** . . . but do not place the essential of worship in them.

3046. A **sacred obligation**. Sig.

3452. 'Let there be an **oath** between us' (Gen.xxvi. 28)=the consensus of doctrinals with the literal sense of the Word.

3670². The **sacrament** of baptism and the Holy Supper (is equally holy when performed by an evil man).

C. J. 85. As (the Quakers) have rejected the two **sacraments** . . . no Society is formed of them in the Spiritual World . . .

R. Pref. VII. On the seven **sacraments** (of the Roman Catholics). Extracts.

776³. That baptism is holy and a **sacrament** . . .

T. 177². (In their) use of the **sacraments** . . . there is a Trinity of gods.

667. That without a Knowledge of the spiritual sense . . . no one can know what the two **sacraments** . . . involve and effect. Gen.art.

—². Yet these two **sacraments**, regarded in the spiritual sense, are the most holy things of worship.

669. The two **sacraments** . . . are, in the Christian Church, like two jewels in a king's sceptre: if the uses of them are not known, they are like two forms of ebony on a staff. (Other comparisons made.)

700^e. It has pleased the Lord to reveal the spiritual sense . . . in order that this New Church may come into the use and enjoyment itself of the **sacraments** . . . which takes place when they see with their . . . understandings the holiness which lies hidden therein, and apply this to themselves through the means which the Lord has taught in His Word.

701. The holiness of this **sacrament** . . . without the opening of the spiritual sense . . . cannot be spiritually acknowledged. (Des. by comparisons.)

721. These two **sacraments** . . . are like two gates to eternal life. Ex.

D. 3677. Otherwise, . . . the **sacraments**, etc., effect nothing: they rather confirm the man . . . that his sins are remitted . . . and so he returns to his previous filth.

3768^e. This (communion of wives) is their **sacrament** of the Supper.

3777. As (the Quakers) reject the **sacraments** . . .

6059. On the **sacrament** of the Supper . . . among the Papists. (The separation of the wine from the bread, has not been done on account of a lack of wine) but it was from the Divine Providence . . . because good is not good if separated from truth.

E. 250⁴. (The Exhortation before) the **sacrament** of the Supper. (Quoted in English.)

794⁴. If a man . . . go to the **sacrament** of the Supper frequently every year . . . and his internal has not been purified from (evils), it is a hypocritical work.

Inv. 41^e. That which the Lord teaches about the **sacraments**.

45. Hence it is that the two **sacraments** are correspondences of spiritual things with natural ones. Hence their power. 59^e.

Sacrarium. *Sacrarium*.

S. 72. A copy of the Word . . . is stored up with every greater Society . . . in its **sacrarium**. 73. R.669².

E. 1067³. Divine truth . . . lies hidden in the sense of the letter as in its **sacrarium**.

Sacred. See HOLY.

Sacrifice. *Litamen, Litare*.

R. 458. 'To adore demons'=to **sacrifice** to these concupiscences from the love of them.

T. 151^e. After he has **sacrificed** to his pleasures . . . 434^e. **Sacrifices** offered to the delights of the body.

E. 827⁷. Doctrinals **sacrificing** to these loves.

Sacrifice. *Sacrificium, Sacrificare*.

Sacrificatio. *Sacrificatio*.

See under BURNT-OFFERING, DRINK-OFFERING, and MEAT-OFFERING.

A. 1. The Lord revealed to the apostles a few things; as that the **sacrifices**=the Lord.

349. All the **sacrifices** are called 'gifts.' 4262².

353. All these (celestial things) are represented by the 'fats' in the **sacrifices**.

921². Moses **sacrificed** (Ex.xxiv.4-6) before the **sacrifices** were instituted. . . Thus Divine worship by means of altars and **sacrifices** was not a new thing instituted with the Jews.

—^e. As the worship of the Lord was performed principally by burnt-offerings and **sacrifices**.

923^e. 'Burnt-offerings'=worship from love; '**sacrifices**,' worship from the derivative faith.

1010^e. **Sacrifices** elsewhere than upon the altar . . . represented profanation; for to **sacrifice** was a holy thing, but was profane in the camp or outside of it.

1083². The externals of the Ancient Church were **sacrifices**, libations, and many other things, all of which . . . related to the Lord.

— . In the Christian Church . . . other externals have succeeded, to wit, in place of **sacrifices** and such things, symbolical things, from which the Lord is in like manner regarded.

1128. Such was the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by **sacrifices** and images.

1167². 'To **sacrifice** sons and daughters to the idols of Canaan' (Ps.cvi.38)=to profane the things of faith and charity by external worship separated from internal.

1241². (In the Church) instituted by Eber . . . they began to prefer above other rites, **sacrifices**, which in the true Ancient Church were unknown, except with some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted so that they might not **sacrifice** their sons and daughters.

1343. The worship (of the nation named from Eber had for its chief essentials) that they called their God Jehovah, and had **sacrifices**. —⁵,III.

—⁶. That there were **sacrifices** with the idolaters in Canaan. III.

[A.] 1361². (Signification of the animals and birds which were sacrificed.) 1823. 2179. 2180³. 3519³. E.650²⁵.

1832⁴. Why in the sacrifices the birds were not divided. Ex.

1850³. Representatives, to wit, sacrifices and similar rites, then ceased.

2165². See BREAD, here. —³.

2177. (The burnt-offerings and sacrifices represented) the celestial things of the Lord's Kingdom . . . (The meat-offering and drink-offering represented) like things as the sacrifices, but in an inferior degree; thus the things of the Spiritual Church, and of the External Church.

—². With (the Gentiles) also there were sacrifices, etc., derived by them from the Ancient, and especially from the Hebrew Church; which, however, because the internal things which they represented were separated from them, were merely idolatrous; as they became with the Jews also. There are heavenly arcana in every rite, especially in the sacrifices and all their particulars.

2180². Sacrifices (and burnt-offerings) were the chief representatives of the worship of the Hebrew, and, afterwards, of the Jewish Church. 2807².

—⁴. As to the sacrifices in general—they were indeed commanded . . . to the Israelitish people: but the Most Ancient Church knew nothing about sacrifices; (neither did) the Ancient Church: this Church was in representatives, but not in sacrifices; but they were first instituted in the following Church, called Hebrew, and thence emanated to the gentiles, and also to Abraham, Isaac, and Jacob, and so to the descendants of these.

— . That the descendants of Jacob used sacrifices before they were commanded upon Mount Sinai. Ill. 4449³.

—⁵. The command came, because the worship of sacrifices had been turned into idolatry; and they could not be removed from this worship, because they placed the principal holiness in it. For what has once been implanted from infancy, as holy, . . . the Lord does not break, but bends it. This is the reason why it was prescribed that they should be instituted as we read in the books of Moses. E.391².

—⁶. That sacrifices were by no means acceptable to Jehovah, and were only permitted and tolerated for the aforesaid reason. Ill.

—⁷. (From these passages) it is evident that the sacrifices were not commanded, but permitted; and also that nothing else was regarded in the sacrifices than what was internal . . . and therefore the Lord abrogated them. Ill.

2341³. The feasts of the sanctified things, when they sacrificed, represented the dwelling of the Lord together with man in the holy things of love which were signified by the sacrifices.

2405⁶. That nothing of the paschal lamb, or of the sanctified things of the sacrifices, should be left until the morning, signified that when the Lord came, sacrifices would cease.

2818². (Origin of the custom among the Gentiles of sacrificing their children.)

—^e. Lest the sons of Jacob should rush into this

abomination, it was permitted to institute burnt-offerings and sacrifices. Refs.

2830. It is known that the burnt-offerings and sacrifices . . . signified the Lord's Divine Human; but the burnt-offerings and sacrifices from (the various animals all signified different things); in general, they signified the Divine celestial things, Divine spiritual things, and Divine natural things, which pertain to the Lord; and thence they signified the celestial, spiritual, and natural things which are from Him in His Kingdom; consequently in everyone who is a kingdom of the Lord; which may also be evident from the Holy Supper, which succeeded the burnt-offerings and sacrifices. Ex. . . Hence it is evident that the burnt-offerings and sacrifices involved celestial worship from love to the Lord, and spiritual worship from charity towards the neighbour, and thence from faith in the Lord.

3400². The separation (of guilt) through good from the Lord, is redemption, which was represented by the expiation made by the priest, when they offered the sacrifice of guilt. Ill.

3880⁸. The sacrifices of confession, in the Jewish Church, were thanksgivings, and were called, in a universal sense, eucharistic and retributory sacrifices, which were of two kinds, of confession, and votive. That the sacrifices of confession involved the Celestial of love. Ill.

—⁹. But the votive sacrifices, which were the other kind of eucharistic ones, in the external sense, = recompense; in the internal sense, the will that the Lord should provide; in the supreme, a state of Providence. Ill.

4005². (The male and female animals in the sacrifices and burnt-offerings.) Ex.

4210. 'Jacob sacrificed a sacrifice in the mount' (Gen. xxxi. 54) = worship from the good of love. 'A sacrifice' = worship . . . because the sacrifices and burnt-offerings were the principal things of all the worship in the Hebrew Church. They sacrificed on mountains, because mountains = things which are high . . . 5943⁵. 6435¹¹.

4211. 'Bread' = love and charity; nor did the sacrifices formerly signify anything else, and therefore they were called, in one word, 'bread;' and they ate from the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction through the good which is of love and charity. That is what is now signified by the Holy Supper; for this has succeeded in place of the sacrifices, and of the feasts from the sanctified things.

4449³. (Thus) the sacrifices commanded to the people of Jacob were not new . . . but, as they had become idolatrous . . . they were recalled, in order that the representative worship of the (second) Ancient Church might be restored.

4680³. The Hebrew Church . . . differed from the Ancient Church, in that it placed the essential of external worship in sacrifices . . .

4843². The worship of evil, is signified by 'to sacrifice upon the heads of the mountains' (Hos. iv. 13).

4874². In the Hebrew Church there were many new

worships, as burnt-offerings and sacrifices, which had been unknown in the Ancient Church.

5943⁵. Therefore, by the burnt-offerings and sacrifices in general, is signified worship; and by the things which were sacrificed, and also by the whole process of sacrifice, is signified the quality of the worship.

—⁶. (These things) affected the Angels while the sacrifice was being made, and were therefore commanded, in order that Heaven might be near to man through the representatives and correspondences.

5998. 'He sacrificed sacrifices to the God of his father Isaac' (Gen.xlvi.1)=worship thence, and influx from the Divine Intellectual. Ex.

6762. 'To sacrifice the sacrifices of justice' (Deut. xxxiii.19)=worship from charity. (=worship from the truths which are from good. E.445⁵).

6905. 'We will sacrifice to Jehovah our God' (Ex.iii.18)=thus the worship of the Lord. 'To sacrifice'=worship in general; for, in the Hebrew Church, and afterwards with the descendants of Jacob, all worship related to sacrifices. Ex. 7726.

6917². See ALTAR, here.

7119^e. As the Egyptians were averse to sacrifices.

7393. 'I will let the people go, and they shall sacrifice to Jehovah' (Ex.viii.8)=that (the infesters) will leave those of the Spiritual Church, in order that they may worship their God. 7458. 7460.

7454. 'We shall sacrifice the abomination of the Egyptians to Jehovah our God' (ver.26)=. . . that they would worship God with a worship which would be abominated by those who are in falsities from what is infernal contrary to that worship, which would infest it. Ex.

7726. 'Thou shalt give into our hand sacrifices and burnt-offerings' (Ex.x.25)=that they shall leave all things through which worship shall be performed. Ex.

7857². The sacrifices and burnt-offerings=the worship of the Lord from faith and love; the sacrifices, from faith; and the burnt-offerings, from love.

7938. 'The sacrifice of the Passover is this to Jehovah' (Ex.xii.27)=the worship of the Lord on account of deliverance.

8080⁴. The law concerning the redemption of the first-born of man, was delivered to prevent them from sacrificing their sons, which had come into use with the Gentiles . . . That the first-born were to be sanctified to God, was from the statutes of the Ancient Church; but by sanctification they began to mean sacrifice. The descendants of Jacob inclined to do the like . . . and, to prevent their doing so, the Levites were taken in place of the first-born.

8088. 'I sacrifice to Jehovah every opening of the womb, being males' (Ex.xiii.15)=that the faith of charity . . . is to be ascribed to the Lord . . . 'To sacrifice,' here, =the like as 'to sanctify' (ver.2).

8680. The reason 'burnt-offerings'=the things of the good of love; and 'sacrifices,' the things of the truth of faith, is (that) in the burnt offerings all things were consumed, both the flesh and the blood; but in the sacrifices the flesh was eaten. Ill.

8682. For, when the sacrifices took place the flesh of them was eaten near the altar.

9192. 'He that sacrifices to gods' (Ex.xxii.20)=the worship of falsities which are from evil. Ex.

9194. 'To sacrifice,' here, 'to Jehovah alone'=worship.

9229⁸. 'A gift,' or sacrifice, (Matt.xxiii.19)=the things of faith and charity which are from the Lord. Refs.

9298. 'Thou shalt not sacrifice the blood of My sacrifice upon what is leavened' (Ex.xxiii.18)=that the worship of the Lord from the truths of the Church is not to be commingled with falsities from evil. Ex.

9416². In general (the Lord's conjunction with man) was signified by all the sacrifices, of which part was offered upon the altar, and part was given to the people to eat.

9959³. All the expiation which was effected through washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration.

9990. By the sacrifices was signified purification from evils and falsities, or expiation; here, purification from the evils and falsities which are in the external man; whereas purification in the internal man is signified by the burnt-offering from a ram. (Continued under BURNT-OFFERING.)

10021. For by this sacrifice, and by the sacrifices in general, (purification, and the reception of good and truth from the Divine) are signified.

10022. By the sacrifices are signified purification, the implantation of truth and good, and their conjunction. Refs.

—². As sacrifices and burnt-offerings are treated of in this chapter, it shall be said what, in general, was represented by them. By the burnt-offerings and sacrifices, in general, was represented purification from evils and falsities; and, as purification was represented, so also was the implantation of good and truth from the Lord, and also their conjunction. For, when man has been purified from evils and falsities, which is effected by the removal of them, good and truth from the Lord inflow; and, in proportion as they inflow in this state, they are implanted, and conjoined . . . Hence may be evident what, in general, was represented by the burnt-offerings and the sacrifices. But what was represented in special, is evident from the various species of animals which were sacrificed.

—³. As these three things . . . were represented by the sacrifices and burnt-offerings, therefore by them is also signified all worship from the truth of faith and good of love; for all worship has for its end that man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and he be thus regenerated, which is effected through the conjunction of them.

10042³. As to what concerns sacrifices and burnt-offerings from beasts, it is to be known, I. That representative worship with the Jewish . . . nation consisted chiefly in sacrifices and burnt-offerings. Ex.

—⁵. II. That the sacrifices and burnt-offerings, in

general, signified the regeneration of man through the truths of faith and the goods of love to the Lord from the Lord; and, in the supreme sense, the glorification of the Lord's Human. Ex.

[A. 10042]7. III. That everything of worship, according to its various things, was represented by the sacrifices and burnt-offerings . . . and that on this account various kinds of animals were commanded. Ex.

—8. By the sacrifices and burnt-offerings from a bullock, ox, and he-goat, was represented the purification and regeneration of the natural man; from a ram, she-goat, and kid, that of the spiritual man; and from a lamb, a she-lamb, and a she-kid, that of the celestial man.

10053. See BURNT-OFFERING, here.

10097. (The peace-making sacrifices. See PEACE, here.)

101057. 'All they that sacrifice' (Zech. xiv. 21) = those in Divine worship.

101329. 'A lamb . . . for a burnt-offering, and the son of a dove, or a turtle-dove, for a sacrifice' (Lev. xii. 6) = . . . purification from evils through the good of innocence.

10134. 'To do a lamb,' that is, to sacrifice it (Ex. xxix. 39) = the removal of evils through the good of innocence from the Lord. Ex.

1013711. The sacrifice of sin and of guilt = purification and expiation from evils and the derivative falsities.

102839. The sacrifices represented goods which are from the Lord.

10424. 'They adored (the golden calf), and sacrificed to it' (Ex. xxxii. 8) = that they worship it as good itself and as truth itself. . . 'To sacrifice' = to worship as truth itself. Ex.

106033. How the sense of the letter was changed on account of that nation: altars, burnt-offerings, sacrifices, meat-offerings, and libations were commanded for the sake of that nation, and therefore are mentioned in the Word . . . as the most holy things of worship, when yet they had been conceded to them only because they were first instituted by Eber, but were quite unknown in the representative Ancient Church. Refs.

10649. '(Lest) they sacrifice to their gods' (Ex. xxxiv. 15) = thus worship from falsities. 10650.

N. 221. (Refs. to passages on the subject of sacrifices.) E. 3299.

S. 101. That worship by sacrifices had been known before. Ill.

P. 3282. In (the Hebrew Church) worship by sacrifices was first instituted.

R. 277. Worship by sacrifices was worship from celestial good; and by incense, from spiritual good.

E. 141. From the sacrifices, especially the eucharistic ones, some things were offered upon the altar, and some were eaten in the holy place: the sacrifices themselves signified worship from love and faith; and the eatings, the appropriations of this good.

32419. 'They sacrifice in gardens' (Is. lxx. 3). Here

'to sacrifice' = what is opposite, namely, worship from the falsities of doctrine which is from Own intelligence . . .

—20. Worship from the love of self, is signified by 'to sacrifice upon the tops of the mountains' (Hos. iv. 13).

32910. 'A great sacrifice upon the mountains of Israel (Ezek. xxxix. 17) = all things of their worship. 3552. 38830.

3912. The reason no altar, etc., appear in Heaven at this day, is that sacrifices were never known to the Ancients, and were entirely abolished after the Lord's Advent; for they had been begun by Eber . . .

—31. The reason (the Egyptians abominated the Hebrews on account of sacrifices) was that the Ancient Church . . . was ignorant of sacrifices, and regarded them, when they had been instituted by Eber, as abominations, in that they wanted to please God by the slaughter of various animals . . .

4447. 'Burnt-offering' = worship from the good of love; 'meat-offering' = worship from the good of charity; and 'sacrifice' (Jer. xxxiii. 18) = worship from the truths of faith.

4495. 'Burnt-offering' = worship from celestial good; 'sacrifice' (Jer. xvii. 26) = worship from spiritual good; 'meat-offering and frankincense' = good, and the truth of good, in the natural man. 4913.

5863. The sacrifices which took place at the door of the Tent, represented the worship of the Lord, because the altar and tabernacle represented Heaven, where the Lord is present; but the sacrifices which took place elsewhere, represented a worship where the Lord was not present, thus the worship of demons.

61723. Hence it was granted to the sons of Israel to eat of the sanctified things, or of the sacrifices; for by the sacrifices were signified Divine celestial and spiritual things, and the eating of them, the appropriation of these things. Ill. 6305.

65047. 'A great sacrifice' = the worship of the Lord from faith and love; for this was represented by the sacrifices in general.

6549. 'They shall make a sacrifice, and a meat-offering' (Is. xix. 21) = the worship of the Lord according to His precepts from the Word, thus from the truths of doctrine, and from the good of love.

68440. 'In the midst of the week he shall make the sacrifice and the meat-offering to cease' (Dan. ix. 27) = that still interiorly with those who are reformed, there is no truth and good in worship: 'the sacrifice' = worship from truths; and 'the meat-offering,' worship from goods.

72511. 'To sacrifice' = to worship.

10823. Divine good from the Lord, was signified by the flesh of the sacrifices, which was eaten by Aaron, his sons, and those who were sacrificing, and by others who were clean. Ill.

J. (Post.) 337. (Why nothing of the sacrifices was left over.)

Sacrificed to idols. *Idolothyta.*

See under IDOL.

Sacrilege. *Sacrosanctus.*

A. 392. That to do violence to faith thus separated, would be sacrilege. Sig. and Ex. 395. 432. 433. —^e.

395. 'Seven' = something sacred.

482. 'Three' and 'seven,' in the Word, = what is holy, or what is sacred, as to the states . . .

E. 375¹⁶. As the kings were called 'Jehovah's anointed,' it was sacrilege to injure them. Ex. —.

Sacrilege. *Sacrilegium.*

M. 76⁵. See SACRIMONY, here.

D. 4623^e. It is sacrilege (there) to supplicate anyone not to do evil, because this is to supplicate the devil.

Sacrimony. *Sacrimonium.*

M. 76⁵. Marriage with one wife we call sacrimony; but, with more than one, sacrilege. Ex.

Sad. *Maestus.*

Sadness. *Maestitia.*

A. 6500. Sadness. Sig. and Ex.

— . The sadness here signified by 'to weep,' does not mean sadness on account of death in the internal sense as in the external; but on account of the good of the Spiritual Church, in that it cannot be elevated above what is natural.

H. 160. When the Angels are in the last state, which is when they are in their proprium, they begin to become sad. I have spoken with them when they were in this state, and have seen their sadness . . .

W. 188². The Angels are in sadness on account of the darkness on the Earth.

D. 5123. In those (spheres of consociations) in which they cannot be, they fall into sadness.

5126. I heard one (on that mountain of the celestials) saying that he was in a sad state. Ex. 5127.

E. 650¹¹. Sadness—*maeror*, occurs.

Sad. *Tristis.*

Sadness. *Tristitia.*

A. 762. In place of spiritual temptations, there (now) are sadnesses, etc.

1393. Sad and troublesome things are removed in an instant, (and then) the Angels inflow and communicate their happiness.

2363. To those in evil . . . the bliss in the affection of good and truth appears . . . as something sad . . .

—². Those in this state perceive . . . how sad . . . is the life of those who are in the evils of the love of self and of the world.

3477². The narrow way at first appeared sad and dark.

3881. When the spiritual life is mentioned, or the spiritual sense, it is (then) like something sad . . . 5006².

3909^e. This zeal, in the internal form, is not anger . . . but a certain sadness . . .

4054^e. A sad lot awaits (these pleasure-seekers). Des.

4215². Sadness produces weeping . . .

4805^e. This thought (that others are not the elect)

when communicated, induces what is sad, which, according to a law of order (there) returns to those (who entertain it).

5034^e. This sadness is turned into grief, and the grief into anger.

5084⁸. (The idea) that joy in Heaven is to serve others by doing them good, without any reflection of merit or recompense, comes to them as what is sad.

5099. That they were in a sad state. Sig.

5102. From what affection was the sadness. Sig. and Ex.

5384. Those in the province of the kidneys, etc., chastise (by) inducing things undelightful and sad.

6202. Spirits sent out of some infernal Society into the sphere of a man's life, speak together about things which are adverse to the man, whence there generally inflows what is . . . undelightful, sad, or anxious, with much variety.

6408². The delight from these loves is . . . after death turned into what is sad and shocking.

6507. Sadness of the scientifics of the Church. Sig. and Ex.

— . The sadness here means sadness, because the good of the Church had left the scientifics . . .

6736. 'The child (Moses) wept' = sadness.

8247. It is these cares (about worldly things) which induce on minds, and thence on faces, what is sad and anxious.

H. 299. Whence there comes to man the interior sadness which is called melancholy. (Fully ex. under ANXIETY, here.)

358. Man has no need to go with a sad and moaning face . . .

360. Those who have renounced the world . . . in the other life are sad in genius and life. 528². 535.

P. 137. Compulsory worship is . . . sad, because there is no delight of Heaven in it.

M. 155^e. When (celibates) feel the sphere of conjugal love there, they become sad and anxious.

356^e. The novitiate Spirits went away sad.

533. The Angels . . . perceived a sadness in me. (Its cause ex.)

D. 231. That from sadnesses (there,) come the Delights of intelligence. Ex.

2673. This fire . . . in a spiritual idea, appeared as what is sad: such is the life in them. Ex.

4644. When the Angels with man are in such things, and speak together about them . . . and when such things are not in the faith and affection of the man, there inflows sadness, and inquietude . . . although he may then be thinking about something quite different.

5540. I was in a sad state, but did not know the cause. (See HEAVENLY DOCTRINE, here.)

5570. See MELANCHOLY, here.

5942. I perceived an influx now of sadness, now of cheerfulness . . . and I perceived there were Spirits . . .

who had explored what things are a source of sadness to me, and had spoken together about them . . .

D. Min. 4716^e. (Societies of friendship cause) a sadness in me. Ex.

E. 654⁴⁹. 'To be sad' (Is.xix.8)=to toil at.

—⁷⁰. 'Thou shalt be filled with drunkenness and sadness' (Ezek.xxiii.33)=insanity in spiritual things, and aversion.

660. All sadness and grief of mind proceed from an assault on the love.

863². 'Her virgins are sad' (Lam.i.4) = that the affections of truth have been destroyed.

Saddle. *Insternere.*

A. 2781. 'He saddled the ass' (Gen.xxii.3)=the natural man which he prepared.

Sadducees. *Sadducaeii.*

A. 1886, Pref.³. The Sadducees (Matt.xxii.23) openly denied the resurrection; but did better than those at this day, who say they do not deny it, but deny it at heart.

Safe. *Salvus.* D.4155. D.Min.4771.

Safe. *Tutus.* See under PROTECT.

Safety. *Incolunitas.*

A. 5713. Heaven . . . holds all things together in connection and safety. D.4585.

Sagacity. *Sagacitas.*

Sagacious. *Sagax.*

A. 4624. Hence to be keen-scented, is predicated of those who by divination come near the point, and also of those who perceive.

7454². Which sphere is smelt by keen-scented beasts.

W. 403². Consult those sagacious in anatomy.

M. 163. The things of the rational wisdom of men are called . . . in special, sagacity, etc.

315³. Five (youths) were found who excelled in sagacity.

380^e. He spoke . . . with a new sagacity of cleverness.

T. 699. The most sagacious men of the Church have taught . . .

D. 2181. Occurs. 2252.

Sail. See under EXPAND and VEIL.

Sailor. *Nauta.*

Nautical. *Nauticus.*

A. 3647. See RUSIC, here.

6385². These Knowledges are described by 'sailors,' etc.

9755⁸. 'Ships'=doctrinals from the Word: hence it is evident what 'pilot,' 'sailor,' and 'sea,' signify.

R. 767. 'The ship-masters and sailors' (Rev. xviii. 17)=those who contribute, who are called laymen.

786. 'Every ship-master'=the highest of them—emperors, kings, etc. 'Everyone employed upon ships'

=those in various functions in a higher or lower degree. 'Sailors' (id.)=the lowest, called the common people. Ex.

M. 328. Than a ship's-nauticus-rope can enter the eye of a needle.

D. 3125. They turn everything that is spoken of into what is filthy, as is the custom of many of the common people—sailors and the like. (Their correspondence.)

E. 514². Those who teach, lead, and rule, are meant by 'the sailors,' etc. (Ezek.xxvii.).

538¹⁰. 'The sailors' (id.)=the ministers; 'the ship-masters,' the leaders who lead and teach.

1170. 'The sailors' (Rev.xviii.)=those in knowledge (as distinguished from those in intelligence, and those in wisdom. Compare R. 786, above.)

C. 171. On charity in sailors. Sailors become charities if they look to the Lord, and shun evils as sins, while they do their work sincerely, justly, and faithfully . . . They do goods in no other way, continuously, than in their own work which is enjoined upon them, which is that of a seaman-nauticum. . . Then they do not fear death; because if they die, they die in the Lord, and come into Heaven. . . I exhort sailors, also, . . . to approach the Lord, and pray to Him; because there is no other God of sky, land, and sea.

Saint. See under HOLY.

Saint Paul's Cathedral. *Templum Pauli.* D.3520.

Sake of, For the. *Propter.*

See under CAUSE, HONOUR, GAIN, REPUTATION, etc.

A. 2515^e. For the sake of his reputation.

4167². To do what is just and fair for the sake of self and the world; that is, for the sake of his own honour or reputation, and for the sake of the wealth and possessions of the world; and also for the sake of the fear of the law.

4459⁶. Regards health of mind . . . not for the sake of reputation, honours, gain; but for the sake of the life after death.

5145⁵. For these had done good for the sake of good, or for the sake of truth; and had done what is just for the sake of what is just, or fair; not for the sake of gain, honour, and the like.

5340^e. Perceives delight in doing well to the neighbour for the sake of truth and good; and not for the sake of self or the world.

5365⁴. Mutual love without an end for the sake of self and for the sake of the world.

5432⁴. For these have not the affection of truth for the sake of truth, still less for the sake of life; but for the sake of gain . . .

—⁵. But those who are in the affection of truth for the sake of truth, and for the sake of life, consequently, for the sake of the Lord's Kingdom . . .

