

when said of the Lord,=the Divine truth which is from Him, and thus everything of faith . . . The Divine truth proceeding from the Lord is called 'a witness,' because it is His Divine in Heaven and the Church, in which He Himself is, and which is Himself there. Further ex. E.228.)

[R.]490. The subject of the 'two witnesses.' Ex. (See above, at A.4197<sup>4</sup>.)

730. 'Drunk with the blood . . . of the witnesses of Jesus' (Rev.xvii.6)=insane from adulterated . . . truths and goods from the Lord through the Word in the Church. (=violence inflicted on those truths of the Word which teach that the Lord alone is to be adored. E.1050.)

953. 'I Jesus have sent Mine Angel to bear witness unto you of these things in the Churches' (Rev.xxii.16)=a testification by the Lord before the whole Christian world, that it is true that the Lord alone has made manifest the things described in this Book . . . The Angel did indeed bear witness of it, but not from himself, but from the Lord, as is evident from the words in verse 20 . . . 'To bear witness' is said of the Truth . . .

960. 'He that beareth witness of these things saith' (ver.20)=the Lord, who has revealed the Apocalypse and has now opened it, bearing witness of this Gospel . . .

M. 307. Before the celebration of the nuptials, the conjugal covenant must be ratified in the presence of witnesses. Ex.

T. 321. 'To answer false witness against the neighbour,' that is, to bear witness falsely, in the natural sense, the meaning nearest the letter is to act as a false witness before a judge, or before others not in a court of justice . . . In a wider natural sense, this commandment forbids lies of every kind, and politic hypocrisies, which have an evil end in view; and also to traduce and defame the neighbour . . . In the widest natural sense, are meant plots, deceptions, and evils of design . . .

322. In the spiritual sense, by 'to bear witness falsely' is meant to persuade that the falsity of faith is the truth of faith, and that the evil of life is the good of life, and the converse . . .

323. In the celestial sense, by 'to bear witness falsely' is meant to blaspheme the Lord and the Word, and thus to banish the Truth itself from the Church . . . On the other hand, by 'to bear witness,' in this sense, is meant to speak the Truth . . .

779. I testify (this) in Truth.

E. 10<sup>3</sup>. 'To bear witness' = to acknowledge in heart. Ex.

401<sup>8</sup>. 'A faithful witness in the clouds' (Ps.lxxxix.37)=the Word in the sense of the letter, which is called 'a witness' because it bears witness. (=that He is the Divine truth; for 'a witness,' when said of the Lord,=that which proceeds from Him, and, as this is His, it bears witness respecting Him. 594<sup>9</sup>.)

635<sup>2</sup>. The reason these goods and truths are meant by 'the two witnesses,' is that they—that is, all who

are in them—acknowledge and confess the Lord; for it is the preceding Divine, which is called Divine good and Divine truth . . . which bear witness concerning Him . . . For it is the Divine which bears witness concerning the Divine, and not man, from himself . . . 638<sup>4</sup>.

—<sup>3</sup>. As all the acknowledgment and confession of the Lord . . . is from the Lord Himself, and as 'to bear witness' = to confess it, therefore 'to bear witness' (has this signification) in the Lord's words about Himself. Ill.

935<sup>2</sup>. 'Thou shalt not bear witness falsely' includes also not to lie and blaspheme; for (these) also are false testimonies.

1019<sup>2</sup>. The eighth commandment, 'Thou shalt not be a false witness,' in the proximate sense, = to lie against the neighbour, by accusing him falsely. In the internal sense, it = to call what is just unjust, and what is unjust just, and to confirm this by falsities. In the inmost sense, it = to falsify the truth and good of the Word, and, on the other hand, to prove a falsity of doctrine to be true by confirming it by fallacies, appearances, fabrications, scientific falsely applied, sophistries, and the like. The confirmations themselves and the derivative persuasions, are false testimonies, for they are false testifications. . . In a word, every falsification of truth, whether spiritual, moral, or civil, which is done from an evil heart, is a false testimony.

**Witticism.** See FACETIOUS.

**Wizard.** See SORCERER.

**Woe.** *Vae.*

A. 3755. 'Woe to them that are with child . . .' (Matt.xxv.19). . . 'Woe' is a form of expression which = the danger of eternal damnation. E.710<sup>7</sup>, Ex.

R. 416. 'Saying with a great voice, Woe, woe, woe to them that dwell upon the earth' (Rev.viii.13)=the deepest lamentation over the condemned state of (such) in the Church . . . 'Woe'=lamentation over the evil in anyone, thus over his unhappy state . . . and the triplication makes it superlative. (=grievous lamentation over the changes of state of the Church at its end . . . E.531.)

—<sup>2</sup>. That 'woe'=lamentation over the present or future calamity, unhappiness, or condemnation of others. Ill. E.531<sup>2</sup>. —<sup>3</sup>.

441. 'One woe is past; behold, there come two woes more hereafter' (Rev.ix.12)=further lamentations over the devastation of the Church. E.564.