5433². Those who learn truths not for the sake of

truth, nor for the sake of life, but for the sake of gain . . .

5639². The Spiritual . . . is the affection of good and truth for the sake of good and truth, and not for the sake of self . . .

5695². (The Angels have no latent thought of) wishing well to the neighbour for the sake of themselves.

5807^e. Celestial love is quite averse to doing well to anyone for the sake of self; but it does it for the sake of the good which is with the other . . . consequently for the sake of the Lord Himself . . .

5820. He who had learned the truths of faith, not for the sake of willing and doing them . . . but only for the sake of knowing, and teaching them, for the sake of—*causa*—honour and gain . . .

6222³. This illustration (is) in such as long to know truths, not for the sake of reputation and glory, but for the sake of life and use. 10551².

6666². If they do good, it is for the sake of self.

693S. Everyone may provide (wealth and honours) for himself; not for the sake of self, but for the sake of the neighbour. He who does so for the sake of self, provides evilly for himself; but he who does so for the sake of the neighbour, provides well for himself.

7293⁵. For the sake of the lust of exercising command, and of gain, they confess (truths and goods of faith).

7392³. All perceive delight (there) in doing evil, who (here) do not do well to the neighbour for the sake of the neighbour, nor to their country for the sake of their country, nor to the Church for the sake of the Church; but for the sake of self: consequently, who do not do truth and good for the sake of truth and good.

8034. Faith (is to want to know what is true and good), not for the sake of doctrine as the end, but for the sake of life.

8977². Spiritual good is . . . not for the sake of gain, nor for the sake of honour; but for the sake of the Church, and for the sake of the salvation of the neighbour . . . Those in the externals of the Church (are) affected with truths of faith principally for the sake of self, and secondarily for the sake of the Church.

8987². Those who act from affection . . . do truth for the sake of truth, and good for the sake of good, and thus exercise charity for the sake of the neighbour. (Otherwise those who act from obedience. Ex.)

9210². They who do truth for the sake of truth, do it for the sake of the Lord . . . To do truth for the sake of truth, is to do good.

9449. Signs that sins have been remitted.—They perceive delight in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour; thus in doing good for the sake of good, and in believing truth for the sake of truth.

10309. And to act for the sake of self is to act for the sake of gain, honours, and reputation, as ends; and not for the sake of the salvation of the neighbour and the Lord's glory.

10336. All who will and do good and truth for the sake of good and truth. Sig. and Ex.

—^e. To love the neighbour for the sake of self, is [to do so] for the sake of gain and honour as the ends.

10355⁶. See TRUTH, here. 10683². —³. —⁴. —⁵.

10718. Those who have Heaven in them . . . perceive delight in doing well to others, not for the sake of self and the world, but for the sake of good and truth . . . (The contrary state ex.)

H. 68^e. That (hypocrites) do well, is for the sake of self; if it is for the sake of others, it is that they may be seen, and is thus also for the sake of self.

557. Heavenly love is to love uses for the sake of uses, or goods for the sake of goods . . .

P. 215⁶. The love of dignities and riches for the sake of themselves; and for the sake of uses. Ex.

217³. A judge is for the sake of justice; a magistrate for the sake of the common weal; and a king for the sake of the kingdom; and not the reverse.

220⁸. (He then thinks) that the commonwealth is for the sake of him, and not he for the sake of (it) . . . Like a king who thinks that the kingdom and all its men are for the sake of him; and not he for the sake of (them).

R. 294³. They prayed to God the Father for the sake of the Son.

E. 102. 'For My name's sake hast laboured' (Rev. ii. 3) = the acknowledgment of the Lord . . . Ex. and Ill.

—⁷. See GOOD, here.

114. For the sake of the Son. —³. 8054, Ex.

600⁴. That good is to be done . . . for the sake of good; and not for the sake of self and the world. Sig.

624⁶. To receive truth for the sake of truth. Sig.

825⁴. When man abstains from evils . . . for the sake of civil laws . . .

1124. 'On account of this' (Rev. xviii. 8) = because they are such.

Salaciousness. *Salacia*.

M. 459. Those who on account of salaciousness cannot moderate their lusts. Gen. art. D. 6054.

Salary. *Census*. T. 441².

Salary. *Salarium*. T. 430.

Salem. *Schalem*.

A. 1726. 'King of Salem' (Gen. xiv. 18) = a state of peace as to interior or rational things. 'Salem,' in the Original, means 'peace,' and also 'perfection;' thus a state of peace, and a state of perfection. A state of peace is the state of the Lord's Kingdom. Ex. . . This is meant by 'Salem,' in . . . 'His tabernacle is in Salem' (Ps. lxxvi. 2).

—^e. When man is in the combats of temptations, the Lord gifts him by turns with a state of peace, and he is thus refreshed: this state of peace is here signified by 'Salem.'

4393. 'Jacob came to Salem, the city of Shechem' (Gen. xxxiii. 18) = the interior truths of faith which are of tranquillity. 'Salem' = the tranquillity of peace. Ill.

[A.4393]. 'Salem,' in the Original, means 'tranquillity,' and 'perfection.'

4430³. The city of Salem was afterwards called 'Shechem.' Ill. . . And also 'Sychar' (John iv.5,6). By this city is signified interior truth. Ill.

E. 357²⁹. 'In Salem is the tabernacle of Jehovah, and His habitation in Zion' (Ps.lxxvi.2)=His Spiritual Kingdom and His Celestial Kingdom; 'Salem'=the Spiritual Kingdom where is genuine truth.

365³⁸. (In Ps.lxxvi.) Jerusalem is called 'Salem,' because by 'Salem' is signified peace, from which Jerusalem also was named. The reason it was so named, is that 'peace'=all the above-named things. 'The tabernacle of God' which was there=the Church from them.

Saliva. *Saliva.*

Salivary. *Salivalis.*

A. 1103^e. Humours which in themselves are excrementitious, as are many of the salivary ones (are of use).

5386. (Use of) the salivary glands.

D. 1742². (The food) softened by the purer saliva alone.

— (The evils and phantasies of man) imitate the circle made by the salivary water in digestion . . .

2129^e. As is known from the salivary menstua.

3096. On those who relate to the salivas of the mouth . . . They serve to instruct others, as the saliva does to digest the things received into the mouth.

3124. Some (of the excretions) serve for uses, as the salivas.

3566. (Conversation at meals) opens the salivary ducts . . .

Salt. *Sal.*

Saltiness. *Salsugo, Salsedo.*

Salt. *Salsus, Salsuginosus.*

Salt, To. *Salire.*

A. 1666². 'This is the sea of salt' (Gen.xiv.3)=the foul things of the Falsities . . . For 'the sea of salt'=the Falsities which break forth from cupidities.

—³. As cupidities and Falsities are what vastate man . . . vastation is described by 'saltiness.' Ill.

—⁴. 'Sulphur'=the vastation of good; 'salt,' the vastation of truth; for parching and saltiness destroy the land and its products, as cupidity destroys goods, and Falsity truths.

—^e. As salt signified vastation, it was customary to sow with salt the cities they destroyed, that they might not be rebuilt (Judg.ix.45). 2455^e.

— 'Salt,' in the contrary sense, =that which gives fertility, and as it were savour.

2313. The fourth state (of that Church), that the affection of truth perishes, is Lot's wife becoming 'a statue of salt.'

2455. 'She became a statue of salt' (Gen.xix.26)=that all the good of truth was vastated. 10300⁷.

—². 'Salt,' in the genuine sense, =the affection of

truth; in the opposite, the vastation of the affection of truth, that is, of the good in truth. Ill.

—³. 'A salt land' (Jer.xvii.6)=truths vastated.

2702¹⁵. 'To be given to salt' (Ezek.xlvii.11)=to be vastated.

3718. Love, without holy fear, is like something unsalted-*insulsum*, or like food in which there is no salt, and thence no savour; but love with fear is like food salted, which however does not taste of salt.

4430^e. The extinction of interior truth is signified by Abimelech destroying that city and sowing it with salt (Judg.ix.45).

9207². 'Ye are the salt of the earth' (Matt.v.13)=the truth of the Church, which longs for good. 'Salt which has lost its savour-*infatuatum*'=truth devoid of a longing for good (which is good for nothing).

—³. 'To be salted with fire' (Mark ix.49)=the longing of good for truth; and 'to be salted with salt'=the longing of truth for good; 'salt which has lost its saltiness-*insulsum*'=truth devoid of a longing for good; 'to have salt in themselves'=this longing.

—⁴. 'Salt is good' (Luke xiv.34)=truth longing for good; 'salt which has lost its savour-*infatuatum*'=truth devoid of a longing for good (which is fit for no use whatever, good or evil). Those in such truth are those called 'lukewarm.'

—⁵. 'Every . . . meat-offering shall be salted with salt; neither shalt thou cease to make the salt of the covenant of thy God upon thy meat-offering; upon every gift thou shalt offer salt' (Lev.ii.13)=that the longing of truth for good, and of good for truth, was [to be] in all worship; hence, too, that salt is called 'the salt of the covenant of God; for 'covenant'=conjunction; and 'salt'=the longing for conjunction. 10137^e. 10300⁴. E.701²⁸.

—⁷. The reason 'salt'=the longing of truth, is that salt renders the land fertile, and makes food savoury; and because in salt there is what is fiery and at the same time conjunctive, as in truth there is an ardent longing for good, and at the same time what is conjunctive.

— 'A statue of salt'=the disjunction (of good) from truth; for 'salt,' in the opposite sense, =the destruction and vastation of truth. Ill. —⁶.

9325⁹. 'Salt' (2 Kings ii.19-21)=the longing of truth for good. (Thus the healing of the waters by Elisha with salt)=the amendment of the Church and of the life through the Word, and through the derivative longing of truth for good. 10300^e.

10300. 'Salted' (Ex.xxx.35)=the longing of truth for good; (for) 'salt'=the longing of the love of truth for good; hence 'what is salted'=that in which there is this longing. The reason there ought to be a longing of truth for good, is that this longing is conjunctive of both . . . The conjunction of good and truth is what is called the heavenly marriage, which is Heaven itself with man; and therefore, when, in Divine worship, and in each and all things of it, there is a longing for this conjunction, there is Heaven in each and all things there, thus the Lord. This is signified by [the requirement] that the incense was to be salted.

— The reason 'salt' has this signification, is from

its conjunctive nature; for it conjoins all things, and hence gives them savour; nay, it conjoins water and oil, which otherwise are not conjoined.

—². When it is known that by 'salt' is signified the longing for the conjunction of truth and good, it may be known what is signified (in Mark ix. 49, 50): 'everyone must be salted with fire' = that everyone must long from genuine love; 'every sacrifice must be salted with salt' = that the longing from genuine love must be in all worship; 'salt which has lost its saltness' = a longing from some other love than a genuine one; 'to have salt in themselves' = the longing of truth for good.

—³. So in Luke xiv. 34, 35 . . . 'salt which has lost its savour' = a longing from the proprium, thus from the love of self and of the world: such a longing is salt which has lost its savour; it is not fit for anything.

—⁵. As the longing of truth for good conjoins, so the longing of falsity for evil disjoins, and that which disjoins also destroys; hence 'salt,' in the opposite sense, = the destruction and devastation of truth and good. Ill.

—⁶. 'He shall dwell in parched places and in a salt-salsuginosa-land' (Jer. xvii. 6) = in filthy loves and their longings, which have destroyed the good and truth of the Church.

—⁶. 'A pit of salt' (Zeph. ii. 9) = a longing for falsity; which, as it destroys truth and good, is called 'a waste to eternity' (= the devastation of all truth. E. 653⁶).

—⁸. (Thus) 'salt,' in the genuine sense, = the longing of truth for good, thus what is conjunctive; and, in the opposite, the longing of falsity for evil, thus what is destructive.

W. 420². That the blood nourishes itself from the air . . . is evident, also, from the immense abundance of salts of various kinds [which are] in company with the water from the earth, rivers, and lakes.

R. 122^e. 'Salt' (Mark ix. 49, 50) = a longing for truth.

M. 232¹. (Such) become statues of salt.

Ad. 3/5431. Salt is what causes savour, nay, odour; for without salt [anything] is insipid and flat—*fatuum*; there is therefore a keenness and very force in it which excites the sense. This, therefore, is 'salt' (Lev. ii.) namely, that it is to be done with sense, thought, and perception.

D. 2362. Without suitable repugnances, there is no stimulus—*sal*.

D. Min. 4548. On the poisonous acute sayings—*sales* (of Gustaf Benzelstierna).—He could pour out such acute sayings against others, that they could not be answered; for he so turned them that he against whom he poured them, became as it were stupid, and angry that he could not retort. . . . As he supposed himself to be more learned than others, he was inspired to pour out such acute sayings. Examp. (His sphere des.) 4786, Des.

4627. On the almost irresistible acutenesses—*sales*—of man.—Anton. Swab could speak with such intelligence, modesty, and semblance of reason, as could scarcely be resisted. Such acutenesses, with the evil . . . were represented by the head of a certain animal

. . . from which went forth coarse spicula of salt, of a yellow colour. (Diagram.) It was . . . poison salts, which, when they puncture, cannot be plucked away, and at the same time they infuse poison.

E. 342⁷. 'To go away into salt' (Ezek. xlvii. 11) = not to receive spiritual life, but to remain in a life merely natural. (Compare 513⁷.)

653¹³. 'Salt' (Dent. xxix. 22) = the vastation of all truth through falsities from these concupiscences.

730¹⁷. 'Saltness' (Ps. cvii. 34) = the devastation of truth through falsities.

C. 190. (If the affection which is in every employment be not relaxed by diversions) it becomes dull . . . like salt when it has lost its saltness—*salsedo*, whence there is no excitation, nor stimulus.

Salute. *Salutare*.

Salutation. *Salutatio*.

A. 8736. These saints, who are saluted as lords.

H. 287². Salutations in ancient times were . . . Peace be with you; which the Lord confirmed . . .

R. 12. 'Grace be to you, and peace' = a Divine salutation. Ill.

463⁶. I saluted them, and said . . .

M. 75^e. After a salutation of peace, we departed.

115^e. The Angel, after a salutation of peace . . . ascended.

D. 3284. Occurs. 4728². E. 365⁸.

Salvation. *Salus*.

Saving. *Salutaris*.

Wholesome. *Salubris*.

See under SALVATION—*salvatio*.

A. 301². When a man becomes (profane) there is not any hope of salvation (there). Ex.

302. So there would not be any hope of salvation for them in the other life.

978^e. The things here said about the internal man . . . are not necessary to salvation.

1789. The reward of His victories was the salvation of the universal human race. 1812. 1813. 1820⁵.

1937¹. They compel themselves . . . for the sake of the salvation (or health) of their souls after death; within which there is . . . a regard for the . . . Lord.

2225. The essentials of faith, being necessary to salvation, are stated in the letter . . .

2343³. That all regeneration . . . consequently salvation, is from the Lord alone, is known . . . but is believed by few. Ex. . . Only so far as a man is in charity . . . can he be in this principal thing of faith; that all salvation is from the Lord.

2666. That from the Lord's Divine Human is all salvation for those who are in good. Sig. and Ex.

2670. 2714^e. 2854.

—². There is salvation for the spiritual also, if they are in good. Ill.

3441². 'My salvation unto the extremity of the earth' (Is. xlix. 6). Ex.

[A.] 3913⁵. That the Lord is **salvation** to the human race . . .

— The generals of that Thing which conduce to the **salvation** of man.

4171³. If one who leads a life of good . . . suffers himself to be persuaded that a life of good contributes nothing to **salvation** . . . and that a saving—*salvans*—means has been provided, which is called faith, and thus that he can be saved—*salvari*—through faith without a life of good . . . he is called 'torn.'

4190². Think that all outside the Church are damned, and this from the received canon, that outside the Lord there is no **salvation**, which is true. But in the other life good gentiles easily acknowledge the Lord; whereas (such Christians) when left to themselves . . . do not even adore Him; so that *these* are the ones who are outside the Lord, who have not **salvation**.

4245². From (doctrinals), and not from (the goods of charity), they think much about eternal **salvation**.

4681^e. By 'peace,' they understood . . . life in the Lord's Kingdom, or **salvation**; in the external sense, **salvation** in the world, or health—*valetudinem*. 4712.

4730³. He confirms himself . . . until he believes that works of charity are not necessary to **salvation**; and (then) that there has been provided . . . a means of **salvation** called faith; and, at last, this: that he will be saved—*salvetur*; if, from confidence (he says a certain thing at the hour of death).

5120³. 'I will take the cup of **salvation**' (Ps. cvi. 13) = the appropriation of the goods of faith.

5351³. Who believes that the fruits (of faith) contribute anything to **salvation**, when it is believed that man is saved—*salvetur*—through faith in the last hour of his life, however he has previously lived; and (said) that faith alone saves—*salvet*—without good works, or that works . . . contribute nothing to **salvation**?

5758². (This is) contrary to the acknowledgment that all **salvation** is from mercy. Ex.

6402. 'I wait for Thy **salvation** O Jehovah (Gen. xlix. 18) = unless the Lord brings aid. Ex.

6405^e. 'Gad' = those who place in works alone everything of **salvation**, like the Pharisee . . . That which saves—*salvat*—them, is the intention to do what is good, and something of innocence in their ignorance.

6481. The Divine Providence has for its end the eternal **salvation** of man, not his being well off (here).

6639³. See SALVATION—*salvatio*, here.

6779². For those in evils never acknowledge that charity and its works contribute to **salvation**; for they cannot acknowledge what is contrary to their own life.

7280². With the evil, there is no internal fear, namely, for **salvation** . . .

8164². Anxieties (in spiritual temptations) are . . . on account of the loss of faith and charity, and consequently of **salvation**. 8567.

8172. 'Stand still, and see the **salvation** of Jehovah' (Ex. xiv. 13) = Salvation—*salvatio**—by the Lord alone, and not at all by themselves. Ex.

8268. 'He has become my **salvation**' (Ex. xv. 2) = that thence is Salvation.

8560. Providence continually leads to **salvation**, through various states . . .

8639. He who does not know that all good is from the Lord, cannot think that . . . his **salvation** is from Him . . .

8700³. It is impossible to compel man to **salvation**; (otherwise) all men in the world would be saved. Ex.

9715³. 'Mine own arm brought **salvation** unto Me' (Is. lxiii. 5) = . . . that the Lord did these things from His Own power. That thence is **salvation**, is described by (His being) 'great to save—*salvandum* . . . and that He became their Saviour.' —⁴. 10828.

9917³. That **salvation** went forth from the Divine ultimates. Sig.

10205². Therefore he who, within the Church, does not acknowledge the Lord, has no conjunction with the Divine . . . and when there is no conjunction with the Divine, there is no **salvation**.

10370². That the **salvation** of the human race is from (the union of the Divine Itself in the Lord's Human) . . . Ill.

10730^e. The universal of all things (of the Church) is that the Lord united His Human to the Divine Itself, and that thence man has peace and **salvation**; and it is also a universal, that man must be conjoined with the Lord—which is effected through regeneration—in order that he may have peace and **salvation**.

10773. (Thus) the Divine Providence is in each and all things which conduce to the **salvation** of the human race.

10796. (Such priests) prefer honour and gain to the **salvation** of souls; but those who give the honour to the Lord . . . prefer the **salvation** of souls to honour and gain.

10828^e. Unless the Lord had . . . become a Man, and in that way delivered from Hell all who believe in and love Him, no mortal could have been saved. Thus is it understood, that without the Lord there is no **salvation**.

H. 524^e. It is known from the Word that the Lord wills the **salvation** of all, and the damnation of no one.

L. 18². Nothing of the Lord can be imputed to man, but **salvation** can be ascribed—*adlicari*—by the Lord after the man has performed repentance . . . Then is **salvation** ascribed to him in this way: that the man is saved, not from his own merit, or justice, but from the Lord, who . . . alone fights for man, and conquers the Hells for him.

S. 55. All things which pertain to man's life, thus to his **salvation**, are naked (in the letter of the Word).

Life 39. The good of the priesthood is to look out for the **salvation** of souls . . . (Compare 72.)

P. 139^e. They can blaze with zeal for the **salvation** of souls, yet from infernal fire.

328⁸. It is provided . . . that in every religion there are the two essentials of **salvation**, which are to acknowledge God, and not to do evil because it is against God . . .

* Salvation—*salvatio*—is distinguished from salvation—*salus*—by the use of a capital S in the former.

R. 368. 'Salvation to our God . . .' (Rev.vii.10)= that the Lord is **salvation** itself, and that all **salvation** is from Him; thus that He is the Saviour.

469². Because on the Knowledge and acknowledgment of God depends the **salvation** of everyone.

553. 'Now is come **salvation** and power' (Rev.xii.10) =that now they are saved by the Divine power of the Lord. E.745.

566^e. (The notion that good is to be done, but not for the sake of **salvation**, refuted.)

804. '**Salvation** and glory and honour and power to the Lord our God' (Rev.ix.1)=that now there is **Salvation** from the Lord, because now there is reception of the Divine truth and Divine good from His Divine power. '**Salvation** to the Lord our God'=the acknowledgment and confession that **Salvation** is from the Lord. (Compare E.1198.)

M. 7¹. These highest ones (in Heaven) are chosen from those whose heart is in the public **welfare**.

T. 142². The Lord is continually operating these **salvations** (reformation, regeneration, etc.) with every man; for they are steps to Heaven; for the Lord wills the **salvation** of all; and therefore the **salvation** of all is His end; and he who wills an end, wills the means. His advent, redemption, and passion . . . were for the sake of the **salvation** of men (Matt.xviii.11; Luke.xix.10); and, as the **salvation** of men was, and to eternity is, His end, it follows that the above-mentioned operations are the mediate ends, and **Salvation** the ultimate end. 152.

150. Because He is **salvation** and eternal life; **salvation**, because He is the Saviour, which 'Jesus' means. . . . As He is **salvation** and eternal life . . . He is all that by which **salvation** and eternal life are obtained; consequently, is the all of reformation, etc., and, at last, is **Salvation**.

361². In proportion as this spirituality is augmented, this delight becomes bliss; and this is his **salvation**, which is called eternal life.

369. That conjunction with the Lord is [that] through which man has **salvation** and eternal life. Gen.art. 726, Ex.

564. Does not know what **saving** good is. Ex.

628. That (the modern) imputation is twofold: one, of the merit of Christ; and the other, of **salvation** thence. Ex.

649^e. From the transcription of the imputation of the former Church into that of the New one . . . would arise tragic things, which would stand in the way of the man's **salvation**.

726. That (the Lord) is also **salvation**, is because this and eternal life are one. His name 'Jesus' also means **salvation** . . . and from this He is called the Saviour.

787^e. **Salvation** depends upon conjunction with God.

D. 1164. Good and **saving** counsels . . .

2520. Where nothing exists which does not have something of **health** from the general (body) . . .

2736. That knowledges contribute nothing to **salvation** . . .

3565. Good and **salutary** foods . . .

3998^e. (Animals eat foods) which are wholesome to them.

4796. (The Moravians) think much about their **salvation**, and that they are saved, and not others; hence they have (this interior friendship).

5933^e. This first of the Church is to acknowledge . . . that without the Lord there is no **salvation**.

E. 295⁵. Hearing and help . . . through the Divine truth, is signified by . . . 'Answer me in the Truth of Thy **salvation**' (Ps.lxix.13).

340³. As the Lord then come into the world would save all who receive Him, (Simeon) called the Lord 'the **salvation** which his eyes saw, which He prepares for all people' (Luke.ii.30,31).

—⁴. 'The fountain of **salvation**' (or 'of Israel') (Ps.lxviii.26)=spiritual good, because through this is **salvation**.

—⁵. 'Name,' is said of truths; and '**salvation**' (Ps. xevi.2) of good.

365²⁰. '**Salvation**' (Ps.cxix.166)=eternal life.

—³⁰. 'To make to hear **salvation**' (Is.lii.7)=conjunction with Him through truths, and through a life according to them; for through this is **salvation**.

406⁶. 'My justice is near, My **salvation** is gone forth' (Is.li.5)=the Judgment, when those are saved who are in the good of love, and who are in truths thence; 'justice' is said of the **Salvation** of those who are in good . . . and '**salvation**,' of the **Salvation** of those who are in truths.

411⁹. 'Exalted be the God of my **salvation**' (Ps.xviii.46)=that He is to be worshipped through truths from good, whence is **salvation**.

412²⁷. 'The **salvations** of my faces' (Ps.xlii.11; xliii.5) =all things which are within; thus which are of the mind and the affections, consequently which are of love and faith, which, because they save, are called '**salvations**.'

440⁶. That they may be saved, is signified by, 'Go for **salvation** to us' (Ps.lxxx.2).

445. 'From the tribe of Issachar were sealed 12 thousand'=faith and **salvation**. Ex.

460. '**Salvation** to our God . . .' (Rev.vii.10)=that eternal life is from the Lord alone. . . '**Salvation**'=eternal life; for by 'eternal life' is meant eternal **salvation**.

—². **Salvation** being [ascribed] to Him=that **salvation** is from Him, because He is **salvation**; for everything of **salvation** and eternal life is from Him, and is of Him with man and Angel. Ex. and Ill.

— . The Lord is here called '**salvation**,' from **Salvation**, and from the fact that He is **salvation** with man; for in proportion as He is with man, man has **salvation**. Ill.

— . Therefore He was called 'Jesus,' which means '**salvation**.'

701³. (It is a mistake) that man can do nothing towards his **salvation**. Ex.

744². (Thus) the **health** of the body depends upon the state of the extremes.

[E.] 781¹⁸. 'We await . . . salvation far from us' (Is. lix. 11)=the hope . . . of Salvation, but in vain.

811²². Deliverance from evils by the Lord, and Salvation, is meant by, 'Who shall give out of Zion the salvation of Israel?' (Ps. xiv. 7).

1180. That the Lord provides for every nation a universal means of **salvation**. Ex.

Can. Trinity ix. 6. (It is found) that there is nothing of **salvation**, except with those who have done goods from religion; because these are receptive of faith in the Lord God the Saviour (there).

xi. That the Divine Trinity is in the Lord God the Saviour, and consequently (He) alone is to be approached, for there to be **salvation**, or eternal life. Chapter.

C. 160. When the **salvation** of souls affects (a priest).

Salvation. *Salvatio.*

Save. *Salvare.*

Saviour. *Salvator.*

Saving. *Salvificus.*

See under SALVATION—*salus*.

A. 598. That the Lord foresaw that He could thus **save** the human race. Sig. and Ex.

608^e. Unless the Lord had reduced the human race into this genius, or state (of the Church called 'Noah'), no man could ever have been **saved**.

1123. Who would **save** the universal human race.

1728². If only Divine truth (were predicated of the Lord) no mortal could be **saved**.

1735. Love Itself . . . wills to **save** all. 1803.

1781. He willed to be made certain that the human race would be **saved**. Sig.

1865². The **salvation** of the human race was His only consolation.

1902^e. For the **salvation** (of the universal human race), He fought in all His temptations.

2025^e. Therefore He is so often called, in the Old Testament 'the **Saviour**,' etc., which is His name 'Jesus.'

2034⁷. That everyone who should . . . love Him, and the things which are of Him, and should be in His love which is towards the universal human race . . . should be conjoined and **saved**.

2049⁴. This (life of charity) is the life which **saves** after death, and never any life of faith without it. Ex.

2077². The Angels, to **save** a soul from Hell, regard death as nothing, and would, if possible, undergo Hell.

2115. The gentiles . . . are equally **saved**, when they are rational, that is, live in charity.

2116³. It is true that those who have faith are **saved**. Ex.

2129^e. Believe that they are **saved** of the Lord's mercy only.

2140. (The Lord) obtained that those might be **saved** with whom there are goods and truths. 2141.

2171². Thus was made known to Him . . . the quality of the human race which would be **saved** through Him, that is, through the union of the Human essence with the Divine, in Him. 2218².

2228. That by Him all who are in charity will be **saved**. Sig. and Ex.

— . Those who are gifted with goods . . . are also gifted with eternal **salvation—salute**, that is, are **saved**. 'All the nations of the earth'=those in goods . . . not all the people in the world . . . because very many among them are not **saved**: only those in charity.

—². By (mere thought, the acknowledgment of something to be believed, or the Knowledge of all things of the doctrine of faith) no one can be **saved**; for they cannot send a root any deeper than into the thought. Thought **saves** no one; but it is the life which he has procured to himself in the world through the Knowledges of faith . . .

2243². He who believes . . . that any man can **save**, and therefore worships him, from this falsity does evil.

—⁷. From doctrine, they say that the Lord is the **Saviour** of the human race . . . yet few believe it.

2250^e. In His state of glorification . . . the Lord does not intercede, but . . . from His Divine bears aid, and **saves**.

2253. The universal human race, which He burned to **save** to eternity.

2261. It may be supposed that man cannot but be **saved** if his truths are full of goods; but (still) he is **saved** . . . from mercy; for there are very few truths with man, and the goods in them have their quality according to the truths and life of the man. Ex.

2262. [Five classes of those who] will be **saved**. Sig. 2273. 2277. 2281. 2285.

2273. Not that they would be **saved** on account of temptations; for some undergo temptations who succumb . . . Nay, neither is man **saved** on account of temptations, if he places anything of merit in them . . .

2284⁴. They judge that (others) cannot be **saved** unless they believe as *they* do, which the Lord forbade (Matt. vii. 1, 2). From much experience (I know) that men are **saved** from every religion, provided that through a life of charity they have received remains of good and appearances of truth. This is meant by, 'I will not destroy (Sodom) for ten's sake,' by which is signified that if there were remains they would be **saved**.

—⁵. The life of charity is . . . to perceive joy from the fact that others also are **saved**; but those have not the life of charity who wish that no others be **saved** than those who believe as *they* do: this may be evident from the mere fact that more from the gentiles, than from Christians, are **saved**.

2318^e. It now follows concerning the **salvation** of those who are in some good and truth, who, in this chapter, are represented by 'Lot.'

2320. In this chapter it treats of Judgment; namely, of the **Salvation** of the faithful, and the damnation of the unfaithful.

2334. In all temptation there is doubt about **Salvation**, etc. (in order that) they may be confirmed in the fact that all things are of the Lord's mercy; that they are **saved** through Him alone; and that with themselves there is nothing but evil.

2335². To be judged from good, is to be **saved**, because

they have received it . . . Good is the Lord's; and they who acknowledge this in life and faith, are the Lord's, and therefore are **saved**; but they who do not acknowledge it in life . . . cannot be the Lord's, thus cannot be **saved**. Ex.

2388. That all in the good of charity . . . would be **saved**; and also those in the truth of faith, if they would recede from evil. Sig. and Ex.

2401². (Thus) man cannot be **saved** through (merely) thinking and speaking truth, or even good.

2432^e. That those in the affection of truth, that is, in faith, are **saved**, provided it is the faith of good.

2456². 'God remembered Abraham' = **salvation** through the union of the Lord's Divine essence with His Human essence; 'and sent Lot out of the midst of the overthrow' = the **salvation** of those who are in good, and of those who are in truth in which is good . . . 'the cities in which Lot dwelt' = although they who were **saved** were also in falsities from evils. 2457.

2523. After the fall . . . the human race of that time could not have been **saved** (without these representations before the Angels).

2589. See GENTILE—*Gentilis*, here. 2590, etc.

2661². The Lord did not come . . . to **save** the celestial, but the spiritual. If the Most Ancient Church . . . had remained in its integrity, the Lord would have had no need to be born a man . . . Those of the Ancient Church (being spiritual) could not have been **saved** unless the Lord had come into the world. Sig.

—^e. With the Lord, when He was in the world, were represented all the states of the Church, and how they would be **saved** through Him.

2664^e. In no other way (than by the separation from Him of the merely human Rational) could the human race be **saved**.

2760, Pref.^e. Those who arrogate to themselves the Power of **saving** the human race . . .

2764. (Gen.xxii.) treats of the **salvation** of those who constitute the Lord's Spiritual Church, through this union. 2765.

2769^e. From good is all deliverance and **Salvation**. Truth condemns and good **saves**. Refs.

2773. 'Thine only one, whom thou lovest' = the only thing (the Human) in the universe, by which He would **save** the human race. Ex.

2776². It is this union (the Divine Human) through which can be **saved** those who have the faith of charity in Him; for the Supreme Divine Itself could no longer reach the human race . . .

—³. If the Lord had not united (the two Essences, neither men nor the spiritual Angels) would have had any capacity for understanding truth and good; thus would have had nothing of blessedness, and consequently nothing of *salvation—salutis*; from which it is evident that the human race could not have been **saved**, unless the Lord had assumed the Human . . .

—⁴. (The notion that) men are **saved** if they only think from a kind of interior emotion that the Lord suffered for them . . .

2839. That the spiritual are **saved** through charity, and not through faith separated from charity. Sig. and Ex.

2853. The **Salvation** of all who are in good. Sig. and Ex.

—². In these words is contained this arcanum: that through the Church are **saved** those outside the Church. Ex.

2861². As in (Gen.xxii.13-19) it has treated of those who are **saved** by the Lord's Divine Human within the Church; in what follows, to the end of the chapter, it treats of those who are **saved** outside the Church.

2869. These constitute the third class of the spiritual who are **saved**. Sig.

2881. If man could be reformed under compulsion, there would be no man in the universe who was not **saved** . . .

2921^e. Our **Saviour** was called 'Lord' . . . because He was Jehovah.

2954. See REDEEM, here.

3005. The reason 'Jesus' = Divine good, is that it means 'salvation—*salutem*,' '**Salvation**,' and '**Saviour**;' for from the Divine good . . . and thus through the reception of it, is all **Salvation**.

3272². By the '12 thousand sealed' from every tribe, is signified that all in faith, that is, in its good, are **saved**.

3380². That by the good and truth which are from the Lord, are **saved** all who live in mutual charity, whether within or without the Church. Sig.

3441. Through (the Divine Human) man is **saved**; for unless . . . man could mentally view and adore the Lord's Human, and thus have access to the Divine, he could never have been **saved**.

3488⁷. 'He that persevereth unto the end, *he* shall be **saved**' (Matt.xxiv.13) = the **Salvation** of those in charity.

3934⁷. (Thus) works are what **save** man, and what condemn him . . . for in works is man's will . . . Ill.

3957^e. Believes that . . . he can be **saved** by faith, however he has lived . . .

3969. '(Joseph') . . . in the external sense, = **Salvation** . . .

—¹¹. 'I will **save** the house of Joseph . . .' (Zech. x.6) . . . treats of the **Salvation** of the Spiritual.

3986³. (Although man has few genuine truths) still, those in the good of life—that is, who live in love to God and charity towards the neighbour—are **saved**. The reason they can be **saved**, is that the Lord's Divine is in (this good); and, where that is, all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths which are in the Heavens.

3993¹¹. See BELIEVE, here.

—¹². In every doctrine are some who are **saved**.

4031². He who does not know that . . . no regeneration is possible except in freedom, when he reasons about . . . the **Salvation** of man . . . casts himself into mere shades . . . supposing that if the Lord willed, He could **save** everyone, by innumerable means. 'Erum.'

[A.] 4046^e. For everyone (even the most external) who is in a life of good from the affection of charity, is **saved**.

4054. For whatever inflows from the Lord is an end which regards the **Salvation** of the human race.

4334⁶. They are ignorant that it is what is internal which **saves** or damns; and not what is external separated from what is internal.

—⁸. 'Two shall be in the field; the one shall be taken, and the other left'—that those (in the Church) who are in good will be **saved**; and those in evil damned.

4352³. As men have made faith (alone) **saving**; yet see that the truths of faith cannot **save**, because they exist with the evil also, they acknowledge confidence . . . If the confidence which appears in a state of compulsion would **save** man, all mortals would be **saved**; for everyone is easily reduced to it.

4493^e. Hamor and Shechem, with their families (were killed) that they might be **saved**.

4588. This is why, if the natural man has not been prepared (here) to receive the truths and goods of faith, he cannot receive them (there), thus cannot be **saved** . . .

4593². But, in the Divine affection, there is the end for the sake of self . . . to **save** the human race. III.

4601³. In order that those of the Spiritual Church could be **saved**, the Lord miraculously separated their intellectual part from their voluntary, and implanted in the intellectual the power to receive a new Voluntary. Refs.

4638⁵. 'All those virgins . . . trimmed their lamps' . . . For, those in truths (alone) . . . suppose that faith alone **saves**, not knowing that there is no faith where there is no charity.

4683. They preach . . . faith alone, and say it is **saving** without works.

—². The **savingness—salvificum—**of faith they place in confidence . . . and even persuade that the confidence of one moment . . . **saves**. 4925².

4724⁴. They who live a life of faith, adore the Lord . . . as God the **Saviour**.

4776². That no one can be **saved** unless he has lived in the good of charity. (From experience.)

4783³. If Heaven were of mercy or grace, independently of the life, everyone would be **saved**.

5145⁵. Consequently, all who have had conscience are **saved**; but those who have had none cannot be **saved**.

5982. For, in order that man may be **saved**, he must be in freedom; and, in freedom, be withdrawn from evil, and be led to good. Ex.

6207. This conscience (of what is just and fair) exists at this day with many; an interior conscience with few; but still those who enjoy the former conscience are **saved** in the other life . . .

6373². From this it resulted that none but the celestial could then be **saved**; and, at last, scarcely these, unless the Lord had assumed the Human . . .

6490. Unless the Divine Providence were in every most minute particular—*singularissimis*, man could not possibly be **saved** . . .

6495. For the Lord loves the universal human race, and wills to **save** everyone to eternity.

6639³. Believe that **Salvation** is only introduction into Heaven of mercy . . . If (this were so) all in the whole world would be **saved**; for the Lord . . . wills the salvation—*salutem*—of all . . .

6657. The sphere (which is about everyone from Heaven) is one of endeavours to do good, and **save**.

6854². Such spiritual ones have been **saved** solely through the Lord's advent into the world: because the Divine passing through Heaven, which was the Divine Human (then), could not reach them. Ex. 7035^e.

7206². By these 'judgments' (or truths) those in falsities from evil are damned, and those in truths from good are **saved**. . . Nor do the truths which proceed from the Lord **save**, if the man believes that he is **saved** by the truths of faith with him, and not by mercy . . .

7250. Those (of the savages in Venus) who are such that they can be **saved**, are in the places of vastation. Des. . . When they have suffered the extreme things, as the corporeal things with them have as it were died, they are finally **saved**.

7272². He who believes that faith alone **saves**, and that works of charity contribute nothing to salvation—*salutem*; and also he who believes that he is **saved** even in the last hour . . .

7296^e. For the end of order is **Salvation**; thus is to do good to all.

7318². Truth is falsified when it is said that . . . thus man can be **saved** whatever his life may be; and (also) when it is said that no one is **saved** except those within the Church.

7686². Unless (the 'Nephilim' had been shut up by the Lord when He was in the world) very few could have been **saved**. Ex.

7761. Natural good **saves** none; but spiritual good **saves** all. Ex.

7828². Without the advent of the Lord into the world (those in the Lower Earth) could not possibly have been **saved**.

—^e. That the glorification and resurrection of the Lord as to His Human, is the source of all **Salvation**. Sig. and Ex.

7935. That in the minds of those (of the Spiritual Church) must be fixed this truth: that their **salvation** . . . is due to the Lord alone . . .

8051². The reason falsity is not appropriated to him who is in good . . . is that he thinks well about God, etc. . . Unless this were the case, scarcely anyone could be **saved** . . .

8211. A state of . . . the destruction of those in falsity from evil; and one of . . . the **Salvation** of those in truth from good. Sig. and Ex.

8236. 'Jehovah **saved** Israel' (Ex.xiv.30)=that the Lord protected those of the Spiritual Church.

8307. See **MERCY**, here.

8321. That thus, without danger of infestation, all

will be **saved** who are in the faculty of receiving the truth of good and the good of truth. Sig. and Ex.

— . For, so long as the evil had not been cast into Hell, scarcely any could 'pass over,' that is, be **saved**. Ex.

—^e. As it is charity which gives (the above-named) faculty, it is charity which **saves**; for those who are **saved**, are not **saved** through charity from themselves, but through charity from the Lord, consequently through this faculty of receiving.

8387. He who wants to be **saved**, must confess his sins, and perform repentance. Ex.

8408⁴. The **Salvation** of the faithful. Tr.

8543. (The inhabitants of Jupiter) do not worship the Lord as a King; but as a **Saviour**.

8553. This order (of life) with man must be completely inverted in order for him to be **saved**; which is done through regeneration . . .

8620. By the Divine remembrance is signified **Salvation**; and by oblivion, damnation.

8622². Therefore, if these (Genii) were to inflow, the man of the Spiritual Church could never be **saved**. Ex.

8700². It is according to order that those who have lived well are **saved**; and those who have lived evilly condemned . . . consequently, it is impossible for those in Hell to be brought out thence into Heaven, and **saved** of the Lord's pure mercy; for it is the reception of His mercy, when He lived (here), through which everyone is **saved** . . .

—⁴. (There) all are consociated according to their life . . . hence it is not possible for the evil and the good to be together; nor is it possible for those to be in good who are evil; for good and evil are opposites, and the one destroys the other: (thus) it is not possible that those in Hell should be **saved**; thus it is not feasible that **Salvation**, however a man had lived, should be from mercy alone.

8762. The **Salvation** of those who are of the external and internal Spiritual Church. Sig. and Ex.

9122. Those who have not received conscience (here), cannot receive it (there), thus cannot be **saved**, because they have no plane into which Heaven may inflow and operate, that is, the Lord through Heaven, and lead them to Himself.

9192². Those in genuine truths are often damned; and those . . . in falsities are often **saved**. (From experience.)

9239. To believe in God is the faith which **saves**; but to believe the things which are from God, is the faith, which, without the former one, does not **save**. Ex.

9244. All who are in heavenly love have confidence that they will be **saved** by the Lord . . .

9363. To believe the things which the Word, or doctrine, teaches, and not to live according to them, appears like faith . . . but by this alone no one is **saved**; for it is a persuasive faith.

9453. (Thus) it is his own fault that he cannot be **saved**.

9715. No one could have been **saved**. L.3².

—⁷. From Divine power thus acquired in the Human, the Lord alone fights for . . . the universal human race, conquers, and thus **saves**.

9806². Called 'Jesus,' or '**Saviour**,' when good is treated of.

9809. 'The priesthood,' in the supreme sense, = the whole office which the Lord discharges as the **Saviour**; and whatever He performs as the **Saviour**, is from the Divine love . . .

9928. By Aaron's office was represented all the work of **Salvation** . . .

10017. The Lord as to the work of **Salvation** in successive order. Sig. and Ex.

— . See **PRIEST**, here. —². 10152. 10279.

10019³. (Thus) was represented . . . the Divine power of **saving** the human race; and the power of **saving** the human race is power over the Heavens and Hells; for through this power . . . the Lord **saves** man. Ex.

— . Man is **saved** through the removal of evils and falsities from the Hells, and the influx, then, of the good of love and truth of faith through Heaven from the Lord.

10083⁵. The reason (the Lord so often said that the sick must have faith) was that the first thing of all is to acknowledge that the Lord is the **Saviour** of the world. Ex.

10112². Those born within the Church who at heart deny the Lord, whatever may be their quality in moral life . . . cannot be **saved**. Ill. Whereas the gentiles who . . . have lived in some kind of charity towards their neighbour, and in some kind of love to God the Creator of the universe under a human form, in the other life are accepted by the Lord and **saved**; for, when instructed . . . they acknowledge the Lord, and believe in, and love Him.

10152². The Lord's work of **Salvation**. Ex.

—³. How man has been **saved** and redeemed by the Lord, through His subjugating the Hells, and glorifying His Human. Ex. 10828.

10409⁴. If not led through his Intellectual, no man could be **saved**.

10648. Hence it is that everyone, from every religion, can be **saved** . . .

10659^e. All would (then) be **saved**. H.524.

10731². Therefore such cannot be **saved**; for they have not Heaven in them.

10766. Everyone with whom the Church is, is **saved**; but everyone with whom the Church is not, is condemned.

10829. That those are **saved** who receive the Lord, and believe in Him; but not those in evils and the derivative falsities. Ill.

H. 318. That the Gentiles also are **saved**, may be known from this alone: that the Lord's mercy is universal . . . 319, Ex.

319. A moral life for the sake of the Divine . . . **saves** man; (but a moral life for the sake of men in the world) does not **save** him. Ex.

522. The Divine mercy is pure mercy towards all the

human race to **save** it . . . and therefore everyone who can be **saved**, is **saved** ; but no one can be **saved** except through Divine means . . . which are called Divine truths : these teach how man should live in order that he may be **saved**. Ex.

[H.] 59². The Divine sphere proceeding from the Lord, is a perpetual endeavour of **saving** all ; and, as those in the Hells cannot be **saved**, because all there are in evil, and against the Divine of the Lord, the . . . cruelties there are restrained so far as possible . . .

J. 33. And when man's freedom perishes, he can no longer be **saved**. Ex.

C. J. 30. On the **Salvation** of the sheep (after the Last Judgment).

L. 18^e. (Thus) those are **saved** who are in the good of love and truths of faith from the Lord ; and not those who are in proprium.

27. That the Lord is called 'the Son of Man,' where it treats of **Salvation**, etc. Ill.

31. That . . . Jehovah took on the Human to **save** men. Ill.

33⁴. It is from these things that the Lord is called **Saviour** and **Redeemer**.

34². For the **Redeemer** and **Saviour** of the world is no other than the Lord as to the Divine Human, which is called 'the Son.' For **Redemption** and **Salvation** is an attribute proper to His Human, which is called merit and justice . . .

S. 11. The spiritual sense of these words (concerning the 12 thousand sealed from every tribe) is that all with whom there is the Church from the Lord are **saved**. Ex.

49. Through the truths with a man, the Lord has the power of **saving** him . . .

Life 3. Every man who has religion, knows . . . that he who lives well is **saved**, and that he who lives evilly is condemned. Ex.

65. See RELIGION, here.

72. (Such a priest) does a good work, because from the love of **saving** souls.

91. It is a common opinion that to be **saved** is to believe this or that . . .

F. 34. That without Him no mortal could have been **saved**; and that they are **saved** who believe in Him.

35. 36. R.67. B.116. T.2. E.806^e.

W. 37. The Divine love wills to **save** all ; but it cannot **save** except through the Divine wisdom ; and to the Divine wisdom belong all the laws through which **Salvation** is effected.

P. 16. The Lord permits (this) for the sake of the end, which is **Salvation**.

55. That the Divine Providence in everything . . . regards what is infinite and eternal from itself, especially in **saving** the human race. Gen.art. 58.

79^e. (That man should be in this strong appearance) the Lord wills for the sake of his **Salvation** ; for, without this appearance (that he does good, etc. as of himself) no one can be **saved**.

86^e. This is why evils do not damn a regenerated person, and goods do not **save** an unregenerated one.

253². All born men in any religion can be **saved**, provided they acknowledge God, and live according to the precepts which are in the decalogue. Ex. 254².

258. Confirms himself against the Divine Providence because (some) place **salvation** in certain words . . . Ex.

259³. It is provided that everyone in every heresy . . . can be reformed and **saved**, provided he shuns evils as sins, and does not confirm the false heretical things . . .

275. That evils are permitted for the sake of the end, which is **Salvation**. Gen.art. 281, Ex.

322⁴. He says to himself, Is not this (Gentile) **saved** ? . . . Can this (Christian) be **saved** ?

325. That hence it is from the Divine Providence that every man can be **saved** ; and that they are **saved** who acknowledge God, and live well. Gen.art.

326⁹. That these (two things) are the generals of all religions, through which everyone can be **saved**. Ex.

327. That the man himself is in fault, if he is not **saved**. Gen.art.

328⁸. That (in spite of the decrease and consummation of religion) it is provided by the Lord that everyone can be **saved**. Ex.

— . Also that all who die as infants, wherever born, are **saved**.

329³. (Thus) no man lacks a Knowledge of the means through which he can be **saved** ; nor the power, if he wants to be **saved** ; from which it follows that all have been predestinated to Heaven. 330⁴.

330³. The reason some are not **saved**, is that the Divine love wills that man should feel in himself the happiness and bliss of Heaven . . . and this cannot be, unless it appears to man that he thinks and wills from himself . . .

—⁵. That those only are **saved** who have been born within the Church, is an insane heresy. Ex.

332. That the operation of the Divine Providence to **save** man begins from his birth, and lasts to the end of his life, and afterwards to eternity. Gen.art. 333, Ex.

333. But no more can be **saved** than want to be **saved** ; and those want to be **saved** who acknowledge God, and are led by Him ; and those do not want, who do not acknowledge God, and lead themselves ; for these do not think about eternal life, and **Salvation**.

338. That instantaneous **Salvation** from immediate mercy is not possible. Gen.art.

—². That faith concerning instantaneous **Salvation** from immediate mercy has been taken from the natural state of man. Ex.

—⁸. That the doctrines of the Churches in the Christian world, interiorly regarded, are against instantaneous **Salvation** from immediate mercy ; but still the external men of the Church maintain it. Ex.

340. That instantaneous **Salvation** from immediate mercy is the flying fire-serpent in the Church. Gen.art.

—⁴. That through a faith in instantaneous **Salvation** from pure and mere mercy, there is induced security of life. Ex. (And damnation is imputed to the Lord. —⁵, Ex.)

R. 9. There are two essentials through which is effected conjunction with God, and thence **Salvation**: the acknowledgment of one God, and repentance of life . . .

62. 'I have the keys of Hell and of death'=that He alone can **save**. E.86.

—^e. Therefore He who rules (Heaven) necessarily rules (Hell); otherwise, man could not be **saved**. To be **saved** is to be brought out of Hell.

169. That (he who is reformed becomes spiritual and) will be **saved**. Sig.

174. That He alone has the omnipotence of **saving**. Sig.

224⁵. Hence, he who acts well, and thinks well; that is, who lives well, and believes well, will be **saved**.

263^e. Place **Salvation**, not in amendment of life, but in certain words . . .

272^e. Therefore he who lives according to these things because they are Divine truths . . . is saved; but he who lives according to them only because they are civil and moral truths, is not **saved** . . .

281. 'Thou hast redeemed us to God in Thy blood' (Rev.v.9)=**Salvation** through conjunction with Him.

500². Unless they immediately approach God the **Saviour** . . .

502. These loves cannot be removed, except by God the **Saviour** . . . and they cannot by God the **Saviour**, unless He is approached . . .

553². That they are **saved** who are in the Lord and the Lord in them . . . and that no others are **saved** than those who believe in Him. Ill.

798³. Who cannot see . . . that the **salvation** of man is the continual operation of the Lord with man, from his first infancy to the last of his life; and that this is purely Divine, and never possible to any man . . .

—⁴. The very advent of the Lord into the world was solely for the sake of man's **Salvation**. For the sake of this, He assumed the Human, removed the Hells, and glorified Himself, and put on omnipotence even in ultimates.

851. That **Salvation** and eternal life primarily consists in worshipping the Lord, and in living according to His precepts . . . because through these is effected conjunction with the Lord, and consociation with the Angels. Sig. and Ex.

920. 'The nations which are **saved** shall walk in the light of it' (Rev.xxi.19)=that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them within themselves . . .

947. That this is necessary at the end of the Church, in order that some may be **saved**. Sig. and Ex.

M. 351. That of these, although they are polygamists, those are **saved** who acknowledge God, and, from religion, live according to the civil laws of justice. Ex.

B. 117². (Thus) without the advent of the Lord into the world, no one could have been **saved**. It is the like at this day, and therefore unless the Lord comes into the world again in the Divine truth which is the Word, no one can be **saved**. T.3.

T. 73². God is in the perpetual endeavour of regener-

ating and thus **saving** man; but He cannot effect it except as man prepares himself a receptacle . . .

107^e. But those who know nothing about the Lord . . . if they believe in one God, and live according to the precepts of their religion, are **saved** by their faith and life . . .

118. That without this Redemption no man could have been **saved**. Gen.art.

129. That thus He might be acknowledged in the Heavens as the **Saviour** of both worlds . . .

139. The Divine virtue and operation proceeding from . . . the Lord God the **Saviour**.

142. See HOLY SPIRIT, here.

337. That **saving-salvifica**-faith is in the Lord God the **Saviour** Jesus Christ. Gen.art.

340. That the sum of faith is that he who lives well, and believes rightly, is **saved** by the Lord. Gen.art.

341². As it is impossible for God to damn anyone who lives well, and believes rightly; so . . . it is impossible for God to **save** anyone who lives evilly, and thence believes falsely. Ex.

344. The esse of the faith of the New Church is . . . 2. Trust that he who lives well, and believes rightly, is **saved** by (the Lord God the **Saviour** Jesus Christ.)

393. Who does not see (it) from a certain interior perception . . . when he hears anyone say, He who lives well and believes rightly, is **saved**? And who does not reject (it) . . . when he hears it said that he who believes rightly, and does not live well, is also **saved**? Ex. . . So again, if . . . it is said that he who lives well, although he does not believe, is **saved**. (See LIFE, here.)

520. That . . . unless man removes evils in part by repentance, he remains in them, and (therefore) cannot be **saved**. Gen.art.

577. The Lord is continually in the act . . . of **saving** man; and no one can be **saved** unless he is being regenerated. Ill. Therefore regeneration is the means of **salvation**.

579². So that He could afterwards be present with men . . . and **save** those who would live according to His precepts, consequently regenerate and **save** them; for those are **saved** who are regenerated . . . And, as regeneration and **salvation** make one, all can be **saved**. . . . That without the Lord's advent no one could have been **saved**, is to be understood thus: that . . . no one could have been regenerated.

—³. He thereby became the **Saviour**, etc. to eternity.

580. Still, everyone, according to his state, can be regenerated and **saved**.

—². All these (in the three Heavens) have been **saved**, but in different ways.

—³. See REGENERATE, here.

700. For men have not approached the **Saviour** Himself . . .

729². For there is not any nation in the whole world which cannot be **saved**, if it acknowledges God, and lives well . . .

D. 766. That the rich and powerful . . . are **saved** equally with the low and poor.

[D.] 5734². People are **saved** from every religion, even those in the doctrine of faith alone, provided they live the life of faith . . .

5934². Hence they believed that all can be **saved**, even those in Hell; but were told that they cannot, because they are not in freedom . . .

E. 105³. No one is **saved** through these things alone. (From experience.)

119². Few (Jews) are **saved**; for no others are saved than those who believe in the Lord.

293². 'Power—*potestas*,' when predicated of the Lord, principally regards **Salvation**. Ill.

297^e. Those who receive Divine truth in good are **saved**; but those who receive it . . . not in good, are not **saved**. Ex.

455. It here treats of those who are **saved**, although they had been in falsities . . . For all are **saved** who are in the good of life according to the dogmas of their own religion, which they have believed to be truths, although they are not truths. Ex.

474². All those are **saved** who are let into temptations . . .

478². Their having been in the good of life according to their religion does indeed **save**; but it does not **save** so long as they are in falsities; and therefore after (death) the falsities with them are removed. The reason they cannot be **saved** before, is that good derives its essence from truths . . .

714. Think to be **saved** through knowledge alone. Sig.

734¹⁹. 'I will **save** them by their God Jehovah' (Hos. i. 7) = **Salvation** by the Lord . . .

745³. For the Lord could not **save** those who had been of His Church, until the dragon . . . had been expelled . . .

—^e. (Thus such) cannot be **saved**, because they do not want to be reformed and regenerated . . .

751. The **Salvation** and consequent joy of those who become spiritual through the reception of Divine truth. Sig. and Ex.

805⁸. See REDEEM, here. 806⁴.

948⁵. These therefore . . . cannot be **saved**.

1135³. Why is not every man **saved**? Ex.

1165. Those (who are found to be able to resist evils) are **saved**; but those who cannot, are not **saved**. Ex.

1179^e. (Thus) the Lord provides that every man can be **saved**.

De Dom. 66. Those within the Church who deny the Divine of the Lord . . . cannot be **saved**.

Ath. 58^e. Without this (thought about God: that He is one, and that He is the Lord) no one can be **saved**.

204. No one can be received and **saved** unless he acknowledges the Divine of the Lord in His Human; and therefore He so often said, 'Believest thou that I can do this?'

D. Love xvii^e. If a man, through combat against evils as sins, has acquired any spiritual, although very little, he is **saved** . . .

Can. Redemp. viii. 13. This **Salvation** is perpetual redemption. Trinity x. 7.

Trinity x. That unless a New Church comes forth . . . no flesh can be **saved**.

Docu. 245. H. To worship God the **Saviour** cannot be prohibited throughout Christendom . . .

X. Swedenborgianism, which is the worship of the Lord our **Saviour**.

Samaria. *Samaria*.

Samaritan, A. *Samarita*.

Samaritan. *Samaritis*.

A. 1368³. 'Ahola' = the Spiritual Church, which is called '**Samaria**.' 6534⁵.

2220². '**Samaria**' = the perverted spiritual Church. Tr. 9466⁴. E. 163⁴.

—³. '**Samaria**,' as mentioned in place of Gomorrah (Ezek. xvi.) = [the Church] as to falsities.

2466⁴. '**Samaria**' (Ezek. xxiii.) = the Church which is in the affection of truth. (= the Spiritual Church. 7456⁴.)

2702⁵. '**Samaria**' = the Spiritual Church, as often in the Word; and therefore the Lord talked with a woman from **Samaria**, and taught that the doctrine of truth is from Himself . . .

4169². 'The cities of the **Samaritans**' (Matt. x. 5) = those who are in falsities.

4720². That they were brought by Elisha to **Samaria**, where their eyes were opened (2 Kings vi. 19, 20) = instruction through the Word.

9057². The '**Samaritan**' (Luke x.) = one who is in the affection of truth . . . because '**Samaria**,' in the Word, = this affection.

9156². '**Samaria**' (Micah i. 5) = the Church of perverted faith.

10050². 'They that dwell in **Samaria**' (Amos iii. 12) = those who are in external worship.

T. 410^e. That there are degrees of love towards the neighbour, is evident from the parable of the **Samaritan** . . . Compare E. 785⁴.)

E. 193⁸. 'The evils of **Samaria**' (Hos. vii. 1) = the evils of the will.

223²⁰. 'Into a city of the **Samaritans** enter ye not' (Matt. x. 5) = the false doctrine of those who reject the Lord . . . for the reason that the **Samaritans** did not admit Him (Luke xii. 52-56).

240⁶. '**Samaria**,' where were the sons of Israel, = the Church in which are not truths, but falsities.

279⁹. 'The calf of **Samaria**.' Ill. and Ex.

375⁴². The '**Samaritan**' = the gentiles who were in the good of charity towards the neighbour. 376³⁰. 444¹⁴.

391²⁸. '**Samaria**' = the Spiritual Church, or the Church in which charity and faith make a one; but, after it had become perverted, '**Samaria**' = the Church in which charity has been separated from faith, and still the latter is pronounced to be essential; and therefore also '**Samaria**' = where there is truth no longer because no good; but evil of life instead of good, and falsity of doctrine instead of truth. This is signified by '**Samaria**' is cut off' (Hos. x. 7) —²⁹. —³⁰.

483¹². The reason the Lord said these things to the Samaritan woman, when He sat by Jacob's well, was that by the Samaritans the Lord meant the gentiles who would receive Divine truths from Him; and by the Samaritan woman, the Church from them. 537⁴.

555⁷. **Samaria**, the metropolis of the Israelites, in the Word, = the Spiritual Church; and Jerusalem, the metropolis of the Jews, the Celestial Church; both as to doctrine. 576⁶. 653³. 724³². 960⁴. 1088, Ex.

587¹⁵. '**Samaria**,' after it had become idolatrous, represented the Church vastated as to truths of doctrine and goods of life; or destroyed through falsities of doctrine and evils of life.

695²⁴. '**Samaria**' = the Spiritual Church as to the truths of doctrine; here (Micah i.) as to the falsities of doctrine. 714²⁰.

962⁶. The '**Samaritan**' = those in the good of charity.

Same. *Idem.*

A. 2015⁵. Whether you say . . . or . . . it is the same. M. 186. etc. etc.

10200^e. What is exactly similar, or the same, never returns.

H. 486². One thing the same as another is not possible. W. 155.

W. 77. That the Divine in the greatest and the least things is the same. Gen. art. 223³.

226. There is not any least thing which is the same as another.

318². No substance, state, or Thing . . . can ever be the same as any other . . . to all eternity. (For example) not one face is the same as another . . . and therefore not one mind. P. 56². 190³.

R. 961². The Divine Esse is One, the Same, etc.

—⁴. The Divine Esse, which in itself is God, is the Same; not the same simple, but infinite. This is the same from eternity to eternity, it is the same everywhere, and the same with and in everyone: all that is variant is in the recipient. T. 366.

M. 186². There does not exist the same; or the absolute identity of two things . . . T. 32. D. Love x.

Samson. *Simson.*

A. 3301⁴. Why Samson had strength from his hair. Ex. E. 66². 196³.

—⁴. Samson was not a sanctified Nazarite; that is, one who had put on good instead of truth. His strength on account of his hair was principally from his representing the Lord, who from the natural man as to truth fought with the Hells and subjugated them.

10182⁶. The thought of man from his Voluntary makes all the strength of the body; and if this were inspired by the Lord through His Divine truth, a man would have the strength of Samson . . .

S. 49². The Lord's power from the ultimates of truth, was represented by the Nazarites . . . and by Samson, of whom it is said that he was a Nazarite from his mother's womb; and that his power consisted in his hair. Ex.

D. 4751. (Charles XII.) wanted to die like Samson . . .

D. Min. 4756. Such are signified by Samson when he was put to sleep by his harlot. Ex.

E. 619¹⁸. See LION, here.

1086⁵. This power in ultimates was represented by the hair . . . with Samson; for the hairs correspond to the ultimates of Divine truth.

Samuel. *Samuel.*

Ad. 3/5023. (The Spirit brought up by the witch was not Samuel.) Ex.

E. 395⁵. Mentioned. 951².

750²¹. 'Moses and Samuel' (Jer. xv. 1) = the Word. S11⁹.

Sanctify. *Sanctificare.*

Sanctification. *Sanctificatio.*

A. 2187. Celestial and spiritual food was signified by the sanctified things which they ate . . . The sanctified things were [the parts of] the sacrifices which were not burned upon the altar, and were eaten either by the priests, or by the people who made the offering. Ill.

2776. That He should sanctify Himself to the Divine. Sig. and Ex.

— Their sanctifications were made by (burnt-offerings and sacrifices).

— The Lord sanctified Himself to the Divine; that is, united the Human to the Divine, through the combats and victories of temptations. 2788.

2788. The beginning of [His] sanctification. Sig. and Ex.

2834. The sanctification and adoption of (the spiritual). Sig. and Ex.

4545. 'To be purified,' or cleansed, = to be sanctified. Ex.

—⁶. By such things no one is sanctified.

7272. That they were sanctified by external things . . . and that they were not sanctified by charity and faith; thus that they were holy, although they lived in hatreds, etc. (an example of the evil of falsity).

8042. 'Sanctify to Me all the first-born' (Ex. xiii. 2) = that faith is from the Lord. 'To sanctify to the Lord' = to ascribe to Him; that is, to confess and acknowledge that it is from Him.

8080⁴. By sanctification they began to understand sacrifice. Ex.

8788. 'Sanctify them to-day and to-morrow' (Ex. xix. 10) = the veiling over of the interiors so that they may appear in the Holy of faith . . . S806. S832. S838.

8887. 'To sanctify (the Sabbath)' (Ex. xx. 8) = no violation in any way.

8895. 'And hallowed it' (ver. 11) = that (the heavenly marriage with a regenerated man) cannot be violated.

9229². 'I sanctify Myself, that they also may be sanctified in the Truth' (John xvii. 19) = that He made Himself Divine by His own power: those who receive in faith and life the Divine truth which proceeds from Him, are said to be 'sanctified in the Truth.'

[A. 9229]. The sanctifications with (that) people were in order that the Lord who alone is holy might be represented, and in order that the Holy which is from Him alone might be represented. Ill.

9378⁴. 'I will be sanctified in them that are nigh to Me' (Lev.x.3)=with those who have been conjoined with the Lord through the good of love and the truth of faith from the Word.

9820. 'To sanctify him' (Ex.xxviii.3)=thus a representative of the Divine truth in (the Spiritual) Kingdom. 'To be sanctified'=to be imbued with the Divine truth; for the Divine truth which proceeds from the Lord is what is called 'holy' . . .

—^e. (Thus) it is the Lord who sanctifies man, Spirit, and Angel . . .

9956. 'Thou shalt sanctify them' (Ex.xxviii.41)=thus a representative of the Lord as to the Divine Human. 'To sanctify'=to represent the Holy itself which is the Lord as to the Divine Human; for this is what alone is holy . . . —², Ill. 9988.

9988. All sanctification represents the Lord. 10098^e.

10091. 'To sanctify'=to represent the Lord, and the holy things which are from Him. 10111. 10126.

10126. 'To sanctify it' (Ex.xxix.36)=thus the Lord there. Ex.

10128. 'Thou shalt sanctify it' (ver. 37)=to receive the Lord. Ex.

10149. 'It shall be sanctified in My glory' (ver. 43)=what is receptive of the Divine truth from the Lord. Ex.

10150. 'I will sanctify the tent of the assembly' (ver. 44)=what is receptive of the Lord in the lower Heavens. Ex.

10276. 'Thou shalt sanctify them, and they shall be the holies of holies' (Ex.xxx.29)=thus the influx and presence of the Lord in the worship of the representative Church. 'To be sanctified'=to represent the Lord as to the Divine Human, and the reception of the Divine good and Divine truth which are from Him. Ex.

10277. 'To be sanctified'=the influx and presence of the Lord . . .

10359. 'To know that I Jehovah sanctify you' (Ex.xxxi.13)=the Lord as to the Divine Human, which all things of Heaven and the Church regard as their only source. Ex.

—². Sanctification is the reception of the Divine of the Lord. Refs.

R. 758^e. The dogma that justification is real sanctification . . .

839⁹. 'Hallowed be Thy name'=to approach the Lord, and worship Him. Ill.

T. 142. See HOLY SPIRIT, here.

—². Through Divine truth from good; that is, through faith from charity, man is . . . sanctified, etc. . .

149. That the Lord sanctifies, etc. those who believe in Him . . .

301. 'Remember the Sabbath day, that thou sanctify it.' Gen.art. (See SABBATH, here.)

591^e. It is said that . . . sanctification follows this faith of itself . . .

E. 204⁹. 'Sanctification'=the Divine proceeding; for Divine good is what sanctifies; and Divine truth is that which is derivatively holy.

228⁴. 'To sanctify Himself'=to make His Human Divine.

Sanctuary. *Sanctuarium.*

A. 57^e. 'The waters out of the sanctuary' (Ezek.xlvii.12)=the life and mercy of the Lord, who is 'the sanctuary.' 109^e.

1038³. Love is meant by His 'sanctuary in the midst of them' (Ezek.xxxvii.26). (=conjunction through love and faith. 6804⁹.)

2049⁵. Who were not to be admitted 'into the sanctuary,' that is, into the Lord's Kingdom.

3210. The sanctuary of truth in the Divine Human. Sig. and Ex.

—². It is the veriest Divine good and truth in the Lord's Divine Human, with which the truth from the human was conjoined, which was signified by the sanctuary, which was the holy of holies in the tabernacle, and in the temple; and its quality was represented by the things therein. . . This was the very holy of holies, or the sanctuary of truth.

6502⁵. 'The sanctuary' (Ezek.xlvii.)=celestial love; in the supreme sense, the Lord's Divine Human, from which is this love.

8309^e. 'His sanctuary' (Ezek.xxxvii.)=where is the Divine truth in which is Divine good. (=the Lord's Divine Human. 9594⁵.) (=everything of the Church. 10248³.)

8330. 'Thy hands, O Lord, have prepared a sanctuary' (Ex.xv.17)=Heaven where are those who are in the truth of faith from the Lord. 'A sanctuary'=Heaven where is the truth of faith.

—³. As to 'a sanctuary,' in the supreme sense, it =the truth of faith which is from the Lord; and thence, in the representative sense, the Lord's Spiritual Kingdom, and also the Spiritual Church; and thence a regenerated man; thus, in the abstract sense, the truth of faith, thus faith itself . . . Hence Heaven is called 'a sanctuary,' from the truth of faith which is from the Lord. Ill.

9406². 'The place of My sanctuary' (Is.lx.13)=Heaven and the Church, and also the Word.

9479. 'They shall make for Me a sanctuary' (Ex.xxv.8)=a representative of the Lord, thus of Heaven . . . because it was the tabernacle, which could not be a sanctuary except through the representation. For a sanctuary is the Holy itself, and nothing is holy except what is Divine . . . That Heaven is a sanctuary, is because Heaven is Heaven from the Divine there . . . 10098^e.

—². That 'a sanctuary,' in the supreme sense, =the Lord . . . and that 'a sanctuary'=Heaven and also the Church; and that 'sanctuaries'=those things in Heaven and the Church which are from the Lord. Ill.

9642³. 'Sanctuaries' (Ezek.xxi.2)=the things which are of the Church.

10123^e. 'The sanctuary' (Lam.ii.7)=everything of the Church as to truth.

M. 75⁸. That light was from the sanctuary of the tabernacle of their worship . . . Within that sanctuary was a tablet . . .

77². In the midst of their sacred edifices there is a sanctuary, where in an ark, lies the (Ancient) Word . . .

D. 2393. Reasons which are in the Lord's sanctuary.

E. 270³. The 'sanctuary' from which they should 'begin' (Ezek.ix.6)=the Church as to the good of love and truth of faith.

288⁴. 'Strength and beauty are in His sanctuary' (Ps.xvi.6)=(Divine good and Divine truth in) the Church.

316¹⁶. 'The habitation of his sanctuary was cast forth' (Dan.viii.11)=the vastation of the Church.

336⁵. 'In the sanctuary' (Ps.lxviii.17)=Heaven and the Church where is Divine truth.

391¹⁵. 'Sanctuary' is said of the Church as to truths.

405¹⁴. 'His sanctuary' (Ps.exiv.2)=the Holy itself of Heaven and the Church (=in the supreme sense, the Lord Himself; and, in the relative sense, the worship of Him from the good of love. 433²⁴.)

601¹⁷. 'The sanctuary' (Ps.lxxiv.3)=the Church.

632⁸. 'To tread down the sanctuary' (Is.lxiii.18)=to destroy the truths of doctrine from the Word.

684³⁹. 'The sanctuary' (Dan.ix.26)=the Church.

701¹⁹. Heaven and the Church are called 'a sanctuary' (Ezek.xxxvii.26) from the good of love; and 'a habitation,' from the truths of that good.

706²¹. 'The enemy hath destroyed all things in the sanctuary' (Ps.lxxiv.3)=that evil has destroyed the holy things of the Church.

724²⁵. 'The sanctuary' which He will 'profane' (Ezek.xxiv.21)=the Word from which is the Church; for this is the sanctuary itself, because it is Divine truth.

768²⁶. 'My sanctuary' (Lev.xx.3)=the truth of Heaven and the Church.

863¹³. His advent is meant by, 'His steps in the sanctuary' (Ps.lxviii.24).

1088². Divine truth is not holy until it is in its ultimate, (which) is the Word in the sense of the letter; and therefore Divine truth there is holy, and may be called the sanctuary. Ex.

Can. Holy Spirit v. 4. Hence the place in the tabernacle where the ark was . . . was called 'the sanctuary,' and 'the holy of holies.'

Sand. *Arena.*

Sandy. *Arenosus.*

A. 1803². 'Seed as the sand' (Is.xlviii.19)=good.

2850. 'As the sand which is upon the sea shore' (Gen.xxii.17)=the multitude of corresponding scientifics . . . 'The sand'=scientifics in special and in particular. Scientifics are compared to that sand, because the little stones of which sand consists, in the internal sense, are scientifics.

—². 'Stars,' or Knowledges, relate to the Rational; and 'the sand of the sea shore,' or scientifics, to the Natural.

5345. 'Joseph heaped up corn as the sand of the sea' (Gen.xli.49)=the multiplication of truth from good. . . When the multiplication of (truth in the will and act) is compared to 'the sand of the sea,' it signifies that it is from good.

6479. One scruple is like a grain of sand placed close before the pupil of the eye.

6762. 'He hid him in the sand' (Ex.ii.12)=that he relegated it where falsities are . . . 'Sand'=scientific truth; here, scientific falsity; for the reason that stone, from which comes sand, signifies both.

—². 'The covered things of the hidden things of the sand' (Dent.xxxiii.19)=the arcana of scientific truths. (=the spiritual things which lie concealed in the sense of the letter of the Word. E.445⁵.)

H. 488². Those who have studied knowledges (merely) to be called learned; and those who have not cultivated the Rational by them . . . love sandy places . . . because sandy places correspond to such studies.

S. 96a. He who is in the doctrine of a false religion, and has confirmed its falsity . . . is not even in a forest, but is outside it in a sandy plain, where there is no grass.

W. 172^e. Even from sand there breathes forth that which contributes aid to producing something, thus to effecting something.

R. 90^e. Around those in faith separated from charity, there is not even grass, but sand. D.6044. 6046.

463^e. (They were then seen) in a sandy place.

565a. 'I stood upon the sand of the sea' (Rev.xiii.1)=his spiritual natural state now such as is with those in the First Heaven. Ex.

655². The satyrs . . . sprinkled sand upon the place of slaughter.

860. 'The number of whom is as the sand of the sea' (Rev.xx.8)=the multitude of such. . . By 'the sand' is signified that which serves no use in the sea, except to make the bottom.

D. 2391. As when one is walking in deep sand . . .

6044. He then saw nothing but sandy places . . .

E. 212². Those in faith separated from charity are meant by . . . those who 'build their house upon the sand' (Matt.vii.26). 'Sand'=faith separated from charity.

444⁷. 'The sand of the sea' (Jer.xxxiii.22)=these Knowledges in the natural man.

644²⁴. 'The sand' (Matt.vii.26)=Divine truth received only in the memory, and thence a little in the thought, and thus scattered and disconnected, because corrupted by falsities, and falsified by ideas.

771. 'I stood upon the sand of the sea'=a continuation of the state of those who are signified by the dragon. Ex. Moreover, by 'the sand of the sea' is signified what is barren, such as is with those who do think about faith, but nothing about the life of faith, which

is charity ; for where such dwell there appears nothing but heaps of stones, and also sand . . .

[E.] 811⁷. That all truths will be destroyed through falsities, is signified by 'he shall gather captivity as the sand' (Hab.i.9).

Sane. *Compos.* D.2582^e. 3963. 5569².

Sanity. See under HEAL.

Santorian. *Santorianus.* D.1738.

Sap. See under JUICE.

Sapphire. *Sapphirus.*

Sapphirine. *Sapphirinus.*

See under STONE.

A. 9407. 'As the work of a sapphire' (Ex.xxiv.10)= what is translucent there from internal truths, and all things from the Lord ; (for) 'the work of a sapphire' = the quality of the literal sense of the Word when the internal sense is apperceived in it . . . E.329⁷. 701¹¹.

—⁸. Truth Divine translucent in the ultimate of order, which is the Word in the letter, is especially signified by 'a sapphire.' Ill.

—⁹. (Thus) 'a sapphire' = truth in ultimates translucent from internal truths.

—¹⁰. 'A sapphire stone' (Ezek.i.26)=truth translucent from internal truths ; 'a stone'=truth ; and 'sapphire,' transluence.

9643⁵. 'Sapphires' (Is.liv.11)=interior truths.

9868. 'A chrysope, a sapphire, and a diamond' (Ex.xxviii.18)=the celestial love of truth, from which are what follow . . . The stones of this row partake of a blue which is from red . . . which sparkles inwardly from what is flamy ; and it is this blue which = the celestial love of truth.

—⁴. The sapphire . . . is of an azure colour, such as is that of the sky . . . and therefore it is said . . . 'there was under His feet like the work of a sapphire, and like the substance of heaven for cleanness' (Ex.xxiv.10). This stone = what is translucent from interior truths, which are the truths of celestial love.

9873⁴. 'The sapphire,' in a general sense, = the external of the Celestial Kingdom . . . and therefore it was the middle stone in the second row ; (for) the stones of the second row = the external good of the Celestial Kingdom, which is called the celestial love of truth, (and the middle involves the whole. —⁷).

—⁵. That 'the sapphire' = the external of the Celestial Kingdom. Ill.

M. 2. See RUBY-*pyropus*, here. 42².

15. The councillors . . . wore cut-*sculpti*-sapphires, pendant from their necks . . .

315³. Each (successively) put on . . . a hat, upon the crown of which was a rosary girt about with small sapphires.

381^e. Clad in cloaks of a sapphirine colour.

T. 609². The sapphire (in the Word) = spiritual good, which is the good of the Middle Heaven.

E. 196^e. 'A sapphire' = what is translucent from truths. Ref.

253². The reason the throne appeared in the aspect of a sapphire stone (Ezek.i.26 ; x.1) was that 'a sapphire' = the Divine truth proceeding from His Divine good, and, thence, spiritual truth pellucid from celestial good . . .

717⁵. By sapphires, carbuncles, rubies, etc. are signified such truths as are in the sense of the letter, which are ultimate, because for the natural and sensuous man.

—¹⁴. 'The work of a sapphire stone under His feet' (Ex.xxiv.10) = Divine truth in ultimates, such as is the Word in the letter. . . 'A sapphire' = what is translucent from internal truths.

Sarah. *Sarah.*

Sarai. *Sarai.*

See under ABRAHAM, and INTELLECTUAL TRUTH.

A. 1371. 'Sarai was barren, she had no offspring' (Gen.xi.30) = that evil and falsity produced themselves no more.

1402. 'Sarai' as 'a wife' = truth to be adjoined to the Celestial ; 'Sarai' as 'a sister' = intellectual truth. 1468.

1432. 'Sarai' (Gen.xii.5) = truth.

1469. That 'Sarai a wife' = the truth adjoined to the celestial things which were with the Lord. Ex. 1489.

1893. 'Sarai the wife of Abram did not bear to him' (Gen.xvi.1) = that as yet there was no rational man.

1894. 'Sarai' = truth adjoined to good. 1895. 1898. 1911.

1901. 'Sarai' = intellectual truth which as a wife has been adjoined to good. Intellectual truth . . . is like a mother without offspring when as yet there is no Rational, into which and through which it may inflow . . . This intellectual truth represented by Sarai is the Spiritual itself which inflows through Heaven . . .

—^e. As the Rational cannot come forth except also through the influx of the intellectual truth represented by Sarai . . .

1904. 'Sarai, Abram's wife, took' (ver.3) = the affection of truth, which, in the genuine sense, is 'Sarai the wife ;' (for) 'Sarai' = truth adjoined to good ; and 'a wife' = affection. 1907. 1913.

1921². These things were said to Sarai, by whom is represented intellectual truth, which the Lord Himself had, and from which He thought . . .

1936. What, in special, is signified by Sarai ; by Sarai as a wife, and by Sarai as a mistress, cannot be described . . .

2010. (Why Sarai was changed to Sarah. See ABRAHAM, here.)

2062. 'Sarai thy wife' (Gen.xvii.15) = truth conjoined with good. 'Sarai' = intellectual truth ; and, as 'wife' is here added, she = this truth conjoined with good.

2063. 'Thou shalt not call her name Sarai, for Sarah is her name' (ver.15) = that He will put off the human, and will put on the Divine . . . For the letter 'H,'

which was added in the name 'Sarah,' was taken from the name 'Jehovah,' in order that Sarah, like Abraham, should represent the Lord's Divine; namely, the Divine marriage of good with truth in the Lord; Abraham, the Divine good, and Sarah, the Divine truth, from which should be born the Divine Rational.

—². The truth which was to be conjoined with the Divine good, was represented by 'Sarai,' and which, when made Divine, is represented by 'Sarah' . . . The truth not as yet Divine, represented by 'Sarai,' was not as yet so united to good as to be truth from good.

2065. For by 'Sarah' is represented . . . the truth of good, which is intellectual truth.

2069². By 'Sarah' is signified the Divine truth which the Lord had. —³.

2075. 'Shall Sarah a daughter of ninety years bear?' (ver. 17)=that truth conjoined with good will do this; (for) 'Sarah'=truth conjoined with good, or truth Divine.

2081. 'Sarah'=Divine truth conjoined with Divine good. 2093.

2093³. The truth itself represented by Sarah was of the internal man, thus was Divine.

2173. That 'Sarah' is here the Lord as to truth, is evident from the representation of Sarah, which is intellectual truth adjoined to good; here, rational truth. Ex.

2189. 'Where is Sarah thy wife?' (Gen. xviii. 9)=rational truth, which then did not appear, because it was in rational good. Ex.

2194. 'A son for Sarah thy wife' (ver. 10). . . 'Sarah'=rational truth.

2195. 'Sarah heard at the door of the tent' (id.)=that rational truth was then near what is holy.

2198. Sarah represents the Lord as to rational truth . . . thus both (she and Abraham) here represent the Human with the Lord.

2200. 'It ceased to be with Sarah as is the way of women' (ver. 11)=that it could no longer remain thus.

2202. 'Sarah laughed within herself' (ver. 12)=the affection of that rational truth in regard to its being so done. 2203, Ex. 2207.

2204. 'Sarah'=rational truth. 2207.

2213. 'A son for Sarah'=the Divine Rational about to be.

2208². The rational truth represented by Sarah could not comprehend (this). Sig.

2216². The state of the human Rational with the Lord is described by Sarah's laughing; and thereby is signified with what affection the truth of the Rational, then separated from good, regarded that which was said: that it should be put off, and the Divine put on . . . It perceived from the Divine of what quality it still was, and how much of the human there was still in it, which it should expel. This is signified by the laughing of Sarah.

2507. 'Sarah his wife' (Gen. xx. 2)=spiritual truth conjoined with the Celestial; (for) 'Sarah a wife'=intellectual truth conjoined with Divine good; or, what

is the same, spiritual truth conjoined with the Celestial. Refs. 2558. 2569. 2588.

2510. (Abimelech) regarded Sarah . . . as Abraham's sister; and by Sarah as a sister is signified rational truth. 2556. 2587.

2517². 'Sarah a wife'=spiritual truth . . . And as 'Sarah'=Divine spiritual truth, the doctrine itself of true faith is also meant by 'Sarah a wife:' for doctrine is from truths.

2531. Sarah as a sister=what is rational.

2558. Sarah from a sister made a wife=spiritual truth conjoined with the Celestial by means of rationality.

2574. 'Sarah as a wife'=Divine spiritual truth.

2616. 'Jehovah visited Sarah' (Gen. xxi. 1)=the presence of the Divine Celestial in the Divine Spiritual. . . . 'Sarah'=the Divine Spiritual, that is, the Divine truth. 2639. 2643. 2651.

2629. 'Whom Sarah bare to him' (Gen. xxi. 3)=the esse and existere from the Divine Spiritual united to the Divine Celestial.

2665. '[In] all that Sarah saith unto thee, hearken unto her voice' (ver. 12)=that He should act according to spiritual truth. 'Sarah'=the Divine Spiritual, or Divine truth.

2901. 'Sarah,' here (Gen. xxiii.)=the truth Divine which expired.

2904. 'The lives of Sarah were' (ver. 1)=the times and states of the Church as to the truths Divine which had preceded.

—². Sarah, when she lived as a wife with Abraham, represented the Lord's Divine truth conjoined with His Divine good . . . and, as she=the Lord's Divine truth, she also=the truth Divine of the Church; for in the Church there is no other truth than that which is the Lord's.

2906. 'The years of the lives of Sarah' (id.)=while any truth Divine remained. 'The lives of Sarah'=the states as to truth Divine.

2908. 'Sarah died' (ver. 2)=night as to the truths of faith. . . 'Sarah'=truth Divine. 2910.

2979. 'Abraham buried Sarah his wife' (ver. 19)=that they received from the Lord truth conjoined with good. . . . Sarah as a wife=truth conjoined with good.

3141. 'Sarah' (as the mother of Isaac)=the Divine truth.

3210. 'Isaac introduced her into the tent of Sarah his mother' (Gen. xxiv. 67)=the sanctuary of truth in the Divine Human. . . 'Sarah the mother'=truth Divine, from which was born the Divine Human, the Rational of which is represented by her son Isaac.

3235. Abraham and Sarah represented the Lord as to the Divine Celestial . . . Ex.

3264. By Sarah is represented the Lord's Divine truth.

Sardis. Sardes.

R. 154. 'To the Angel of the Church in Sardis write' (Rev. iii. 1)=to those and concerning those who are in

dead worship, or in worship which is devoid of the goods of charity and the truths of faith. Ex. (=those who lead a moral life, but not a spiritual one, because they have little regard for the Knowledges of spiritual things, and the derivative intelligence and wisdom. E.182.)

E. 195. 'Thou hast a few names even in **Sardis**, which have not defiled their garments' (ver.4)=those who lead a moral life from a spiritual origin by applying the Knowledges of truth and good from the Word to the uses of their life.

256. Life according to doctrine is treated of in the things written to the Churches in Thyatira and **Sardis**.

Sardius. *Sardius.*

R. 231. 'He . . . was like a jasper and a **sardius**' (Rev.iv.3)=the appearance of the Divine wisdom and Divine love in ultimates. . . The **sardius**, because it is red, =the things which are of the good of love. Ex.

915. 'The . . . sixth (foundation) was a **sardius**' (Rev.xxi.19). Ex.

E. 268. 'A **sardine stone**' =the celestial love of good.

—³. 'A **sardius**' also is mentioned, because by this stone is signified good; here, the Divine good. It is this stone which is called a 'pyropus' (or ruby) which . . . shines as if from fire . . .

Sardonyx. See ONYX.

Sarepta. *Sarepta.*

A. 4844¹³. 'To **Sarepta** of Sidon' (Luke iv.26)=to those outside the Church who long for truth.

9198⁶. 'Except to **Sarepta** of Sidon, to a widow woman' (id.)=except to those who are in good and long for truth. **Sarepta** of Sidon is said, because 'Sidon'=the Knowledges of good and truth.

Satan. *Satan.*

Satanic. *Satanicus.*

A. 9993⁶. To worship **Satan** from the truths of faith. Sig.

— Those in the Hell of evil Spirits are called '**Satan**.'

10137⁷. To worship **Satan** from evils. Sig.

H. 311². See DEVIL, here. P.153^e. R.387^e. 550. 841. M.380². 492. E.120. 740. 758^e.

544. By '**Satan**' is meant that Hell which is in front, where they are not so malignant, and are called evil Spirits.

W. 273³. There is another love, called '**Satan**,' subordinate to that called 'the devil,' and which is the love of possessing the goods of others by every evil art. Clever wickednesses and cunning are its crew. Those in this Hell are called, in general, **satans**.

P. 33³. The falsity of evil, and **Satan**, are one.

310³. Those are called '**satans**' who confirm with themselves the concupiscences of evil.

R. 97. 'But are the synagogue of **Satan**' (Rev.ii.9)=because they are in falsities as to doctrine. . . '**Satan**' =

the Hell from those in falsities . . . properly, those who are in the conceit of Own intelligence . . .

110. 'Thou dwellest where **Satan's** throne is' (ver.13) =their life in thick darkness. '**Satan**' =the Hell from those in falsities; and to be in falsities is to be in spiritual thick darkness.

—³. Moreover (there) the **satanic** Spirits have power through those who are in works alone; but without them, none at all; for they adjoin [the **satanic** Spirits] to themselves. Ex.

112. 'Who was slain among you, where **Satan** dwelleth' (id.)=when all truth has been extinguished through the falsities in the Church.

—^e. '**Satan**' =the Hell where and whence are falsities.

143. 'Who have not Known the depths of **Satan**, as they speak' (ver.24)=who do not understand their interiors, which are mere falsities. '**Satan**' =the Hell of those in falsities; and, abstractedly, falsities.

181. 'The synagogue of **Satan**' (Rev.iii.9)=those who are in falsities as to doctrine.

393. Propitiation lest the Angels of the Spiritual Kingdom be hurt by the Spirits of the **Satanic** Kingdom. Sig. and Ex.

440. That in the **Satanic** Hell are those who are in falsities from concupiscences, and who have destroyed the Church through the total falsification of the Word. Sig. and Ex.

— 'The abyss' =the **Satanic** Hell.

802². The love of possessing all things of the world is '**Satan**;' and the Devil and **Satan** act as one, as if conjoined in a covenant, with such as from the one love are in the other.

856. 'When the thousand years have been consummated, **Satan** shall be loosed out of his prison' (Rev.xx.7)=that after . . . the New Christian Heaven had been augmented (by those from the Lower Earth), all those who had confirmed with themselves the falsities of faith should be let loose. Ex.

M. 415. Some **satans** in Hell said . . . Would that we might be allowed to speak with the Angels . . . We will demonstrate . . . that nature is what they call God . . . As those **satans** believed this with all their heart and soul . . . they were permitted to ascend . . . and speak with two Angels . . . in the World of Spirits. (Their conversation related.) T.77.

—³. A **satan**, equally with an Angel, can understand truth when he hears it; but he does not retain it . . .

—⁴. The **satans** replied, In the state in which we now are, we can conclude . . . that there is a God; but when the delight of evil takes possession of our minds, we see nothing but nature.

—⁶. A guard was (then) given the **satans**, and they ascended with the two Angels into Heaven . . . and then, in illustration from the light of Heaven, they acknowledged that there is a God . . . As they descended, the love of evil returned, and closed their understanding above, and opened it beneath . . . and the moment they touched the earth with their feet, the ground yawned under them, and they sank back to their own.

T. 14². When (the man who denies God) is thus excluded from communion with the Angels . . . he introduces himself into communion with the **satans** of Hell, and thinks in unity with them; and all **satans** deny God, and think fatuously about God and the spiritual things of the Church; and in like manner does the man conjoined with them.

34^e. (This) is done when God is denied, and **Satan** is worshipped.

71³. (A Spirit raised himself up from the Lower Earth, who could transform himself into an Angel of light). This **satan** (then said) in a bland tone . . . On hearing this, that **satan** changed in face . . . and said, You have spoken paradoxes against paradoxes; and instantly sank down to his own.

So. A **satan**, by leave, ascended from Hell, together with a woman, and approached the house where I was. On seeing them, I closed the window, yet spoke with them through it . . . I asked the **satan** whether she was his wife. He replied, What is a wife . . . The **satan** said that his employment was erudition . . . Our God (said he) is the universe . . . (He states his ideas about religion, Heaven, and Hell) not knowing that he was living after death, and having forgotten all he had heard when he first entered the World of Spirits . . . But recollection being given him, he was ashamed, and cried out, I am insane . . . but now I will retain this, and will relate it to my companions . . . and he kept it on his tongue to call them insane; but, as he descended, forgetfulness expelled recollection, and, when he was there, he was as insane as they were, and called those things insanities which he had heard from me. Such is the state of thought and speech of **satans** after death. Those are called **satans** who have confirmed with themselves falsities even to faith.

380³. When a spirit from Hell has been adjoined, the man enters more and more as into a fraternity with **satans**; and then confirms himself more and more in falsities against the truths of the Word, and in the Arian and Socinian abomination against the Lord. The reason is that no **satan** can endure to hear any truth from the Word, nor to hear Jesus named. If they do hear them, they become like furies . . . and if light from Heaven then inflows, they cast themselves headlong into caverns . . . All become such after death who in heart and faith deny the Divinity of the Lord, and the holiness of the Word.

401⁴. With the evil, the internal man is a **satan**; and, while he lives in the body, is in society with them, and, after dissolution from the body, comes among them.

487². With a **satanic** countenance they looked at me . . .

569⁵. I saw a certain **satan** punished by his own (for bringing with him the odour of Heaven in his clothes).

D. 2656. Concerning **Satan**. Gen.art.

6045^e. Sometimes **Satan** (appears to them as God).

E. 120. 'The synagogue of **Satan**' = the doctrine of all falsities with them. . . 'Satan' = the Hell from which are all falsities.

134. 'Where **Satan**'s throne is' = where all falsities reign.

138. 'Where **Satan** dwells' = those in the doctrine of all falsities. . . When a man comes into spiritual temptation, he is then among these Spirits who are in falsities . . .

210. 'The synagogue of **Satan**' = those who are in the doctrine concerning faith alone, and in no charity.

535². By '**Satan**' is meant all the falsity which destroys truth; for the Hells where such things are, and whence they are, are called '**Satan**;' whereas the Hells where and whence are the evils which destroy goods are called 'the Devil;' and therefore '**Satan** as lightning fell from heaven' = that all the falsity which has destroyed the truth of the Word has been cast down out of Heaven. (Compare 544².)

655². The Kingdom opposite to the Spiritual Kingdom is in front, and those there are called evil Spirits: this Kingdom is what is meant in the Word by '**Satan**.' 740³. 1043².

1142². All those (in Hell) are called either devils or **satans**; devils, those with whom the love of self has predominated; **satans**, those with whom the love of the world has predominated. The Hell where devils are is meant in the Word by 'the Devil;' and the Hell where **satans** are, by '**Satan**.' The Lord so conjoins the devils that they are as a one; and also the **satans**; hence it is that the Hells are named 'the Devil,' and '**Satan**,' in the singular.

De Verbo 6². They began to conjoin themselves with some **satans** there . . .

5 M. 1. Suddenly there ascended from the Hells a certain **satan**. The **satans** are all merely natural, and can reason skilfully, but from the fallacies of the senses, and therefore they see falsities as truths. (The appearance of this **satan**. Des.) (Continued under SEE.)

— But the rationality with **satans** is solely in externals . . .

21. **Satanic** Spirits who (had formed as it were Heavens) . . .

Coro. 20. The cause is that man is then in the midst of **satans**; and the **satans** with their falsities veil his head round, and inspire the delights of evil, and thence the pleasantnesses of falsity . . .

Satellite. See GUARD.

Satisfy. *Satiare*.

Satiety. *Satietas*.

A. 5579. In the Spiritual World they are **satisfied** [in appetite] with truths and goods . . .

8410. 'In our eating bread to **satiety**' (Ex.xvi.3) = enjoy the good of pleasures as much as they wanted. 8432. 8448.

—^e. For the will is what is **satisfied** with good with the good, and with evil with the evil.

9393³. 'Ye shall eat fat to **satiety** . . . Ye shall be **satisfied** upon my table' (Ezek.xxxix.19,20). Ex. E. 355². 617²⁵.

R. 837. 'All the birds were filled with their flesh' (Rev.xix.21) = that the infernal Genii are as it were fed with their concupiscences . . .

T. 167^e. Like burdening a table with food after satiety.

E. 295⁹. 'To satisfy every living thing with good-pleasure' (Ps.cxlvi.16)=to enrich all who receive life from Him with Divine truth from love.

376²³. 'The dogs . . . do not know satiety' (Is.lvi.11) =cannot receive good. 'Satiety'=the reception of good; for 'satiety' is predicated of food, by which is signified spiritual nourishment.

519⁴. Occurs. 960⁵.

532⁸. 'Not to be satisfied' (Amos.iv.8)=not to find truth which in itself is truth.

555¹². 'To eat and not be satisfied' (Lev.xxvi.26)=because truth from good is so little and so rare that it will yield scarcely any nourishment for the soul.

617¹⁰. 'Wherefore do ye spend . . . your labour for that which is not for satiety?' (Is.lv.2)=that it is in vain to procure for ourselves from proprium that which nourishes the soul. . . 'Satiety'=that which nourishes the soul; here, that which does not nourish it. (Further ill.)

—¹³. 'To eat to satiety' (Deut.vi.11) = plenary reception, perception, and appropriation.

653⁴. 'Satiety of bread' (Ezek.xvi.49)=contempt for all the good and truth of Heaven and the Church, and nausea at them.

654⁷¹. 'No satiety for thee' (ver.28)=the cupidity of falsifying truths without end.

Satisfy. *Satisfacere.*

Satisfaction. *Satisfactio.*

A. 9046. Amendment even to satisfaction. Sig. and Ex.

L. 18. Expiation, satisfaction, and propitiation . . .

M. 6⁶. There is a certain vein . . . which draws the mind to do something: the mind by this tranquillizes and satisfies itself. This satisfaction and tranquillity make a state of mind receptive of the love of use from the Lord . . .

T. 33^e. That human reason may be satisfied.

Satisfy. *Saturare.*

Satiety. *Saturitas.*

See FULL—*satur.*

A. 574². Occurs. E.405²¹ 654⁴⁴. 721⁸.

1458². 'To satisfy the afflicted soul' (Is.lviii.10)=the goods of charity in general. (=to instruct in the good of faith. 9050⁷.) (Compare E.386²⁵.)

2220³. That they are averse to the goods of charity, is signified by 'satiety of bread' (Ezek.xvi.49).

E. 141⁶. 'When I had fed them to the full, they scortated' (Jer.v.7)=when truths had been revealed to them, they falsified them.

294⁷. 'Thou openest thine hand, they are satisfied with good' (Ps.civ.28)=that they receive the good which inflows from the Lord.

329¹⁰. The abundance (of good and truth) is described

by, 'they shall eat flesh and fat to satiety, and drink blood to ebriety' (Ezek.xxxix.19).

386². 'To eat and not be satisfied' (Is.ix.20)=to be deprived. (Compare 600¹³. 617²⁹.)

—¹⁷. 'Blessed are they that hunger for righteousness; for they shall be filled' (Matt.v.6).

—²³. 'They that were full' (1Sam.ii.5). Ex. 721⁶.

439³. To be infilled with the good of love, is meant by, 'satisfied with the good-pleasure of Jehovah' (Deut. xxxiii.23).

622³. That those who are affected with truths are fully instructed, is signified by 'the sons are satisfied' (Ps.xvii.14).

—¹⁰. That from these things there is not any spiritual nourishment, or intelligence and affection of good, is signified by, 'they shall not satisfy their soul, and they shall not infil their viscera' (Ezek.vii.19).

630¹¹. 'To be satisfied with the good of Thy house' (Ps.lxv.4)=to be in wisdom from Divine good; and, 'to be satisfied with the holiness of Thy temple'=to be in intelligence from Divine truth; and, from both, to enjoy heavenly joy.

721⁶. Those of the Jewish Church are called 'full,' from the fact that they had truths in abundance.

780¹⁰. 'Then they were filled' (Hos.xiii.6)=. . . to the full nourishment of the soul.

Saturated. See under ADDICT.

Saturn. *Saturnus.* (The god.)

Saturnian. *Saturninus.*

A. 8118. The Golden or Saturnian Age. M.153^a. 315³.

T. 159³. See APOLLO.

D. 4775². See JUPITER (the god).

De Conj. 120. The Most Ancient Church, which was the Golden Age, the age of Saturn.

Saturn. *Saturnus.* (The planet.)

A. 6697^e. The planet Saturn, because furthest distant from the sun, has, besides its moons, a great lunar belt, which gives much light, though reflected, to that Earth.

7171^e. (In the idea of Spirits) the planet Saturn appears quite in front, at an extraordinary distance.

8947. On the Spirits and inhabitants of the planet Saturn. Gen.art. 9104. U.97. D.1513.

— The Spirits from [Saturn], and also [Saturn] itself, appear in front at an extraordinary distance, in the plane of the lower part of the knees; and, when the eye is opened thither, a multitude of Spirits come into view, who are all from that Earth. They are seen on this side of the planet, and to the right.

8948. (The inhabitants of Saturn) are upright and modest; and, as they esteem themselves as relatively little, in the other life they appear little. D.1515. 1516.

8949. In worship they are very humble; for in it they esteem themselves as nothing. They worship our Lord, and acknowledge Him as the only God; for the

Lord sometimes appears to those in that Earth under an angelic form . . . When they come of age, they speak with Spirits, by whom they are instructed about the Lord, how He is to be worshipped, and how they ought to live. D.1525.

8950. When any want to . . . draw the Spirits of Saturn from faith in the Lord, from humiliation towards Him, or from uprightness of life, they say that they want to die. Small knives then appear in their hands, with which they seem to want to strike their breasts . . . They say they would rather die than be led away from the Lord . . . D.1517.

8951. Some in that Earth call the great nocturnal light the Lord; but these are separated . . . That nocturnal light is shed from that great belt . . . and from the moons . . . D.1518.

8952. That great belt . . . does not appear to them as a belt, but only as a snowiness in the sky in various directions.

8953. They relate to . . . that which is intermediate between the spiritual and the natural sense, in man; but they . . . approach the spiritual. Hence it is that those Spirits often seem to themselves to be rapt into Heaven, and afterwards to be sent back, thus alternately . . . 9107. D.1526. 1528.†

8954. There are no cities, nor kingdoms, there; but they live distinct in families . . . thus a man and his wife with their children. When these marry, they are separated from the houses of their parents . . . and therefore the Spirits from that Earth appear in pairs. D.1520.

8955. All in that Earth . . . know that they will live after death; and therefore they make no account of their bodies, except in so far as concerns their life, which they say will remain and serve the Lord. Therefore they do not bury the bodies of the dead, but cast them forth, and cover with branches of trees from the forest.

8956. They are but little solicitous about food and clothing; they feed on fruits and leguminous plants of various kinds . . . and are slightly clad; for they are encompassed with a thick skin or coat, which repels the cold. D.1521-1523.

9104. The Spirits of Saturn appear at the end of our solar system; (but) the passage to them is effected in a moment. Ex.

9105. They spoke to me thence through intermediate Spirits . . . saying that it is insane to ask them what God they worship, since there is but one God; and that (the Spirits of our Earth) are still more insane in not knowing that the Lord is the only God . . . D.1514.

9107^e. Thus the Spirits of our Earth relate to the external man; and those of Saturn to the internal.

9108. (When violently infested by Spirits of our Earth) those of Saturn feared nothing, because they were safe, and in tranquillity; whereas the former, when in the midst of them, began to respire with difficulty . . . and disappeared. D.3330.

9237. That there are inhabitants in the satellites around the Earth Saturn.

D. 1516. The Spirits of Saturn relate to that in man which is called the internal sense, or reason. 1527. 1558a. 1583. 3328.

1524. (The inhabitants of Saturn) have almost no speech; but signify what they are thinking and willing by the face, especially by the eyes; and thus they instruct the little children.

1583. A Spirit who wanted to arrogate merit . . . came to those who are the internal sense, or to the Spirits of the Earth Saturn, and said that he was nothing . . . But, at his first approach, they replied that he wanted to be great, and that as they were little, they could not be with the great . . .

3328. Concerning the Spirits of our Earth against the Spirits of Saturn. Gen.art.

3330^e. When the Spirits of Saturn did not appear, tranquillity at once arose among the Spirits of this Earth. Ex.

Satyr. *Satyrus.*

Satyric. *Satyriacus.*

A. 1326³. 'Satyrs' (Is. xiii. 21). Ex. (This is rendered '*daemones sylvestres*—forest demons'—in R. 458²; and it is said that they)=concupiscences such as those of priapi and satyrs.

R. 655. (A company of dragonists who appeared afar like satyrs and priapuses. Their cruel sports des.) T. 388.

—³. It was the appearances of the cupidities with them which were seen as satyrs and priapuses . . .

M. 44⁴. The maidens (of Heaven) flee away from such, and tell their companions that they have seen satyrs or priapuses . . .

521. I saw a crowd of satyrs in a thick forest. (Their appearance, doings, and conversation, des.)

—². The satyrs with feet like calves, said, concerning marriages . . . Those with feet like panthers, said, concerning nature . . . Those with feet like wolves said, concerning religion . . .

—³. On seeing me . . . they began to speak modestly . . . by which I knew that they were not from the common people. I then told them that I had seen them as satyrs: twenty as calf satyrs; six as panther satyrs; and four as wolf satyrs; at which they wondered, because they had seen themselves as men; in like manner as they saw themselves when with me. I instructed them that they had so appeared from afar from seortatory lust; and that this satyric form is the form of dissolute adultery . . . They said that they came from Italy, Poland, Germany, England, Sweden; but had never seen anyone from Holland among them.

T. 316³. Adulterers may be compared to . . . the satyrs and priapuses of the ancients . . . Moreover, adulterers (there) actually appear as satyrs and priapuses.

574^e. How many of the human race are there who have not been born satyrs and priapuses . . .

D. 4859. On priapuses and satyrs.—Those who have continually thought about adulteries . . . when seen by the Angels, appear as satyrs. Des.

E. 586⁶. 'Forest demons,' or 'satyrs,' = cupidities merely corporeal.

[E.] 1029¹⁴. 'Satyrs' (Is. xiii.) = adulterated goods ; 'to dance' = joy from a filthy love which has adulterated the good of love. 1037^e.

Satyriasis. *Satyriasis.* M. 459². T. 566.

Saul. *Saul, Schaul.*

A. 1361². See KING. 10540⁷.

4763³. Saul mentioned. —⁴. D. 1997. 2472. E. 951².

R. 166³. These things are said of Saul, because by him as a king is signified Divine truth. E. 195¹⁰.

D. 2022. Thus did Saul prophesy . . . 2272.

E. 278¹⁰. By Saul as a king (2 Sam. i. 23) is meant truth protecting the Church. (= the truth of the Church. 281⁷.) (= truth from good. 357³.) (= the Divine truth of the Church. 395⁷.)

323¹². Saul (when the evil spirit was upon him) = the falsities opposed to spiritual truths ; which were dispersed by the sound of a harp, because 'a harp' = the affection of spiritual truth.

357³. 'The sword of Saul' (ver. 22) = truth from good.

Savage. *Immites.* A. 7246.

Save. See under KEEP—*servare*, and SALVATION.

Saviour. See under SALVATION.

Savour. See under RELISH.

Savoury Meats. See DAINTIES.

Sawing. *Serratio.*

Sawyer. *Serrarius.*

A. 1111. (Such) are called sawyers of grass. They are cold, and by this sawing try to warm themselves . . . They return to their sawings . . . D. 3054. 3079.

5184. Those who belong to the pancreas, act . . . as it were by a kind of sawing. D. 1009, Ex.

Saxe Coburg. See under SWEDENBORG, at the end.

Saxony. *Saxonia.*

T. 796^e. I have spoken with the Prince of Saxony . . .

D. 5667a. The other Mohammed was a native of Saxony. J. (Post.) 79.

Say. *Dicere.*

Saying. *Dictio, Dictum.*

See SPEAK, and UTTER.

A. 55³. The Lord 'blessing and saying' (Gen. i. 28), that is, operating.

359. 'Jehovah said unto Cain' (Gen. iv. 6) = that conscience dictated. (= something perceptive within which dictated concerning charity. 370.)

366. 'Cain said unto Abel' (ver. 8) = a space of time.

383. 'Cain said unto Jehovah' (ver. 13) = a certain confession . . .

630. 'God said' (Gen. vi. 13) = that so it was. 1037. 1315.

708. 'Jehovah said unto Noah' (Gen. vii. 1) = that it was so done.

926. 'Jehovah said in His heart' (Gen. viii. 21) = that it would not any more be so done. For, when it is predicated of Jehovah that He 'says,' it means that it is so, or is not so ; for of Jehovah nothing else can be said than that He is.

1019. 'God said . . .' (Gen. ix. 8) = the Truth of the things which follow . . . 1020.

1295. 'They said a man to his companion' (Gen. xi. 3) = that it was begun . . .

1303. 'They said' (ver. 4) = that it was so done.

1404. **Sayings**—*dicta*, occurs. 1406.

1410. 'Jehovah said unto Abram' (Gen. xii. 1) = the first mental advertence.

— . In the Ancient Church, when anything was true, they said 'Jehovah said,' or 'Jehovah spake,' which signified that so it was. But, after significatives had been turned into representatives, the Lord did actually speak with them, and when it is said then that 'Jehovah said,' or 'spoke,' to anyone, it = the same as before ; and therefore (the above words) = the first mental advertence ; just as when, in the Ancient Church, anyone adverted by conscience, by some other dictate, or by their Word, that it was so, it was said, in like manner, that 'Jehovah said.'

1791. 'Abram said, Lord Jehovih' (Gen. xv. 2) = the Lord's perception. Ex. So wherever this expression is used.

1798⁴. He believes it simply, because the Lord has said so ; and he who so believes does no evil, although it should not be true in itself . . . 1911⁶.

1815^e. The perception which the Lord had was . . . from Jehovah Himself, which is here signified by 'Jehovah said unto him.' 1822. 1841.

1898. 'Sarai said unto Abram' (Gen. xvi. 2) = that (the affection of truth) so perceived. 1913.

1913. 'To say' = (in the historicals of the Word) = to perceive. 1991. 2000. 2080. 2097. 2104. 2155. 2192. 2260. 2552. 2617. 2778. 2822. 2862. 3113. 3619. 3661. 3682. 3716. 3944. 4712. 4903. 4991. 5103. 5228. 5431. 5472. 5473. 5509. 5688. 5698. 5795. 6063. 6076. 6132. 6250. 6560. 6766. 6783. 6945. 7159a.

1919. 'Abram said unto Sarai' (ver. 6) = a perception. . . . The Lord's perception was represented by 'Abram said to Sarai ;' but thought from perception by 'Sarai said to Abram.'

2032. 'God said unto Abraham' (Gen. xvii. 9) = a perception. 2061.

2077. 'Abraham said unto God' (ver. 18) = the Lord's perception from love. 'To say to God' = to perceive.

2157². The thought and speech of the Spiritual Angels are determined to the subject according to the series of the sayings.

2206. 'Jehovah said unto Abraham' (Gen. xviii. 13) = the Lord's perception from the Divine. 2224.

2238. When 'Jehovah said' occurs, it = a perception

which is not altogether continuous with the former one ; but a sequent one, and sometimes a new one. 2260.

2358. 'He said' (Gen.xix.7)=exhortation.

2387. 'The men said unto Lot' (ver.12)=that the Lord draws the attention of those in the good of charity.

2506. 'Abraham said' (Gen.xx.2)=thought.

2515. 'God said unto Abimelech' (ver.3)=a thought from perception. Ex.

2522. 'To say'=to think. 2560.

2568⁴. Doctrine is to be believed because the Lord has said so. (See AFFIRMATIVE, here.)

2571. 'Abimelech said' (ver.15)=the Lord's perception ; (for) 'to say'=to think . . .

2574. 'To Sarah he said' (ver.16)=a perception from spiritual truth.

2619. The perception which is signified by 'Jehovah said' (Gen.xxi.1) was from the Divine Celestial ; but the thought which is signified by 'Jehovah spake,' was from the Divine Celestial through the Divine Spiritual . . .

—^e. Good is of love . . . and therefore perception is from it ; but truth is of faith, and consequently this is of thought : the former is signified . . . by 'to say,' and the latter by 'to speak.' But when 'to say' occurs alone, it sometimes is to perceive, and sometimes to think ; because 'to say' involves both.

2639. 'Sarah said' (ver.6)=a perception from the Divine Spiritual.

2642. 'And she said' (ver.7)=thought. 'To say'=to perceive, and also to think.

2656. 'Abraham said' (ver.10)=a perception from the Divine.

2663. 'God said unto Abraham' (ver.12)=the Lord's perception from the Divine. 2769.

2693. 'The Angel of God . . . said to her, What aileth thee, Hagar?' (ver.17)=perception concerning its state. Ex.

2786. 'God said'=to perceive from Divine truth. 2810.

2802. 'He said,' occurs four times in this verse (Gen. xxii.7) ; (for) it is usual in the Word, when any new thing is begun, to say 'and he said.'

2929. 'To speak, and say'=to think and perceive.

3029. 'The servant said unto him' (Gen.xxiv.5)=the Lord's perception concerning the natural man.

3032. 'Abraham said unto him' (ver.6)=the Lord's perception from the Divine.

3060. '(The servant) said' (Gen.xxiv.12)=a communication. 'To say'=to perceive and will ; and (therefore) to communicate ; for communication is from perceiving and willing.

3088. 'To say'=to perceive, thus also to explore. 3204.

3292. 'Jehovah said'=to perceive from the Divine.

3319. 'Esau said to Jacob' (Gen.xxv.30)=the Lord's perception from the good of the Natural.

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

3393. 'Abimelech called Isaac and said' (ver. 9)=the Lord's perception from doctrine. 3414.

3395. That 'to say'=to perceive and think, is more manifestly evident here (id.) than elsewhere.

3438. 'Jehovah appeared to him in that night, and said' (ver. 24)=the Lord's perception concerning that obscurity.

3509. 'Rebekah said unto Jacob her son' (Gen. xxvii.6)=the Lord's perception from Divine truth concerning natural truth.

3525. 'Jacob said unto Rebekah his mother' (ver. 11) =the Lord's perception from Divine truth concerning natural truth. 3531.

3549. 'Jacob said unto his father' (ver. 19)=the apperception of natural truth. 'To say'=to perceive ; here, to apperceive, because from the Natural.

3554. 'Isaac said unto his son' (ver. 20)=the perception of the Rational concerning the Natural. 3558.

3558^e. The reason it is so often said 'he said,' is that thus what is new begins, or a new perception.

3599. 'Isaac his father answered and said unto (Esau)' (ver. 39)=a perception concerning natural good, that it would become Divine.

3606. 'Esau said in his heart' (ver.41)=thought.

3609. 'To call to him, and say to him' (ver. 42)=a state of perception.

3797. 'Laban said unto him' (Gen.xxx.27)=a perception from that good (Laban).

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

4085. 'The Angel of God said unto me' (ver. 11)=a perception from the Divine.

4131. 'Laban said unto Jacob' (ver. 26)=a state of communication (between these two goods).

4184. 'Laban answered and said unto Jacob' (ver. 43) =an obscure state of perception.

4436. 'Shechem said unto Hamor . . .' (Gen.xxxiv.4) =a thought from the truth which was among the Ancients. 'To say'=perception and thence thought.

4454. 'To say,' here (ver. 11)=to consult.

4521. 'They said' (ver. 31)=an answer.

4538. 'God said unto Jacob' (Gen.xxxv.1)=the perception of natural good from the Divine.

4571. 'God said unto him' (Gen.xxxv.11)=a perception from the Divine. Ex.

4588. 'The midwife said unto her' (ver. 17)=a perception from the Natural.

4708. 'Israel said unto Joseph' (Gen.xxxvii.13)=a perception from the Divine Spiritual.

4725. 'To say' (ver. 19)=to perceive and think. 4846.

4892. '(The men of the place) said' (Gen.xxxviii.21) =a perception from truths.

5012. 'She said to them in saying' (Gen.xxxix.14)=an exhortation ; (for) 'to say' . . . here, =vehement communication.

5111. 'He said unto him' (Gen.xl.9)=a revelation

from perception; for revelation is internal perception, and is from perception. 5121.

[A.] 5142. 'He said unto Joseph' (ver. 16)=the perception of the Celestial in the Natural.

5251. 'Pharaoh said unto Joseph' (Gen.xli.15)=the perception of the Celestial of the Spiritual from the Natural. (=the perception of the Natural from the Celestial of the Spiritual. 5308. 5315.)

5262. 'Joseph said unto Pharaoh' (ver. 25)=the perception of the Natural from the Celestial of the Spiritual.

5306. 'Pharaoh said unto his servants' (ver. 38)=the perception of the Natural with all things there.

5361. 'As Joseph had said' (ver. 54)=as foreseen by the Celestial of the Spiritual. 'To say' . . . when predicated of the Lord, =to perceive from Himself, thus to foresee.

5366. 'Pharaoh said to all Egypt' (ver. 55)=an apperception . . . in both Naturals.

5402². He confirms with himself that they are truths [merely] because others have said so.

5403. 'Jacob said to his sons' (Gen.xlii.1)=a perception concerning truths in general.

5445. 'Joseph said unto them' (ver. 14)=a perception concerning that Thing of which his brethren had spoken. 5458.

5468. 'They said a man to his brother' (ver. 21)=a perception concerning the cause. Ex.

5498. '(One of them) said unto his brethren' (ver. 28)=a general perception. Ex.

5518. 'The man, the lord of the land, said unto us' (ver. 33)=an apperception concerning the Celestial of the Spiritual reigning in the Natural. (Compare 5591.)

5535. 'Jacob their father said unto them' (ver. 36)=a perception with them from the good of truth. (=a perception from the things of the Church. 5581.) (=a perception from spiritual good. 5595. 5616.)

5541. 'Reuben said unto his father' (ver. 37)=the things which are of faith in the understanding apperceived by the good of truth.

5603. 'Judah said unto Israel his father' (Gen.xliii.8)=a perception from the good of the Church concerning these things.

5680. 'They said, Thy servant our father hath peace' (ver. 28)=thence an apperception of the Natural that it is well with the good *a quo*.

5687. The reason 'to say'=to perceive, is that in Heaven the very thoughts from which is the speech are perceived . . .

5743. As 'to say'=perception relatively to him who hears and receives, it=to inflow relatively to him who says; for they mutually respond.

5753. 'They said unto him' (Gen.xliv.7)=apperception.

5779. 'Joseph said unto them' (ver. 15)=their perception then . . . The reason it=their perception, is that Joseph says, who=the Internal, through which comes all perception.

5782. 'Judah said' (ver. 16)=a perception given to the good of the Church in the Natural.

5802. 'We said to my lord' (ver. 20)=a reciprocal perception.

5808. 'Thou saidst to thy servants' (ver. 21)=a perception given. 5814.

5819. 'Our father said' (ver. 25)=an apperception from spiritual good. (=a perception from spiritual good. 5825.

5828. 'I said' (ver. 28)=an apperception . . .

5877. 'Joseph said unto his brethren' (Gen.xlv.3)=that the Celestial Internal gave the faculty of perception to the truths in the Natural. (=the perception of the new Natural. 5882.)

5907. 'Say ye unto him, Thus saith thy son Joseph' (Gen.xlv.9)=the perception (of spiritual good) concerning the Celestial Internal.

5937. 'Pharaoh said unto Joseph' (ver. 17)=the perception of the Natural from the Celestial Internal.

5963. 'He said unto them' (ver. 24)=a perception given by the Internal.

5966. 'They told him, saying' (ver. 26)=influx and apperception.

6023. They are ruled by truths when the truth is acknowledged because the Lord has said so in the Word.

6035. 'Israel said unto Joseph' (Gen.xlvi.30)=the perception of spiritual good from the Celestial Internal. 6302.

6040. 'Joseph said unto his brethren' (ver. 31)=the perception of the truths in the Natural from the Celestial Internal.

6072. 'Pharaoh said unto (Joseph's) brethren' (Gen.xlvii.3)=the perception (of the Natural) concerning the truths of the Church in the Natural.

6081. 'Pharaoh said unto Joseph, saying' (ver. 5)=a perception in the Natural where scientifics are. . . 'Joseph'=the Internal, whence is the perception in the Natural.

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

6152. 'Joseph said unto the people' (ver. 23)=the influx of the Internal into scientific truths . . . As 'to say' is predicated of the Internal, it=influx; for that which is perceived in the external inflows from the internal.

6220. '(One)said unto Joseph' (Gen.xlviii.1)=eminent apperception. Ex.

6228. 'Jacob said unto Joseph' (ver. 3)=the communication of natural truth with the Internal . . . For that which is perceived by another, is communicated.

6262. 'Israel said unto Joseph' (ver. 11)=elevation to the Internal. Ex.

6291. 'Joseph said unto his father' (ver. 18)=a perceptible influx. Ex.

6562. 'Thus shall ye say to Joseph' (Gen.i.17)=a perception from the Internal what to do.

6673. 'The king of Egypt said . . .' (Ex.i.15)=influx from separated scientifics . . .

6683. 'The midwives said . . .' (ver.19)=apperception concerning these scientific truths . . .

6788. 'He said unto his daughters' (Ex.ii.20)=thought concerning the holy things of the Church.

6835. 'Moses said' (Ex.iii.3)=perception from the law which is from the Divine.

6851. 'To say,' when predicated of Jehovah,=not perception, but omniscience. Ex.

6866. 'Moses said unto God' (ver.11)=perception from the Divine, and humiliation. 6980.

6891. 'Say unto them' (ver.16)=instruction.

6902. 'Ye shall say unto him' (ver.18)=influx. Ex.

6946. 'Jehovah said unto him' (Ex.iv.2)=foresight what their quality would be. (For) 'to say,' when predicated of Jehovah, =foresight. 6959.

6951. 'Jehovah said unto Moses' (ver.4)=Providence by the Divine; (for) 'to say,' when predicated of Jehovah, =foresight, and therefore also Providence . . . 6964.

6986. 'Jehovah said unto him' (ver.11)=Divine influx.

7028. 'Jehovah said unto Moses' (ver.21)=a perception from the Divine.

7033. 'Thou shalt say unto Pharaoh' (ver.22)=exhortation. For 'to say,' when done from a Divine command, =exhortation. 7090.

7036. 'I say unto thee' (ver.23)=a command. 7234.

7094. 'Pharaoh said' (Ex.v.2)=contrary thought. Ex. 7103.

7107. 'Pharaoh said' (ver.5)=the will of those who are infesting the truths of the Church. . . The reason 'to say'=to will, or will, is that it involves the things which follow; for, when anyone wills anything, he says it. As 'to say' involves the things which follow, it=various things; as a command, exhortation, communication, thought; properly, perception. Refs.

7186. 'Jehovah said unto Moses' (Ex.vi.1)=instruction concerning the law Divine; (for) 'Jehovah said'=instruction from the Divine. 7267. 7288.

7191. We often read 'Jehovah said,' and 'Jehovah spake' . . . which repetition=nothing else than something new there beginning, which, however, is to be connected with what precedes. That 'Jehovah said'=what is new of perception. Refs.

7201. 'Say to the sons of Israel' (ver.6)=that the law Divine shall give those of the Spiritual Kingdom to appereive. . . 'To say'=to appereive; here, to give to appereive, because it is said concerning the law Divine that it should 'say.'

7244. 'Moses said before Jehovah' (ver.30)=thought concerning the law Divine [as it exists] with those who are in falsities. . . For when 'he said' is said, and by it is signified thought, that which follows is involved.

7248. It was said to me, that . . . 7249. 7250.

7291. 'Thou shalt say unto Aaron' (Ex.vii.9)=the influx and communication of the law Divine with doctrine. . . 'To say,' here, =the like as 'to speak,' namely, both influx and communication.

7304. 'Jehovah said unto Moses' (ver.14)=Divine instruction; (for) 'he said,' when anything is commanded anew, =instruction, here, Divine instruction, because Jehovah 'said.'

7310. 'Thou shalt say unto him' (ver.16)=a command; (for) 'to say,' when done by the law Divine . . . to those in falsities . . . =a command.

7321. 'Jehovah said unto Moses' (ver.19)=execution, as is evident from the things which follow.

7347. 'Jehovah said unto Moses' (Ex.viii.1)=new instruction, (because) something new is commanded. 7380. 7434. 7517. 7672. 7765.

7380. What 'to say' involves in the historicals . . . is evident from the things which follow it, for it involves them.

7381. 'Say unto Aaron' (ver.5)=the influx of the internal law into the external law. Ex.

7394. 'Moses said unto Pharaoh' (ver.9)=an answer. 7594. 7725. 7739.

7429. 'The magicians said unto Pharaoh' (ver.19)=a perception and communication with those in evils.

7499. 'Thus saith Jehovah the God of the Hebrews' (Ex.ix.1)=a command from the Lord who is the God of the Church. 7539. 7567. 7630. 7639.

7588. '(Pharaoh) said unto them' (ver.27)=humiliation, as is evident from the things which follow.

7638. '(Moses and Aaron) said unto (Pharaoh)' (ver.3)=apperception . . . because they=truth Divine . . . and, from the presence of (this) there is apperception.

7652. 'The servants of Pharaoh said unto him' (Ex.x.7)=an admonition from those who were in fear.

7657. '(Pharaoh) said unto (Moses and Aaron)' (ver.8)=an inclination, as is evident from the things which follow . . . This will, or inclination, is contained in 'he said unto them.'

7665. 'He said unto them' (ver.10)=mockery, as is evident from the words which Pharaoh 'says.'

7735. 'Pharaoh said to him' (ver.28)=the wrath of anger then against the truth. For 'to say' involves the things which follow.

7769. 'Now say in the ears of the people' (Ex.xi.2)=information and obedience. 7793.

7775. 'Moses said, Thus said Jehovah' (ver.4)=instruction.

7825. 'Jehovah said unto Moses and unto Aaron' (Ex.xii.1)=information through truth Divine. For 'to say,' when by Jehovah concerning the things to be instituted in the Church, =information; for 'to say' involves the things sequent. 8041.

7913. '(Moses) said unto (the elders of Israel)' (ver.21)=a perception.

7935. 'Your sons shall say unto you' (ver.26)=an interior perception of the truth which is of conscience. Ex.

7937. 'Ye shall say' (ver.27)=thought . . . because this is the answer.

8048. 'Moses said unto the people' (Ex.xiii.3)=instruction through truth Divine. For 'to say,' when

through truth Divine concerning the things to be observed in the Church, = instruction. Refs.

[A.] 8095. 'God said' (ver. 17) = the Divine foresight.

8132. 'Pharaoh will say . . .' (Ex. xiv. 3) = the thought of those in damnation . . .

8144. 'They said' (ver. 5) = a chiding.

8164. 'They said unto Moses' (ver. 11) = the height and desperation of temptation; for the things which follow are involved in 'they said.'

8170. 'Moses said unto the people' (ver. 13) = an elevation from the state of despair through truth Divine.

8178. 'Thus said Jehovah unto Moses' (ver. 15) = an exhortation, (because) it treats of elevation and deliverance from temptation.

8217. 'The Egyptians said' (ver. 25) = the thought of those in falsities from evil. 'To say,' when evil is assailing, = thought.

8221. 'Jehovah said unto Moses' (ver. 26) = influx, (because) it treats of the exercise of the dominion of power through Divine truth.

8262. 'They said in saying' (Ex. xv. 1) = thus from influx, (because) it treats of the Glorification of the Lord by a song.

8289. 'The enemy said' (ver. 9) = the thought of those in evils and derivative falsities before the Lord's advent.

8359. 'And He said' (ver. 26) = instruction, (because) by Jehovah concerning a truth of order as to temptations.

8384. The Spirits of Jupiter . . . consider what they say . . .

8406. 'The sons of Israel said unto them' (Ex. xvi. 3) = thought from anxiety.

8415. 'Jehovah said unto Moses' (ver. 4) = consolation from the Lord.

8425. 'Moses and Aaron said unto all the sons of Israel' (ver. 6) = information by truth Divine. 8430. 8463.

8437. 'Moses said unto Aaron' (ver. 9) = the influx of the truth Divine which proceeds immediately from the Lord through that which proceeds mediately. 8529.

8438. 'Say unto all the congregation . . .' (id.) = instruction. Ex. 8492.

8461. 'They said a man unto his brother' (ver. 15) = amazement. Ex.

8477. 'Moses said unto them' (ver. 19) = exhortation. Ex.

8512. 'Jehovah said unto Moses' (ver. 28) = the appearance of the Divine obscured with them. Ex.

8565. 'Moses said to them' (Ex. xvii. 2) = an answer through influx into the thought. 'To say,' when from truth Divine . . . = an answer; and, as all answer from the Divine is effected through influx, and that into the thought, the above is signified.

8576. 'Jehovah said unto Moses' (ver. 5) = aid. Ex. (= instruction. 8619. 8929. 9414. 10537.)

8595. 'Moses said unto Joshua' (ver. 9) = Divine influx into truth combating.

8660. 'Jethro said unto Moses' (Ex. xviii. 6) = influx and the consequent perception. Ex. (= foresight. 8697.)

8691. 'Moses said to his father-in-law' (ver. 15) = what is reciprocal which is in the reply. Ex.

8762. 'To say,' and 'to announce' (Ex. xix. 3) = Salvation. Ex.

8786. 'Jehovah said unto Moses' (ver. 10) = a revelation concerning the preparation; (for) 'to say,' when said by Jehovah, = revelation from the Divine. (= an exhortation by the Divine. 8829.) (= an admonition. 8839.)

8834. 'Moses said unto Jehovah' (ver. 23) = the thought of truth from the Divine.

8864². For that which is said first must be kept in the memory in the things which follow, and be regarded as what is universal therein. The things which have been said by the Lord are such; namely, that the things said first must reign in those which follow, and involve them . . .

8919. 'They said unto Moses' (Ex. xx. 19) = a complaint.

8923. 'Moses said unto the people' (ver. 20) = information. Ex. (= instruction. 10728.)

8928². Those of the Spiritual Church . . . do not know from any internal perception that what the Church says is true, but solely from the fact that the Church says so they confirm it . . .

8985. 'If in saying the servant shall say' (Ex. xxi. 5) = thought then from the implanted truth.

9282. 'All that Jehovah has said unto them' (Ex. xxiii. 13) = all things which are of life, of worship, and of the civil state.

9372. 'And He said unto Moses' (Ex. xxiv. 1) = that which concerns the Word in general. Ex.

10290. 'Jehovah said unto Moses' (Ex. xxx. 34) = illustration and perception again by the Lord through the Word. 'To say,' when predicated of Jehovah, = illustration and perception. Refs. 10354.

10398. '(The people) said unto Aaron' (Ex. xxxii. 1) = exhortation. 10473. 10486.

10470. 'Aaron said' (ver. 22) = what was perceived. Ex.

10559. 'Moses said unto Jehovah' (Ex. xxxiii. 12) = indignation that the Divine . . . was not with them.

10602. 'Jehovah said unto Moses' (Ex. xxxiv. 1) = what is concluded concerning the Israelitish nation . . . For 'He said' involves the things which follow, because these are the things which He said, or which are said. (= information. 10682.)

S. 64². (These Spirits) recite some sayings from the sense of the letter, and note the Society with which communication is effected.

W. 233. It has been told me from Heaven . . .

R. 253. 'To say' (Rev. iv. 11) = confession.

294². They could not say One God.

—⁴. None of the clergy could say Divine Human . . .

415. 'To fly in the midst of Heaven, and say' (Rev.

viii.13)=to perceive and understand; and, when predicated of the Lord, to look out for and provide; here, to instruct and preach.

886. 'Said,' being used twice, (Rev.xxi.5)=that it may be known with certainty.

887. 'He said to me' (ver.6)=that it is Divine truth, because the Lord said the third time 'He said to me' . . . and what the Lord says the third time is what must be believed because it is the Divine Truth . . .

M. 115⁴. They then said with a half utterance, Yes, yes; we apprehend. But the Angel said, Turn yourselves a little away from me, and say in like manner. They did so, and said with a full utterance, It is not so.

135. Those from the east replied, We will speak; but as man does not take anything from himself . . . we will speak from the Lord, and still from ourselves, as if from ourselves . . .

D. 1486. The penalty of those who do not say what they think . . .

2998. They were informed that they must by no means say differently from what they think, except in the last necessity.

E. 236. 'Thou sayest' (Rev.iii.17)=what is believed by them.

— 'To say,' in the spiritual sense,=to think, because that which is said comes forth from the thought, and thought is spiritual . . . and saying is natural. Hence 'to say' has many significations.

460. 'Saying' (Rev.vii.10)=confession: for a confession follows.

471. To 'answer and say,' (ver. 13) when done by the elders, by whom is signified Heaven where the Lord is, =influx and perception . . .

474. 'He said to me' (ver. 14)=information.

530. 'Saying with a great voice' (Rev.viii.13)=a manifestation.

624. 'He said to me' (Rev.x.11)=a Divine command (because), by an Angel, by whom is represented the Lord as to the Word; for what the Lord says is a command. 628.

1120. To 'say' (Rev.xviii.7)=boasting.

Inv. 51. The sayings—*dicta*—of Scripture by which Truths are confirmed, ascend into Heaven: they are like the smoke from incense.

Scab. *Scabies.*

A. 2240⁷. That in place of truth there is found evil, is 'for judgment . . . a scab' (Is.v.7).

4793^e. Such Spirits correspond to the filthy cavernules in the epidermis where is the scab, thus to the scab.

7419. For the lice are in the epidermis, in filth and under a scab.

7524³. The various kinds of ulcers are the scab, etc., which=so many kinds of falsities from evils.

M. 253. Virulent scab (a cause of lawful separation).

D. 3719. They are the cavernules in the scalp where is the abode of lice . . . chiefly with those who are covered with a deadly scab.

4466. The quality of his delight was shown him by a pestilent scab, which occupied his head, and that all his ideas were like it. The quality of the scab was shown to the life, that it was full of disgusting insects, which tickled, and made that delight.

Scale. See under BALANCE.

Scale. *Squama.*

Scaly. *Squamosus.*

A. 1385. See SKIN. 5556. D.3703^e. D.Min.4740.

1500. Empty scientifics . . . are like crustaceous or scaly things, which separate themselves spontaneously.

1876. The names and words (in the Word) are like . . . scales, which fall down when they enter Heaven.

3527². Interior natural things were signified by the exerescences (of the face) such as the hairs and scales of the skin: things from the Natural as to good, by the hairs, and . . . as to truth, by the scales.

4957. The discourse (of such) is like a husk and chaff, relatively to the kernels.

5168². Scientifics . . . without good in them, are nothing but scales among the dirt, which fall off.

6693⁴. 'Scales' (Ezek.xxix.4)=those things which are completely external, thus sensuous things, to which scientifics which are false adhere.

7790². The truths which descend from such a principle, adhere to the surface; and, when they are being vastated, they fall off like scales, leaving stinking places, from the falsities which exhale from the evils there.

R. 450². The moral things of their life (here) then become like the scales of fishes, which are wiped off.

D. 2656. His upper lip was scaly . . .

4672. Its body (appeared) like a scaly fish . . . because a scaly fish is sensuous scientifics.

D. Min. 4741. Such (useless matters of learning) are like scales upon scales, which grow on and make dense the outer skin, and take away the sense for interior things.

E. 513⁵. In the sensuous man . . . there are fallacies and derivative falsities, which is signified by that 'the fish shall adhere to the scales of the whale' (Ezek. xxix.4).

654⁵¹. 'Scales' (id.)=the fallacies of the senses, which are scientifics of the lowest sort.

Scandal, or Stumbling-block. *Scandalum.*

Scandalize. *Scandalizare.*

Scandalization. *Scandalizatio.*

See under OFFEND.

A. 2034⁵. As they do not believe (this) it is a scandal (or stumbling-block) to them. . . When they think that the Lord became a man . . . they fill the sphere with scandals, because this had been a scandal to them (here).

2343⁶. When the Lord was merely named, they at once filled the sphere with mere scandals . . .

2590. The Gentiles . . . have formed no . . . scandals

against the Lord, like many Christians who have led a life of evil. H. 321.

[A.] 2649^e. They think about His Human as of that of another man: hence (their) **scandals**.

2701². 'If thy right eye shall **cause thee to stumble**, pluck it out' (Matt. v. 29; xviii. 9) = that this affection is to be mastered if it **causes to stumble**.

2751. This emissary babbled **scandalous things**, chiefly against the Lord, so that he was as it were composed of mere **scandals**.

3704⁷. To many His Human is a **scandal** (or **stumbling-block**) because they distinguish it from the Divine. 4692⁴. 4733^e.

4302⁶. By the foot which is to be 'cut off' if it '**scandalizes**' (Mark ix. 45) is meant the Natural, which constantly opposes itself to the Spiritual, and which is to be destroyed if it endeavours to infringe upon truths.

4311³. It is of no consequence from whom the voice of good and truth flows forth, provided their life is not manifestly wicked, for this **scandalizes** (or **causes people to stumble**).

4629. The general of thought of many Spirits concerning the Lord as born a man consisted of mere **scandals**.

4799⁴. The **scandals** of Christian Spirits against the Lord.

6000⁵. Hence the Lord said . . . to the disciples, 'All ye shall be **offended** against Me in this night' (Matt. xxvi. 31).

6310^e. (Origin of) **scandalous** thoughts concerning the holy things of the Church. D. 4627⁵.

6313. Man is then withdrawn from the influx of **scandalous** and filthy things.

6876³. If Jehovah were now to appear in the Church as a Man, they would be **scandalized**.

8383. European Spirits (then) injected direful **scandals** . . . 8545.

8910⁵. The Lord expressed an affection of evil by 'the right eye **scandalizing**'; and an affection of falsity by 'the right hand **scandalizing**.'

9163². 'To **stumble**' = to be **scandalized**, and thus to lapse from truths into falsities.

9348¹⁰. 'A stone of stumbling, and a rock of offence' = **scandalization**. . . For all the proud are not only **scandalized**, but ensnared, by the fact that the Divine has appeared in a human form . . .

H. 322^e. Some Christians poured in various **scandals**, but they disregarded them.

R. 114. 'Who taught Balak to cast a **stumbling-block** before the sons of Israel' (Rev. ii. 14) = those who do hypocritical works (to the injury of) the worship of God. . . The counsel which Balaam gave was the **stumbling-block** . . . E. 140, Ex.

131. That the things which follow may be a **scandal** (or **stumbling-block**) to them. Sig.

584. Their utterances, which are **scandals** against the Divine Itself and the Divine Human, and at the same time against everything of the Church . . . Sig. and Ex.

585. **Scandals** against the Lord's Celestial Church, and against Heaven. Sig.

M. 342. (This) may be a **stumbling-block** to those who think about the Divine Providence . . .

T. 23². The identity of the three Divine essences is an **offence** to reason.

D. 338. That the intellectual life of some is composed of mere **scandals**.—That **scandals** (or **offences**) must come, is predicted in the Word . . .

791. On an odour of **scandals**.

1696. (This penalty was inflicted on him) before the Spirits . . . to whom he had presented a **scandal** (or **stumbling-block**). Des.

2114. In a perverted state, nudities cannot even be mentioned, for they at once give rise to **scandals**, because the loves are filthy.

2320. That it must needs be that **offences** come. Ex.

3377. For man is composed of mere **scandals**. . . This **scandal** was as it were almost continuous with the antediluvians. With (the postdiluvians) there was made what is discrete . . . which would not have been done unless the **scandals** had remained with man; and therefore the Lord also was made a **scandal** to them . . . and therefore He suffered . . . in order that the **scandals** might remain; for otherwise so continuous a **scandal** could never have been rendered discrete, and man be saved by the insertion of scientifics and intellectual things, so that the **scandals** should not appear.

4378. How dangerous it is to instruct others concerning evils, or to make **stumbling-blocks** for anyone. Ex.

4754². His life (here) had been **scandalous**. Des.

6102^e. Besides many other things which are **scandals**.

E. 138. (In spiritual temptation, the Spirits who are in falsities) continually pour in **scandals** (or **stumbling-blocks**) against the truths of faith . . .

1521². 'The right eye **causing to stumble**' = the understanding thinking evil. 600⁸.

600⁸. 'If thy right hand shall **cause thee to stumble** out it off' (Matt. v. 30) = that if he wills what is evil, *this* of the will is to be shaken off.

— All **scandalization** (or **causing to stumble**) is done by evil, and not by falsity unless it is the falsity of evil.

740¹¹. Those in faith without charity **cause themselves to stumble**, from the fact that the Lord suffered Himself to be crucified, and therefore it is called a **stumbling-block**.

1182³. 'He who shall **cause to stumble** one of the little ones who believe in Me' (Matt. xviii. 6) = to pervert those who acknowledge the Lord.

De Conj. 127. (**Scandals** caused by obscene representations there.)

Scapegoat. *Asasel*.

A. 9937⁸. See GOAT, here. E. 730⁴³.

E. 730⁴³. 'The (**scapegoat**) = the natural man not purified; and, as this swarms with cupidities and uncleannesses of every kind (the **scapegoat**) was sent out

of the camp into a land of cutting-off and the wilderness, that he might carry off the iniquities and sins of all in that Church. 'The land of cutting off and the wilderness' = Hell. The laying on of hands by Aaron upon his head and the confession of sins, represented communication and transference; for so is it done when man is purified or expiated from sins; for the sins are then remitted to Hell, and affections of good and truth are implanted in their place . . .

Scapuleja. *Scapuleja.*

D. 6090. The word *scapuleja* (in the spiritual language) means to cast out of doors. J.(Post.) 324.

Scar. *Cicatrix.*

A. 9103². Good in the Natural cannot be restored to the full, because there remains a wound as a *scar* which becomes callous.

E. 962². 'A *scar*,' etc. (Isa.i.6) = evils of the will and the derivative falsities of the thought.

Scarcity. *Penuria.*

A. 1460. A scarcity of Knowledges. Sig. and Ex. —².

1464. Much scarcity with His external man. Sig. and Ex.

2575³. Occurs.

9052³. A scarcity of good. Sig.

E. 1226⁶. Compelled to work by the scarcity of food.

Scarlet. *Coccinum, Coccineus.*

See DOUBLE-DYED.

A. 4922. When a *scarlet* colour appears (there), it = spiritual good, that is, the good of charity towards the neighbour. Ill.

—⁵. The 'scarlet double-dyed' (in the tabernacle) = spiritual goods.

—⁷. 'Scarlet,' in the opposite sense, = the evil which is opposite to spiritual good; as in, 'If your sins were as *scarlet*, they shall be as white as snow' (Is.i.18). The reason 'scarlet' = this evil, is that the blood, also from its redness, = spiritual good . . . and, in the opposite, violence inflicted on charity. 9468¹⁰. E.1042^e.

A. 2576⁴. These appearances are described by the 'double-dyed *scarlet*,' etc. . . .

9468. 'Scarlet double-dyed' (Ex.xxv.4) = mutual love; (for) 'scarlet,' and 'double-dyed' = celestial truth, which is the same as the good of mutual love. . . The external of the Celestial Kingdom is the good of mutual love; this good is signified by 'scarlet double-dyed'; by 'scarlet,' the good itself, and by 'double-dyed,' its truth.

— That 'scarlet double-dyed' = the good of mutual love, and its truth, is from the appearance of it in the other life; for when the sphere of this good and truth is presented to view in the lowest Heaven, there appears this colour *scarlet*; for that which flows down from the celestial Heaven, and appears below, derives its colour from what is flaming, and, below, becomes *scarlet* from the bright whiteness of the light of the Middle Heaven which it passes through. Hence it is that 'scarlet double-dyed' was, among other colours, employed for the curtains of the Habitation, etc. Ill.

—². That 'scarlet double-dyed' = the good of mutual love, which is the external good of the Celestial Kingdom or Church, is evident from the fact that a cloth of *scarlet* double-dyed was spread 'over the table . . .' (Num.iv.8). Ex.

— Hence the more exterior (of the things to be collected are enumerated) in the second place, which were 'scarlet double-dyed, fine linen, and wool of she-goats.'

—³. As external celestial good and its truth is signified by 'scarlet double-dyed,' therefore the Word as to the external sense, and what is doctrinal thence, is expressed by it. Ex. and Ill.

—⁶. As the things of the Word in the external sense, in Heaven appear in a *scarlet* colour, those who apply the external sense of the Word to confirm falsities from the evils of the love of self and the world, thus which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be 'clothed in crimson and *scarlet* . . . Ill.

—⁷. As the external of the Word appears in Heaven in a *scarlet* colour, and as there is an influx from Heaven into man's memory, in which the things from the Word appear in such a colour, *scarlet* was employed in connection with the recollections of things. Ill.

—⁹. As man can be withdrawn from evils and falsities only through the truths and goods which are with him from the Word, in the cleansings of leprosy, 'scarlet,' etc., were employed (Lev.xiv.; Num.xix.). Ex. E.1042⁷.

9596. 'Scarlet double-dyed' (Ex.xxvi.1) = spiritual good, or the good of truth. . . At last there is spiritual good, which is 'scarlet double-dyed.' 9671. 9687.

9873³. 'Scarlet double-dyed' = the good of spiritual love.

J. 58⁷. 'The *scarlet* beast' (Rev.xvii.) = the profanation of celestial love.

S. 46^e. 'Scarlet double-dyed' (in the curtains and veils) = spiritual good.

R. 463. They gave them . . . *scarlet* for paints (for the complexion).

723. 'The *scarlet* beast' = the Word. Ex.

— 'Scarlet' = the truth of the Word from a celestial origin.

725. 'The woman was arrayed in crimson and *scarlet*' (Rev.xvii.4) = the celestial Divine good and truth, which are of the Word, with them. . . 'Scarlet' = Divine truth celestial.

—². In each Kingdom there are good and truth; and the good and truth with the Angels of the Celestial Kingdom are signified by 'crimson and *scarlet*' . . . These goods and truths are with the Angels through the Word . . . Ill.

—⁴. As 'crimson and *scarlet*' = celestial good and truth, the garments of Aaron, and the veils and curtains of the tabernacle, were woven of *scarlet*, etc. 773.

M. 20². The bride wore a *scarlet* cloak—*chlamys*.

42⁴. (The Angel wife) wore a *scarlet* mantle—*toga*.

136^e. To those who sat on the west he gave mantles of a *scarlet* colour

[M.] 266. The other (Angel) wore like garments of scarlet, with a tiara.

Ad. 3/1290. Scarlet double-dyed is that red which is extreme in relation to hyacinthine. 1291^e.

E. 1038. 'The scarlet beast'=the Word as to its holy things which had been profaned.

—^e. For 'scarlet'=truth from a celestial origin, such as is the Word in the sense of the letter . . . which is what is meant by its holiness.

1042. 'Scarlet'=truth from a celestial origin, and also the falsity opposite thereto, which is called diabolical falsity. —⁴, III.

—⁴. 'To be brought up upon scarlet' (Lam. iv. 5)=to be instructed from infancy in truths from celestial good.

—⁵. As 'scarlet double-dyed'=the truth of celestial good, a 'cloth of scarlet double-dyed' was spread over the table . . . For the inmost things of the Celestial Kingdom were signified by the things upon the table . . . and the exterior ones by those which covered them . . .

—⁶. As truth from celestial good, which is the truth of the sense of the letter . . . is signified by 'scarlet,' it was employed in connection with recollections. III.

—⁷. The reason such things are signified by 'crimson,' and 'scarlet,' is their colour . . . for a red colour, in Heaven, originates from the fieriness or flamingness, and (this) from the good of love. Hence . . . scarlet, which derives its colour from the flamingness and bright whiteness together—which latter=truth—the truth of celestial good.

1144. 'Scarlet' (Rev. xviii. 12)=good from a spiritual origin. This good coincides with truth from a celestial origin; and therefore it also is signified by 'scarlet' in the Word. 1166.

Scatter. *Spargere.*

Scatteredly. *Sparsim.*

Sprinkling, A. *Sparsio.*

See under DISPEL, and DISPERSE.

A. 66². The third style of the Word . . . is scattered.

1514². A stench of mice is disseminated from (such).

1756. Then the things which are scattered appear beautifully coherent . . .

2853². Those in good, although scattered through the whole world, are still one.

3074. As these things are scattered . . .

4545^e. To 'scatter clean waters' (Ezek. xxxvi. 25)=the purification of the heart. E. 587⁴.

7153. (These things) to man . . . appear scattered. —^e.

7396². The Societies which constitute (this man) are scattered through the whole world . . .

7520. 'Let Moses sprinkle it towards heaven' (Ex. ix. 8)=that these falsities were shown to those in Heaven. . . . 'To sprinkle'=to show.

8152^e. The Lord's Church is scattered through the

whole world, and yet is one. 8650. 9256⁴. 9400^e. H. 328. W. 25. P. 325.

9022^e. In the sense of the letter, Things are scattered . . . 9200^e. E. 89.

9399. 'Moses sprinkled the blood upon the people' (Ex. xxiv. 8)=adaptation for reception by man (of the Divine truth) . . . 'To sprinkle'=to inflow, thus to adapt.

10047⁴. The sprinkling of the blood at the foundation of the altar, represented the unition of the Divine truth and Divine good solely in the external man. Ex.

10067. 'Thou shalt sprinkle it upon Aaron . . .' (Ex. xxix. 21)=the reciprocal unition of the Divine good and Divine truth in the higher Heavens. . . 'To sprinkle upon them'=to unite; for that which was sprinkled and poured upon anyone represented unition.

10465. 'He scattered it upon the faces of the waters' (Ex. xxxii. 20)=a commixture with truths.

T. 57. To scatter conjectures, fables, etc.

D. 2698. (The idea) seemed to me so scattered that nothing cohered; but still . . . the things insinuated into man . . . although they appear so scattered, in Heaven have a wonderful connection.

3214. The Sirens so scattered their deceits . . .

4474. Wherever she scattered her corporeal things . . .

D. Min. 4692². So that the pebbles appear scatteredly.

E. 17. The explications must appear as if scattered.

329⁸. The blood 'sprinkled . . .' =the [truth] proceeding.

Scene. *Scena.*

A. 1631². But the scene is changed. Des. P. 298.

8118³. But this scene has been changed.

H. 574³. Thus is one scene changed into another.

C. J. 19^e. Thus have the scenes of these theatres been changed.

R. 655². Such theatrical scenes are changed into direful infernal ones.

M. 297. Thus would marriages be turned into tragic scenes.

T. 137³. Turned the Church into a theatre . . . within which the actors represented new scenes.

Scent. *Redolentia.*

See under ODOUR.

M. 430². The scents from fruits, and the fragrances from flowers.

Sceptic. *Scepticus.*

D. 3335. I perceived a sphere of incredulity: that they want to believe nothing of the things said and seen. In the world these are commonly called sceptics, because they believe nothing . . .

Sceptre. *Sceptrum.*

A. 3322³. His Human essence is called 'a star out of Jacob,' and 'a sceptre out of Israel' (Num. xxiv. 17).

4013. See ROD, STAFF. 7026. R.485³. E.431².

4876¹⁰. As 'a rod' represented the power of truth, that is, the power of good through truth, kings had **sceptres**, and the **sceptres** were formed like short rods; for kings represented the Lord as to truth, (and) the **sceptre**=the power they have, not through dignity, but through the truth which must command, and no other truth than that which is from good; thus, principally, Divine truth; and, with Christians, the Lord from whom is all Divine truth.

6371. 'The **sceptre** shall not be removed from Judah' (Gen. xlix. 10)=that the Power shall not recede from the Celestial Kingdom. . . 'A **sceptre**'=Power, in fact, the Power of truth from good; for a **sceptre** is an ensign of royal Power; and by the royalty is signified truth. (=that the Power shall not recede from the good of celestial love. E.433⁴.)

9930³. See RULE=*regere*.

R. 349^e. For 'tribe,' and 'sceptre,' in the Hebrew, are one word; and 'sceptre'=kingdom; and the Lord's Kingdom is Heaven and the Church.

E. 31⁶. A king (when being crowned) held a **sceptre** in his right hand. . . For a **sceptre**, which is a rod, = the power of truth from good. Refs.

177⁵. 'Thou shalt break the nations with an iron **sceptre**' (Ps. ii. 9)=to chastise and master the evils in the natural man: 'a **sceptre**,' here, = the like as 'a rod.'

447⁴. 'The scribe's **sceptre**' (Judg. v. 14)=intelligence.

684¹⁶. 'A **sceptre** of rectitude is the **sceptre** of Thy kingdom' (Ps. xlv. 6)=. . . the Divine truth which has power and the kingdom.

727³. 'There is in her no rod of strength, a **sceptre** of those who dominate' (Ezek. xix. 14)=the desolation of Divine truth as to power and as to dominion.

850¹³. 'The **sceptre** of strength out of Zion' (Ps. cx. 2)=the Divine truth which has omnipotence. . .

Schism. *Schisma*.

A. 373. 'The ground'=a **schism**, or heresy. 380.

400. That this **schism**, or heresy, produced another from itself. Sig.

1834². Together with evils, falsities insinuated themselves; whence came **schisms**. . . If charity reigned. . . they would not call a **schism** a **schism**. . . but what is doctrinal according to their opinion.

4738³. **Schisms** came forth at that time, by which the papal Power would have been dissipated. . . D. 4551.

T. 11. The natural man has perverted (the primeval revelation), whence came the **schisms**, etc. of religions.

Scholar. See under LEARNED=*literatus*, and SCHOOL.

Scholastic. *Scholasticus*.

A. 521. The faculty of thinking well perishes, as with those who stick in **scholastic** dust.

4658². (Aristotle) was of a different genius from those **scholastics** who had first emerged. Ex. . . His followers,

who are called **schoolmen**, do not go from thought to terms, but from terms to thoughts. . . and many of them not even to thoughts, but stick in terms only, and if they apply these, it is to confirm whatever they want, and to impose on falsities an appearance of truth according to the desire of persuading. . .

R. 421³. Among those (in that abyss) are some. . . **schoolmen**, who are esteemed above the rest there.

I. 1. See PHILOSOPHY, here.

19². Then the Aristotelians, who were also **schoolmen**, began to speak. . . T. 696².

D. 1605. There is nothing but **scholastic** words so conglutinated. . .

2736^e. He who is confused with hypotheses and **scholastic** things.

3949. (Aristotle) went from thought to terms, which afterwards were called **scholastic**, from which is his philosophy.

3960. The **schoolmen**, who call themselves Aristotelians, can write an entire page full, and express Things in mere **scholastic** terms, such as trans-substantiality, predicaments, entities. . . and, when the page thus written is read, it is scarcely understood by themselves. . . and this they deem most learned, when yet they are such things, that when a sensible person evolves the meaning, he rejects the **scholastic** terms, and can set forth the same Thing clearly in two lines, so that anyone understands what it is. . . while the learned by their **scholastic** language perceive little if anything.

4446. (Aristotle's) followers (go) in the inverse order, from. . . **scholastic** things, which they call logical and metaphysical; in general, philosophical. . .

D. Min. 4578. Some (sciences) utterly destroy the faculty of thinking, and destroy the Rational, as **scholastic** things; namely, when they describe one clear Thing. . . by many **scholastic** terms, until no one understands it.

Schönström. *Schönström*.

D. 3732. Abraham Schönström. 4693. 5887. 6037.

4829. Peter Schönström. 5103. 5884. D. Min. 4771.

School. *Schola*.

Scholar. *Scholar*.

See under COLLEGE, PALAESTRA, and SCHOLASTIC.

R. 500². All who have these dogmas deeply impressed on their minds in the **schools** and gymnasias, do not afterwards recede from them. Ex.

M. 163². To rational wisdom pertain all the knowledges into which youths are initiated in the **schools**. . . Enum.

182. Diogenes, with his **scholars**, stays under the Heliconeum. . .

—⁸. Those who were of the Socratic **school** said. . .

E. 886^e. Because they have learned the steps of justification in the **schools**. . .

J. (Post.) 159. See PREACH=*praedicare*.

Inv. 16. Let them know that the falsity imbibed in the **schools** sticks within. . .

Science, scientific. See under KNOW-
scire.

Scientific Truth.* *Verum scientificum.*

A. 671. Rational and scientific truths may be with him, but they are not alive.

1496^e. Scientific truth is one thing, rational truth another . . . Scientific truth is of knowledge; rational truth is scientific truth confirmed by reason . . .

1904³. Intellectual truth, rational truth, and scientific truth, are distinguished from each other as internal, middle, and external. Ex.

—^e. No one can be in scientific truth, that is, in its affection and faith, unless he is in rational truth . . .

1958. 'Between Kadesh and Bared' . . . 'Bared' = that which is below, thus scientific truth, from which also is the Rational.

2503. See RATIONAL TRUTH.

2554. Although Divine good is thus united to Divine truth only, still it inflows into the lower truths, and conjoins itself with them, but not as in a marriage . . . It inflows even into scientific and sensuous truths, which are scarcely anything but fallacies, and conjoins itself with them, otherwise, man could never be saved . . .

3114. 'Straw' = scientific truths. 3146.

—^e. The truths of the natural man are scientific truths.

3161². Doctrinal things, so long as they are solely in the memory, are only scientific truths, and are not as yet appropriated . . .

3309. For no one can be in scientific truths unless he is previously in sensuous truths; for the ideas of scientific are procured from these . . .

—². 'Hunters' = those who teach from scientific truths, and also from doctrinals.

3310¹. Doctrinals are interior truths which are in the natural man. The first are sensuous ones; the second are scientific ones; the interior are doctrinal ones: these truths are founded upon scientific truths, seeing that man can form and retain no idea, notion, or conception of them, except from scientific. Scientific truths, however, are founded upon sensuous truths; for without sensuous things, scientific cannot be apprehended by man. These scientific and sensuous truths are those signified by 'a man knowing in hunting.'

3361. Scientific truths adjoined to the good there. Tr.

3368³. Scientifics are of the Natural, inasmuch that natural truths, and scientific truths, are the same.

5319². 'Embroidery' = scientific truths; 'fine linen' = natural truths . . .

5546. That it should not let itself down . . . to the scientific truths which are in the exterior Natural. Sig.

5620⁶. 'To suck honey out of the rock' = the delight from scientific truths.

5670. 'Provender' = the good of scientific truths . . . The good of scientifics is the delight from scientific truths.

— . Scientific truths are the most general truths, which appear in natural light, which is from the light of the world; but, in order that they may appear, namely, that they are truths, there must be a general influx from the Internal, that is, illustration from the light of Heaven.

5939^e. As 'asses' = scientifics, and as conjunction has now been effected with internal good . . . they = scientific truths, and are therefore called 'beasts of burden.'

6146. That scientific truths were referred to doctrinals. Sig. and Ex.

6152. The influx of the Internal into scientific truths. Sig. and Ex.

6385⁴. 'Creatures in the sea having souls' = scientific truths with goods.

6525^e. 'Egypt' = the natural mind where scientifics are, thus where truths are; for scientifics are the truths of the natural mind; and, when they are true, they are called scientific truths.

6673. An influx from separated scientifics into the Natural where are the scientific truths which are of the Church.

—^e. 'The Hebrew women' = the things of the Church, thus also scientific truths, which are of the Church.

6675^e. 'The seats' (of the Hebrew women) = the things in the Natural which receive the goods and truths inflowing from the Internal, thus they = scientific truths; for these receive.

6678. That the scientific truths, being from the Divine, were guarded. Sig. and Ex. 6689.

6681. That those in falsities formed a design against those in scientific truths in the Natural. Sig. and Ex.

— . 'The midwives' = the Natural where are scientific truths.

6683. An apperception concerning these scientific truths in the Natural. Sig. and Ex.

6686. The scientific truths in the Natural have all their life from the good which inflows through the Internal . . . (But) the Natural does not know when scientific truths have life, consequently, when it is being regenerated. Sig. and Ex.

6690. That the scientific truths in the Natural were disposed into a heavenly form. Sig. and Ex.

—². But the disposition of the scientific truths in the Natural varies with each man; for the dominant love induces the form on them. Ex.

6723². 'Grass for reed and rush' = that there will be scientific truth instead of such things as have no truth in them.

6745². 'To suck the affluence of the sea' = that they will imbibe scientific truth in abundance . . . (= to abound in scientific truths. 6762.)

6755. 'Moses grew' = increase in scientific truths.

6762². 'The covered things of the hidden things of

* Scientific Truth, in the Writings, may be defined to be truth which is exclusively in the external memory; thus not in the Rational, nor in the life. Therefore the truths of the literal sense, as such, are Scientific Truths.

the sand'=the arcana of scientific truths; and, as 'sand'=scientific truth, in the opposite, it=scientific falsity.

6767². 'The herb of the whole field'=all the scientific truth of the Church.

6784. Because the scientific truth which was adjoined to the Church had prevailed over the power of the doctrine of falsity from evil. Sig. and Ex.

6789. How, without that truth, could they be conjoined with the good of the Church? Sig. and Ex. . . The scientific truth, here represented by Moses, is the truth of the External Church. This truth comes forth from the truth which is of the Law from the Divine, which also is 'Moses' . . . External truth, unless it is from internal truth, cannot be conjoined with good. Examp. . . (Thus) external truth is conjoined with internal truth, when man is in good, unknown to him.

6792. That (scientific truth agreed with the truth of good of that Church). Sig. and Ex.

6793. That (it adjoined to scientific truth the good of its Church.) Sig. and Ex.

6832. 'In a flame of fire out of the midst of a bramble bush'=the Divine love in scientific truth. 'A bramble bush'=scientific truth, because all the small trees=scientifics . . . and, as the bramble produces flowers and berries, it=scientific truth.

— The scientific truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church which was with the descendants of Jacob. In their external form, these are called scientific truths; but in the internal form they are spiritual truths.

6833. An apperception that scientific truth was full of the good of Divine love. Sig. and Ex.

7093³. Scientific truth is signified by 'a branch of a dense tree;' and sensuous truth, which is the most external, by 'the willows of the torrent.' 8369.

7131. 'To gather stalk for chaff'=to find some scientific truth. Ex.

— The scientifics of faith and charity are indeed truths, but general ones; and thus are the recipient vessels of particular and singular truths . . . For example, it is a scientific truth that charity towards the neighbour is an essential of the Church. (Other examps.)

7729⁵. The waters and streams 'of Egypt'=scientific truths.

8005. 'Thou shalt not break a bone in it'=that scientific truth also must be entire.

—^e. Scientific truths are doctrinals.

9025. The weakening of one (truth of the Church) by some scientific or general truth. Sig. and Ex.

—². By scientific truths are meant the truths which are from the literal sense of the Word. The general truths thence are those which are received by the generality, and are thence in common speech. Such truths are very numerous, and prevail with much force; but the literal sense . . . is for the simple . . . hence there often appear there things dissimilar and as it were contradictory to each other; as, that the Lord leads

into temptation, and, elsewhere, that He does not, etc. etc. Such things, being from the literal sense . . . are called scientific truths, and are different from the truths of faith which are of the doctrine of the Church, for these arise from those by explication . . . The true doctrine of the Church is what is here called the internal sense. Further ex.

9028. The elevation of spiritual truth to agreement with scientific truth. Sig. and Ex.

9029. It here treats of those who, from any spiritual truth . . . regard any scientific truth, which is truth from the sense of the letter . . . and, as there appears no agreement, the spiritual truth is weakened . . . but not denied . . .

9030. Spiritual truth is that truth, which, together with good, makes the life of the internal man; but scientific truth is that truth which makes the life of the external man: the latter truth is from the literal sense . . .

9031. The restoration of spiritual truth is effected by a just interpretation of scientific truth, or of the literal sense . . .

9032. In these two verses it has treated of spiritual truth . . . weakened through scientific truth, which is the truth of the literal sense; but, as it is commonly believed that the truth of doctrine of faith of the Church is one and the same with the truth of the literal sense . . . we may illustrate the matter by an example . . .

9033. It (now) treats of the weakening of scientific truth, which is the literal sense . . . by spiritual truth . . . Examp.

9034. That if anyone within the Church ill-treats scientific truth, or its affection, from his Own power (spiritual death will follow). Sig. and Ex. 9036-9039.

— 'A man-servant'=scientific truth, which is the truth of the Word, but of its literal sense.

9050⁹. 'Vessels'=exterior truths, or scientific truths.

—¹⁰. 'The living soul which creeps'=scientific truths which are of faith.

9061². If the scientific truths in the external man have been perverted or extinguished, the internal man cannot see truth; thus cannot think or perceive, except pervertedly or falsely. Sig.

9209⁶. 'Bones'=scientific truths. 9407⁹.

9212. That if scientific truths disappear through fallacies . . . there must be restoration before a state of shade . . . comes. Sig. and Ex. 9213.

—². Scientific truth, relatively to the truth of faith which is of the internal man, is called 'a garment.' And the Sensuous . . . is 'a garment' relatively to scientific truth.

9295^e. 'The seed of Shihor'=scientific truth.

9340. Extension from scientific truths to the interior truths of faith. Sig. and Ex.

— 'The sea Suph'=sensuous and scientific truths, which are ultimate with man . . . And 'Egypt,' here, = scientific truth, because it treats of the extension of the spiritual things of faith . . .

—³. The truths in the external man are called scientific truths; and those in the internal man, in-

terior truths of faith. **Scientific truths** are in man's memory : when they are drawn out of it, they come to apperception ; whereas the interior truths of faith are truths of his life, inscribed on the internal man, and of which but little appears in the memory. . . **Scientific truths**, and the interior truths of faith, are signified by 'the waters below,' and 'the waters above, the expanse.'

[A. 9340]⁶. 'The sons of Israel out of the land of Egypt' = those who have been initiated into spiritual truths and goods through **scientific truths**.

9372⁸. 'Camel's hairs' = **scientific truths** such as are in (the Word) before man in the world.

9391⁷. 'A female calf' = **scientific truth**, which is the truth of the natural man ; and 'a male calf' = the good thereof, which is the good of the natural man. —¹⁰.

9394⁶. **Scientific truths** from a celestial stock are 'vessels of basins ;' and **scientific truths** from a spiritual stock are 'vessels of psalteries.'

—^e. The bells of the horses' = the **scientific truths** which are from an enlightened Intellectual.

9433^e. 'The abyss with which the earth is covered as with a garment' = **scientific truth** from the natural man.

9553. 'Its flowers' = the **scientifics of truth** . . . (which) precede . . .

—³. 'Leaf' = **scientific truth** in general.

9688. In the other life appear embroidered garments of various modes, and by them are signified **scientific truths**.

—². **Scientific truths** differ from intellectual truths, as external things from internal ones, or as the Natural with man from the Spiritual ; for **scientifics** are of service to the understanding for objects, from which it hatches truths ; for the Intellectual is the sight of the internal man, and **scientifics** are its objects in the external man.

9755. The state of the (Ultimate) Heaven as to **scientific truths**. Sig. and Ex.

—². The truth of the natural man is signified by 'the water of the sea :' this **truth** is **scientific** ; for the truth in the natural man is truth in knowledge—*scientia* ; whereas the truth in the spiritual man is the truth of faith ; for from truth in knowledge is made truth in faith, when the former is elevated out of the external man into the internal. Hence it is that the truths with man in childhood are truths in knowledge, but in adult age, if he suffers himself to be regenerated, they become truths in faith . . .

—⁵. 'Sons from the sea' = **scientific truths** which are of the natural man.

9776. 'For all the vessels of the Habitation in all the service' = the **scientific truths** and goods which are of the external man. Ex.

9825³. 'Garments of embroidery' = the **scientific truths** which are in the Natural. The reason these truths are signified, is that in the Spiritual Kingdom reigns truth which is of the understanding.

9881^e. 'Silver and gold from Tarshish' = **scientific truth** and good.

10540². What is embroidered = **scientific truth**.

—⁶. 'Entwined work' = **scientific truth**.

N. 51⁹. That the **scientific truths** with the evil are not truths . . . Ref.

E. 283⁶. 'To trust under the abyss' = **scientific truth**, which is Divine spiritual natural.

391¹³. The Lord's advent, and the state then of those who are in **scientific truths** from Him. Sig.

—^e. 'In the midst of the land of Egypt' = through **scientific truths** which are in the natural man. **Scientific truths** are also Knowledges from the sense of the letter.

401²⁵. That **scientific truths**, which are of the natural man, shall be pleasant and delightful from good. Sig.

406. 'Islands' = the truths of the natural man, (which) are **scientific truths**, which are under the view of the rational man ; and are Knowledges of truth, which are under the view of the spiritual man. The Knowledges of truth are those which the natural man knows from the Word ; and the **scientific truths** are those which the rational man sees from the Rational, by which also he is wont to confirm the truths of the Church. Ex.

507. 'All the green grass was burnt up' = that all **scientific truth** has perished through the cupidities of these loves. . . For, as green grass serves animals for provender, so **scientific truth** serves men for spiritual nourishment.

—². By **scientific truth** is meant every scientific by which spiritual truth is confirmed, and by which it has life from spiritual good ; for, through **scientifics**, man can be wise or be insane. He is wise through **scientifics** when by them he confirms the truths and goods of the Church . . . and he is insane through **scientifics** when by them he weakens and refutes the truths and goods of the Church. (In the former case) they are called **scientific truths**, and also living ones ; (in the latter) **scientific falsities**, and also dead ones. (Continued under Know—*scire*.)

511. The **truth** in the natural man is called **scientific**. But truth in itself is spiritual ; and, in the spiritual man, it makes a one with the affection of truth, for it is the form of the affection there. In proportion, therefore, as this affection, with its form, is thence in the **scientifics** which are in the natural man, in the same proportion the **scientifics** contain truths in them, and are **scientific truths** ; for the **scientifics** which are of the natural man, regarded in themselves, are not truths, but only vessels which contain truth.

545. That they should not injure any **scientific** and living **truth** from the sense of the letter, nor any Knowledges of truth and good there. Sig. and Ex. . . By **scientifics** from the Word are meant all things of the sense of the letter in which there does not appear what is doctrinal ; and by the Knowledges of truth and good are meant all things of the sense of the letter in which and from which is what is doctrinal.

633². 'Egypt' = the Church as to **scientific truths**, upon which doctrine is founded.

790⁹. The things in the natural mind from the Spiritual are called rational truths, moral truths, natural truths ; and, in general, **scientific truths**.

Scissors. *Forceps, Sax.*

D. 5038. **Scissors**=the truth of civil life. Ex. 5039.

Scold. See under CHIDE.

Scold. *Increpare.*

Scolding, Rebuke. *Increpatio.*

Scolder, Rebuker. *Increpator.*

A. 649. 'Rebuke.' Occurs.

1949². The man whose Rational is in truth alone . . . scolds, chastises, etc.

1992⁶. **Scolding**, etc. are never of good, but of truth.

—⁸. The Angels . . . moderate the **scolding**.

2745. Such (wives) begin by talking much, then **scolding** (which was represented by a cock, and a wild-cat).

4700. 'His father rebuked him' (Gen.xxxvii.10)=indignation.

5056. He said he did not know that he had done evil: he had only **scolded** the inhabitants of that Earth; for there are **scolders** and chastisers of those who do not live rightly . . . After having **scolded**, he instructed them. . . He could not remain in the company of upright Spirits of that, nor of our Earth. He was black, but he himself said that he was of a murrhine colour. Those are such, at first, as are afterwards received among those who constitute the province of the seminal vesicles . . . (He burned to be received into Heaven, and stripped off his garment with great quickness.) 8846. 8847. D.872.

6682. These are words of **scolding**, thus of anger.

6765. **Scolding**. Sig.

8144. Self-rebuke. Sig.

10382. In that Earth, if anyone thinks, or does evil, he is **scolded** by a certain Spirit, who threatens him with death . . . One such Spirit induced a pain in the region of my abdomen, which is the method he uses . . . This Spirit was a rebuker.

M. 292². By uncultured wives this (subjugation of their husbands) is effected by alternate **scoldings** and favours.

T. 535. Everyone wants to rebuke another who intends evil . . . and yet can with difficulty say it to himself. Ex.

D. 1675. A certain rebuker Spirit came to me . . .

2120. They could not live without **scolding**. Des.

4439². It was given me to rebuke them.

E. 275⁷. Occurs. 439⁵. 627¹³. 735⁴. 740¹⁶.

342⁸. 'The rebuke of Jehovah' (Is.l.2)=the desolation of all truth. (=the destruction of the Church. 513³.)

355¹¹. 'The rebuke of the God of Jacob' (Ps.lxxvi.6)=the inversion of their state by themselves.

741²². That this destruction is from the hatred and fury of the evil against Divine things, is signified by, 'By Thy rebuke, O Jehovah . . .' (Ps.xviii.15). By the 'rebuke,' and the 'breath of the nostrils of Jehovah,' is signified the same as by His anger and wrath . . . and is so said according to the appearance.

Scold. *Objurgare.*

Reproach. *Objurgatio.*

E. 721¹⁷. That this was a grief of heart and mind, and disgraceful to the Church, is signified by 'a day of straitness, reproach, and contumely' (Is.xxxvii.3).

747. That they **scolded** and disputed with them from the Word continually. Sig. and Ex.

Scorch. See under HEAT=*aestus*.

Scorpion. *Scorpio.*

A. 10019⁴. 'Serpents and scorpions' (Luke x.19)=evils and the falsities of evil: 'to tread upon them'=to destroy them.

10071². 'Tails like scorpions, and stings in their tails' (Rev.ix.10)=adroit reasonings from falsities through which they persuade, and thus injure . . .

S. 13². By 'a scorpion' (id.) is signified their Persuasive. . . 'Their tails like scorpions'=persuasions.

R. 425. 'Power was given (the locusts), as the scorpions of the earth have Power' (ver.3)=the power of persuading that their falsities are truths. By 'a scorpion' is signified a deadly Persuasive: and by 'a scorpion of the earth,' a Persuasive in the Things of the Church. . . For a scorpion, when it strikes a man, induces a stupor on his members; and, if it is not healed, a death. The like is induced on the understanding by their Persuasive. Ill.

428. 'Their torment was as the torment of a scorpion when it strikes a man' (ver.5)=that this (stupor) is from their Persuasive. . . 'A scorpion'=this Persuasive. In the Spiritual World there is a Persuasive which takes away the understanding of truth, and induces a stupor and thus a pain on the lower mind; but this Persuasive is unknown in the natural world.

438. 'They had tails like scorpions' (ver.10)=the falsified truths of the Word by which they induce a stupor . . . 'a scorpion'=a Persuasive which induces a stupor on the understanding.

T. 165³. Like one who . . . sees a scorpion and believes it to be a bird . . .

D. 2743⁹. They are like . . . scorpions, which when triturated and mixed with oil, at once snatch to themselves all the poison of a wound.

2748. Their fingers were . . . as it were the digits of a scorpion.

3913. As bruised scorpions . . . imbibe poison, and thus protect others from dying from the bites of other scorpions.

E. 544. 'A scorpion'=what is persuasive infatuating and suffocating. Ex. 549. 559.

—². Deadly persuasions are signified by 'scorpions,' in the following passages.

—'. 'Serpents and scorpions' (Luke x.)=the crew of Satan, which had been in cunning, and in a direful Persuasive of falsity, by which men after death are spiritually murdered, unless they are protected by the Lord. The antediluvians . . . were pre-eminently in such a Persuasive . . . That the Lord delivered the Spiritual World from these and the like, is meant by His seeing Satan 'fall from Heaven,' and by His giving those who are in

truths from good from Him, the 'Power to tread upon serpents and scorpions.'

[E. 544]³. 'Scorpions'=a direful Persuasive, also in Ezek.ii.4,6 . . . 'To dwell among scorpions'=among those who have persuaded themselves and strongly persuade others of falsities, and do not admit any truth . . .

—⁴. As the temptations of the faithful are effected through injections and persuasions of falsities by evil Spirits, it is said that they were led 'through a formidable desert of the serpent, the fire-serpent, and the scorpion' (Deut.viii.15). (The 'scorpions,' here, =persuasions. 730-34.)

Scortation. *Scortatio.*

Scortate. *Scortari.*

Scortatory. *Scortatorius.*

Fornicator. *Scortator.*

See HARLOT-*scortum*.

A. 1072⁴. 'Wine of scortation' (Rev.xiv.8, etc.)=the adulterated truths of faith, of which 'drunkenness' is predicated.

1113. Girls who have been enticed into scortations, and persuaded that there is no evil in it, and are otherwise well-disposed . . . have an instructor . . . who chastises them whenever, in thought, they break out into such wantonness . . . Thus are they vastated . . . (Continued under HARLOT-*scortum*.)

1186³. Ratiocination from scientifics about spiritual and celestial things, is called 'scortation' (or 'whoredom.')

2015⁸. The falsification and adulteration of the doctrine of faith . . . is 'scortation.' Ill.

2466. The adulterations of good, and the falsifications of truth, are described in the Word by 'adulteries,' and 'scortations.' (Continued under ADULTERY.) 2729^e.

—³. That what is perverted of the Church is called 'scortation.' Ill.

—¹⁵. Many kinds of adulteries and scortations, and still more numerous species, are treated of in the Word.

2588¹². This ratiocination is called, *passim*, 'scortation with the sons of Egypt,' and 'with the sons of Asshur.'

3242⁴. The scortations of the sons of Israel with the Midianitish women . . . have a like signification; for by 'scortations' were represented the falsifications of truth.

3703¹⁵. 'To scortate' (done by the daughter of a priest) (Lev.xxi.9)=to profane good.

4227⁵. (Such) are very much delighted with the company of those who have been harlots-*scorta*.

4434. Adulterations of good are meant by 'adulteries;' and falsifications of truth, by 'scortations,' in the Word. Refs. and Ill. 4552^e. 6348². 6432⁵.

4818². The Jews lyingly said that they were 'not born from scortation.'

—³. 'Scortation,' everywhere in the Word, =the falsification of truth.

4820^e. It is said that Judah 'took' Shnah, by which it is tacitly indicated that it was not marriage, but scortation, and thus that the sons from her were born from scortation; neither is the conjunction of evil with falsity anything else.

4843². A life of evil is signified by 'your daughters scortate' (Hos.iv.13); and a doctrine of falsity from which is a life of evil, by 'your daughters-in-law commit adultery.'

4868^e. Such things are called 'scortations.'

4876⁸. 'The spirit of scortation' (Hos.iv.12)=a life of falsity from evil.

4903. 'Tamar . . . hath scortated' (Gen.xxxviii.24)=that it is false that anything conjugal intervenes. . . 'To scortate'=falsity. . . The Jewish nation . . . perceived the Internal of the Church no otherwise than as a harlot-*scortum*; and its preaching and life according thereto, no otherwise than as scortation. Ex.

4904. 'She is with child-*gravida*-to scortations' (id.) =that thence anything can be produced. . . 'Scortation' =the falsity from their religiosity.

5135¹¹. 'Scortations' (Rev.ix.21)=falsified truths.

6091^e. This (increase of good and truth) cannot take place before, except as from scortation; but the good from this is spurious, and also the truth . . .

6537³. 'To scortate, and love meretricious hire' (Hos.ix.1)=to falsify truths, and to love the things falsified.

6978^e. 'The scortations of the harlot' (Nahum iii.4)=the falsifications themselves. (=the falsified good of truth. 7297².) (=perversions of truth. 9188⁵.)

7456⁷. The reason a married girl was to be stoned if virginities were not found with her . . . (Deut.xxii.20,21) was that by 'scortation' was signified the falsification of truth, thus the destruction of it . . . For spiritual scortation is the falsification of truth.

8904². Hence it is that the falsification of truth is scortation; and the perversion of good is adulteration, in the internal sense. Ill.

—⁶. In these passages everyone can see that by 'scortations' are meant spiritual scortations, that is, perversions of the good, and falsifications of the truth, which are of the Church.

9231⁴. 'Dogs, enchanters, and fornicators' (Rev.xxii.15)=those who falsify the good and truth of faith; who are said to be 'without' when they are outside Heaven or the Church.

—'. 'The hire of a harlot'=the falsified truths of faith. That 'scortation'=the falsification of the truth of faith. Refs.

9466⁴. 'To scortate in Egypt' (Ezek.xxiii.3)=to falsify truths through scientifics.

9688⁵. 'To scortate'=to pervert truths through applications to falsities or evils.

10283⁹. 'To scortate with the sons of Egypt great in flesh' (Ezek.xvi.26)=to falsify the truths of the Church through scientifics which are from the natural man only, thus through sensuous scientifics.

10648. 'Lest they go a whoring after their gods' (Ex.xxxiv.15)=the consequent falsities of evil. . . For to 'go a whoring' (or 'scortate')=to be conjoined illegitimately; and 'the gods of the nations'=the falsities of evil.

—². 'To scortate' is often mentioned in the Word, and by it is signified illegitimate conjunction with truth;

and by 'to commit adultery,' illegitimate conjunction with good. Hence by 'to scortate' is signified the falsification of truth . . . (which) is effected in three ways. Ex.

—⁴. All these kinds of falsifications are called, in the Word, 'scortations,' and 'harlotries;' for, as by marriage is meant a lawful conjunction, which is that of good and truth, illegitimate conjunctions are meant by scortations. Ill.

10652. 'And their daughters go a whoring after their gods, and make thy sons go a whoring after their gods' (ver. 16) = thus the profanation of good and truth; (for) 'to scortate' = illegitimate conjunction.

S. 79⁵. The like is signified by 'the scortation of Ephraim;' for 'scortation' = the falsification of the understanding of the Word, that is, of its genuine truth.

Life 79². 'Scortations' = adulterations and falsifications of the Word. Ill.

P. 199. When a fornicator sees a harlot . . .

233¹⁰. Adulterations of good are described in the Word by adulteries; and falsifications of truth, by scortations.

R. 114. 'Balaam taught . . . to commit fornication' (Rev. ii. 14) = hypocritical works, by which the worship of God is . . . adulterated. . . 'To commit fornication' = to adulterate and pervert worship. (= to falsify truths. E. 141.)

134. '(Jezebel) teacheth and seduceth My servants to commit fornication' (ver. 20) = from which the truths of the Word are falsified. . . 'To commit fornication' = to adulterate and falsify the Word. The reason this is signified by 'to scortate,' is that in each thing of the Word is a marriage of good and truth, and this marriage is broken when good is separated and is taken away from truth. It is from this that 'to scortate' = to adulterate the goods and falsify the truths of the Word; and, as this is spiritual scortation, those who, from their Own reason, have falsified the Word, after death . . . become fornicators . . . E. 161.

—³. That 'scortations' = adulterations of the good, and falsifications of the truth, in the Word. Ill.

136. 'I gave her time that she should repent of her fornication, and she repented not' (ver. 21) = that those who have confirmed themselves in that doctrine (of faith alone) do not recede although they see things contrary to it in the Word. 'To recede from scortation,' here = to recede from falsifying the Word. E. 162.

153¹⁰. It is forbidden under a penalty to scortate promiscuously. (See HARLOT-scortum.)

316⁵. 'Scortation' = the falsification of truth.

461. 'They repented not of their . . . fornications' (Rev. ix. 21). Ex. (= did not actually turn away from falsifying truth. E. 590.)

632. 'The wine of the anger of her fornication' (Rev. xiv. 8) = profanations of the Word, and adulterations of the good and truth of the Church. . . 'Scortation' = the falsification of truth; and 'the anger of scortation' = adulteration and profanation.

655. Those meant by 'the dragon' . . . appeared at a distance like satyrs . . . and those in the upper seats, like fornicators and harlots. Des. T. 388.

720. 'With whom the kings of the earth have committed fornication' (Rev. xvii. 2) = that it has adulterated the truths and goods of the Church which are from the Word. 'To scortate' = to falsify and adulterate truths. 767.

892. 'And murderers, and fornicators,' etc. (Rev. xxi. 8) = all who make nothing of the precepts of the decalogue . . .

952. 'Without are . . . fornicators,' etc. (Rev. xxii. 15) = that no one is received into the New Jerusalem who makes the precepts of the decalogue of no account . . .

M. 44⁷. In Heaven they are quite ignorant what scortation is: that there is such a thing, or that it is possible. The Angels are cold all over the body at unchaste or extra-conjugal love . . .

48^e. (Thus) the love of the sex . . . being roving and unlimited, is scortatory.

54. In an infernal prison, where to both promiscuous scortation is interdicted under a penalty.

—³. Those who have been celibates (here), and have quite alienated their minds from marriage . . . if they are natural, become fornicators.

55⁷. They have this eminent potency from a total renunciation of scortation.

75⁶. He could not utter the word scortation, because the chastity of their Heaven resisted it.

77⁵. If fornicators invade us, they are cast out into the fatuous lights of the south.

78⁵. This was from polygamous love, which is . . . scortatory.

79⁷. We asked, What is your religion as to scortations? The crowd murmured, What have you to do here with scortations? scortations are scortations; let him who is innocent cast the first stone.

147. That the chastity of marriage comes forth through a total renunciation of scortations, from religion. Ex.

— . Consequently, in proportion as scortation is renounced, the chastity of marriage enters.

—^e. Therefore, when the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins to warm pleasantly . . .

149. The reason this renunciation of scortations must take place from religion, is that . . . if a natural man renounces scortations, still his spirit does not renounce them . . .

225². The sphere opposite to it is called meretricious with such women; and scortatory with such men.

247. Conjugal love believed to be one with scortatory love, except that the latter is illicit by law (a cause of cold). Ex.

—^e. Nothing stores up in itself conjugal cold more than scortatory love; and, as it passes into cold, it may be called conjugal cold itself.

249. By application to uses (a man) exterminates the wild insanities of scortatory lust.

261³. The universals of Hell are these three loves: the love of dominating . . . the love of possessing . . . and scortatory love.

294⁴. The pleasures on the part of (such) a husband are to be called those of scortatory love.

[M.] 294⁸. The pleasures of **scortatory** love descend to the lowest Hell, and on the way, and there, conjoin themselves with the pleasures of all infernal loves, and thus enter into their unhappiness, which consists in a distress of all the delights of the heart. The reason is that the pleasures of this love are also those of insanity.

331^e. The love of proprium . . . so long as it prevails, remains **scortatory**.

345². Evil regarding the sex, which is in the natural man, is **scortation**; but as this is ruinous to society, in place of **scortation** there has been induced its likeness, which is called polygamy.

376^e. There are also **scortatory** marriages, in which, by mutual consent, the license of lust is given to both.

423. The Pleasures of Insanity concerning **Scortatory** Love. Title.

— . On the opposition of **scortatory** love and conjugal love. Chapter.

— . By **scortatory** love is not meant the fornicatory love which precedes marriage; nor that which follows it after the death of the consort; nor concubinage . . . nor the mild kinds of adultery; nor the grievous kinds of which a man actually repents . . . But by the **scortatory** love opposite to conjugal love is here meant the love of adultery, when it is such that adultery is not held to be sin . . . but allowable and according to reason. This **scortatory** love not only makes conjugal love the same as itself; but also ruins, destroys, and at last nauseates it.

424. That the quality of **scortatory** love is not known unless that of conjugal love is known. Ex.

425. That **scortatory** love is opposite to conjugal love. Ex. 426, Ex. 427, Ex. 429, Ex.

426². He who is devoid of charity, is dissolute to all the lasciviousnesses of **scortatory** love.

—^e. **Scortatory** love, regarded in itself, is natural love.

430. That the uncleanness of Hell is from **scortatory** love . . . Ex.

— . The appearances in Hell under which the lascivious delights of **scortatory** love are presented, are ordure and filth; the odours . . . are stench and stinks; and the forms of beasts and birds . . . are swine, serpents, and the birds called ochim and zium.

431. Those in the immodest and obscene delights of **scortatory** love summon to themselves like (Spirits) from Hell.

—². (The sons of Israel were commanded to cover their excrement) because . . . these unclean things correspond to the lasciviousnesses of **scortations**.

432. That **scortatory** love makes a man more and more not a man . . . Ex.

434. That there is a spiritual sphere of **scortatory** love . . . Ex.

435. That the sphere of **scortatory** love ascends from Hell. Ex.

436-439. That the two spheres (of **scortatory** and of conjugal love) meet each other in the world, but do not conjoin themselves together. That between these two spheres there is an equilibrium, in which is man.

That man can turn himself to whichever sphere he pleases; but that in proportion as he turns himself to the one, he turns himself away from the other. And that each sphere carries delights with it. Ex.

439. The ultimate plane in which the delights of both loves cease . . . is the same; and hence **scortatory** amatory things, and conjugal ones, in the extremes, are perceived as alike, although in internals they are altogether unlike . . .

440. That the delights of **scortatory** love begin from the flesh; and are of the flesh even in the spirit . . . Ex.

442. That the delights of **scortatory** love are pleasures of insanity . . . Ex.

—^e. With these (three degrees of natural men) **scortatory** love, and its insanities and pleasures, are of like degrees.

443. The quality of the delights of **scortatory** love, elucidated by comparisons.

444. Two Angels . . . said . . . Omit these (meditations about **scortatory** love) because they are nothing. I replied, This love . . . is not nothing, because it exists.

—³. I rejoiced because it had been granted me to speak with Angels of such innocence that they were quite ignorant of what **scortation** is.

—³. See MARRIAGE (OR CONJUGIAL) LOVE.

—^e. Those who die as infants . . . are quite ignorant what **scortation** is, or that it is possible.

455. See FORNICATION.

466. That (concubinage conjointly with a wife) is **scortation**, by which the Conjugal . . . is destroyed. Ex. . . It is a **scortation** more opposite to conjugal love than common **scortation**, which is called simple adultery. Ex. . . In polygamic **scortation** there is what is analogous to conjugal love . . .

477. I heard a certain (novitiate) Spirit boasting of his **scortations** . . .

—³. In his internal sight, in which **scortation** played the first part, he was not rational; (and the heavenly scenery) did not appear before his internal sight, which was **scortatory**, and turned heavenly into infernal things, seeing only the opposites. Des.

—⁸. As the evil of **scortation** defiles the internals of the mind more than any other evil . . .

—^e. Impotence is the lot which awaits those who glory from the potency of **scortation**.

483. I have heard in the Spiritual World that some married men have the lust of **scortating** with virgins; some with harlots; some with wives; some with those of noble family; and some with those not of noble family. Des.

500². Nine hundred out of a thousand (Christians) say . . . What is marriage but allowable **scortation**?

507. That by the lust of varieties is meant the utterly dissolute lust of **scortation**. Ex.

515. On the correspondence of **scortations** with the violation of spiritual marriage. Chapter.

523. On the imputation of each love, **scortatory**, and conjugal. Chapter.

530. That thus is **scortatory** love imputed to each one. Ex.

—^e. The like is the case with **scortations**, whether they be fornications, pellicacies, concubinages, or adulteries; for these are imputed to everyone, not according to the deeds themselves, but according to the state of mind in the deeds.

531^e. No inference is to be drawn . . . from the appearances of **scortations**, as to whether anyone has conjugal love, or not. Therefore 'Judge not, lest ye be condemned.'

D. 1070. On fornicators who allure virgins to **scortations** with deceit.

4146. When spiritual Angels conversed about the things written by me not being true . . . I seemed to myself to **scortate**, and even to commit adultery, in my sleep.

4218. I have perceived . . . sometimes, a sphere of **scortation**, which sphere was around . . . It was from those who had persuaded themselves that faith alone saves . . .

4888. There were very many who are to be called **fornicators** and **adulterers**, who have said that they acknowledge true doctrine, yet have not done so with the heart . . . (Other kinds of **scortations** and **adulteries**, enum.)

4932. (Cities there where there is much **scortation** and **adultery**, almost as in Sodom.) The cause is that in the world such things are everywhere regarded as of no moment; and also because they place all the Church in doctrine alone; and also because they do not care whether doctrinal things are false or true; and falsifications of doctrine are **scortations**, and adulterations of good are **adulteries**.

5054. When those on a higher mountain . . . say that doctrine is false and evil, those lower down want to **scortate** and commit adultery with the women of others, whom they say are in the falsity or evil of doctrine; (this being) a representative which corresponds.

5070. See LAST JUDGMENT.

6106⁴. In those Hells which are under judges . . . they are allowed to conjoin with themselves some woman . . . but are not allowed to . . . **scortate** promiscuously.

—⁵. There are Hells full of harlots, into which novitiates come, and **scortate** to satiety. Penalties accrue from various shocking diseases; and on this account they desist. *Sunt ibi societates turpes, ubi conveniunt scorta et adulteri: coctus sunt ubi scorta quavis nocte sibi eligunt mares; non coctus sunt ubi mares eligunt scorta. Scorta ibi possunt per phantasias se facere pulchras.*

6110⁶. See ADULTERY. E. 1010⁴.

E. 141². 'To **scortate**' = to imbue falsities, and also to falsify truths. Ill.

—³. **Scortations**, in the spiritual sense, or spiritual **scortations**, are nothing else than falsifications of truth.

—¹⁶. That **scortations** and **adulteries** involve such things, has been evident from much experience . . . The spheres from Spirits who had been such, manifest them: from the presence of Spirits who have confirmed falsities with themselves, and have applied truths from

the sense of the letter to confirm them, there exhales a sphere of abominable **scortation**. Such spheres correspond to all the forbidden degrees (Lev. xx. 11-21), with a difference according to the application of the truths to the falsities, and according to the conjunction of the falsities with the evils, especially with the evils which spring from the love of self.

195⁷. 'To **scortate**' = to make doctrine and worship from falsities.

240⁴. 'To **scortate**' = to imbue Falsities. 242¹⁵.

—⁵. 'Scortations and adulteries' = falsities and the derivative evils.

283^e. 'Scortation' = the falsification of truth. 304²⁷. 324¹⁵. 355²³. 376³⁸. —³⁹. 654⁵⁶. —⁶⁷. —⁶⁸. —⁶⁹. —⁷⁰. —⁷¹. 724³⁰. 725¹⁰. 727²². 730¹¹. —¹⁸. 805⁵. 811²⁸. 827⁷. 887^e. 1029¹⁵. 1045². 1047. 1130.

511². Conjunctions of truth with merely natural affections, correspond to **scortations** and **adulteries** of various kinds . . . It is conjunctions of the Truths of the Word with the love of self and the love of the world which correspond to them.

555⁷. 'To **scortate** in Egypt' = to falsify truths through the scientifics of the natural man; and to falsify truths there, is to turn holy things into magical ones, as the Egyptians did. 576⁶.

655⁷. 'To **scortate** with the daughters of Moab' = to adulterate the goods of the Church.

D. Conj. 82. On sacerdotal **scortation**. Gen. art.

Scotland. *Scotia.*

T. 812. The English have a twofold theology: one from their doctrine of faith, and the other from the doctrine of charity . . . from the doctrine of charity, with many of the laity, especially those who dwell in **Scotland** and its borders. The solifidians fear to engage in controversy with these, because they fight with them from both the Word and reason.

E. 1070². See ENGLAND.

Scourge. *Flagellare.*

D. 3550. Occurs.

E. 655⁹. 'To scourge' (Matt. xxiii. 34) relates to the Word, which is 'a scribe.' . . . and = to pervert.

—¹⁰. 'To mock, and to scourge, and to crucify' (Matt. xx. 19) = the blaspheming, falsification, and perversion of the truth, and the adulteration and destruction of the good of the Church and of the Word.

Scrape. *Excoriare.*

A. 939. Like the vapour from swine scraped in a trough. **D. 1292. 1295.**

D. 1250. They suspend a sheep thus skinned . . .

Scrape together. *Corradere.*

A. 987². Until he had scraped together the wealth of all.

1008. Confirms by many things he scrapes together from the Word.

D. 3455. He then scraped together whatever he could from the Word . . .

Screech. *Ululare.*

See OWL-*ulula.*

T. 71. From those birds of night I heard a screeching-*uhulatus*.

Scribe. *Scriba*.

M. 207⁵. They were taken to the abodes of the scribes (there), who wrote copies of the writings of the wise of the city; and they inspected the writings . . .

E. 447⁴. 'The sceptre of the scribe' (Judg.v.14)=intelligence.

453¹¹. 'Where is the scribe?' (Is.xxxiii.18)=when there is no intelligence.

655⁹. 'I send unto you . . . scribes' (Matt.xxiii.34)= . . . the Word from which is doctrine.

—¹⁰. 'The chief priests and scribes' (Matt.xx.18)=adulterations of good and falsifications of truth, both from infernal love.

746¹⁷. 'To abound over (the righteousness) of the scribes and Pharisees' (Matt.v.20)=that there must be internal life, and not external without internal. The scribes and Pharisees were solely in external representatives . . .

Scrip. See under BAG.

Scripture. See HOLY SCRIPTURE, and WRITE.

Scriverus. *Scriverus*. D.4831.

Scroll. See BOOK, at R.335.

Scrotum. *Scrotum*. D.Min.4582.

Scruple. *Scrupulus*.

A. 215. Then the least scruple prevails over a thousand Truths.

1072². When instructed . . . they advance a thousand scruples.

2240⁴. The scruples (of the Angels) are thus easily dissipated.

5386. (These Spirits) raise scruples in Things in which nothing of scruple ought to be, (and thus) oppress the consciences of the simple . . . for, where any scruple, or doubt, arises, if the mind is anxious . . . there are never wanting things confirmatory. 5724. D.1240.

6479. With (those in the negative) one scruple avails more than a thousand confirmations; for one scruple is like a grain of sand placed close before the pupil . . . But those in the affirmative . . . reject the scruples from fallacies . . .

M. 157^e. (This) admits of no doubt.

D. 2591. There arose this tender scruple . . .

3667. Against these things scruples can be excited to eternity . . . When they are such, the smallest scruple, before the eyes, causes them to see nothing.

Scrutiny. See under SEARCH.

Scum. See FROTH.

Scurf. *Porriago*.

A. 7524³. (Correspondence of the scurf of leprosy.) E.962¹⁰.

Scutiform. *Scutiformis*. A.9236.

Scylla. *Scylla*. Scia.33.

Sea. *Mare*.

See under DEEP-*abyssus*, DEEP-*profundus*, RED SEA, and WAVE.

A. 27. These Knowledges are 'the waters gathered together to one place' and 'called seas' (Gen.i.27.28).

28. Hence 'seas'=a collection of Knowledges and scientifics. Ill. 991^e.

953. I saw afar a great sea heaving with great billows . . . Those see such a sea, with a fear of being sunk in it, who have wanted to be great in the world, caring nothing whether by right or wrong.

994⁶. 'Seas' (Ps.civ.25)=spiritual things.

1267^e. (The antediluvians) roll those they meet in a cloth, and cast them into a certain sea.

1444³. See JORDAN.

1453. 'Bethel on the sea' (that is, on the west) (Gen. xii.8)=His state obscure.

1610. 'The sea'=what is spiritual of love.

1666². 'This is the sea of salt' (Gen.xiv.3)=the foul things of the Falsities thence. Ex.

1692^e. The Hells compared to a sea which presses on a dyke.

2120. 'The sea and the billows-*salum*-shall roar' (Luke xxi.25)=that heresies and controversies . . . will be thus in uproar.

2162⁷. 'The sea' (Rev.x.1)=natural truths; 'the earth,' natural goods.

—¹². The 'brazen sea.' Ex.

2702¹⁵. 'To go towards the sea' (Ezek.xlvii.8)=towards scientifics; 'the sea'=a collection of them.

2708⁸. 'The desert of the sea' (Is.xxi.1)=truth vastated through scientifics and the reasonings thence. (=the worthlessness of the knowledges which are not for use. 3048⁴.)

2761². 'Thou hast made Thine horses to tread in the sea' (Hab.iii.15). 'The sea'=Knowledges; and as these are of the understanding of the Word from God, it is said (as above).

2762⁴. When they described the god of the sea, as by the sea are signified knowledges in general, they gave him horses.

2832². 'I will set his hand in the sea' (Ps.lxxxix.25)=strength in the knowledges of truth.

2850. 'The sea'=scientifics in general, or a gathering together of them. 2967³.

3048⁵. 'The multitude (abundance) of the sea' (Is. lx.5)=an immense abundance of natural truth.

3693⁵. 'The great sea,' and 'the going down of the sun' (Josh.i.4)=the other (boundary of the Lord's Kingdom), by which is represented the ultimate, which is relatively obscure.

3708. 'Thou shalt break forth to the sea, and to the east' (Gen.xxxviii.14)=the infinite extension of good. . . 'The sea,' or west,=good as yet obscure, thus commencing.