518. 'The second woe is past; behold, the third woe cometh quickly' (Rev.xi.14)=lamentation over the perverted state of the Church, and finally a last lamentation, of which below. (=lamentation over the final vastation of the Church, now certainly at hand. E.680.)

558. 'Woe to the inhabitants of the earth and of the sea' (Rev.xii.12)=lamentation over those who are in the internals and externals of the doctrine of faith alone . . . (=lamentation over those who become merely natural and sensuous. E.752.)

769. 'Alas! alas! that great city Babylon' (Rev.

xviii.10)=grievous lamentation (over) that religiosity. . . . As 'woe'=lamentation over future calamity, unhappiness, and damnation, 'Woe, woe' (or 'Alas, alas') =grievous lamentation. R.785. 788. E.1134. 1176.

E. 654<sup>39</sup>. 'Woe to the refractory sons' (Is.xxx.1)=lamentation over the condemnation of those who avert themselves.

918<sup>8</sup>. 'Woe is me . . . I am become as the gatherings of the summer, as the gleanings of the vintage' (Micah vii.1)=grief on account of the vastation of good and of the derivative truth in the Church.

1165. 'Woe, woe' =lamentation, when it is said 'Woe! (or Alas!) that city'; but it=a curse when it is said 'Woe to that city.'

### Wolf. *Lupus*.

A. 45. Things that are evil in man are signified by . . . wolves, etc.

430. 'The wolf shall dwell with the lamb' (Is.xi.6). 'The lamb'=the [inmost] degree of innocence and love; and 'the wolf'=its opposite. 399<sup>4</sup>. 10132<sup>3</sup>. (See D.2119.) (=that those in the Lord's Kingdom who are in the good of innocence shall have nothing to fear from the Hells and the evils therefrom. E.314<sup>3</sup>). E.780<sup>6</sup>.

2130<sup>2</sup>. They had been in despair lest the door was shut . . . Such thought had been infused into them by those called wolves.

399<sup>4</sup>. 'The wolf and the lamb shall feed together' (Is.lxv.25). 'The wolf'=those who are against innocence. E.314<sup>4</sup>.

— As 'the wolf,' and 'the lamb,' are opposites, the Lord said to the seventy, 'I send you forth as lambs in the midst of wolves' (Luke x.3).

6441. '(Benjamin is a) wolf' (Gen.xlix.27)=the avidity of snatching away and delivering the good; for 'a wolf'=one who seizes and scatters; and, as beasts, in the Word, =cupidities, 'a wolf'=the avidity of seizing. Ill. . . (Thus) by 'a wolf' are signified those who seize; but here, one who snatches from Hell those who have been seized. Ex. 6442-6444, Ex.

R. 417<sup>4</sup>. The Angel . . . said to those on the left . . . a wolf will come and carry (you) off.

T. 13<sup>4</sup>. They become wolves in ferocity.

380<sup>6</sup>. The man is killed and devoured, as a lamb by a wolf.

381<sup>6</sup>. Spiritual hypocrites (are seen to) walk like wolves.

428<sup>3</sup>. Like giving a shepherd's crook to a man-wolf.

D. 699. Some Societies of Spirits . . . said that the wolf had wanted to carry them off, but the Lord had snatched them from the wolf . . . 700.

715. Those called wolves are sometimes permitted to insinuate themselves into Heaven . . .

3109. But internally they are wolves. 3849. J.(Post.)154.

5061. Where they are swallowed as by a wolf. J.(Post.)85.

5170. On the Hell of those who are outwardly innocent, but within are evil.—Wolves.

D. Min. 4814. They appeared like great heads of wolves, which gnashed with their teeth; and, wherever they came they made an inspection, and turned [those there] into a kind of luminous yellowish appearance, and then took hold of it with the mouth, and cast it out: it appeared as though they devoured it . . . Such is what sometimes happens when deceitful Societies have been (formed).

E. 195<sup>13</sup>. 'Beware of false prophets, who . . . inwardly are ravening wolves' (Matt.vii.15)=those who teach falsities as if they were truths; but who, when by themselves . . . think of nothing but themselves and the world, and study to deprive all others of truths.

355<sup>24</sup>. Their cunning in destroying truths . . . is signified by 'their horses are more acute than wolves of the evening' (Hab.i.8). (=cunning in deceiving by fallacies. 780<sup>8</sup>.)

780<sup>8</sup>. 'A wolf'=the evil that is opposite to innocence, and that endeavours to destroy it.

—<sup>7</sup>. 'The wolf of the plains shall lay them waste' (Jer.v.6)=the derivative dominion of evil . . . destroying the truths and goods of the Church.

1200<sup>8</sup>. Wolves are seen in Hell.

### Wolff. (Christian.) *Wolffius*.

#### Wolffian. *Wolffianus*.

U. 38. Spirits of Mercury came to . . . Christian Wolff, desiring to be instructed by him in various matters; but when they perceived that the things he said were not elevated above the sensuous things of the natural man, because when he spoke he was thinking about honour; and that he wanted, as in the world, to put together various things into series, and from them to infer other things again and again continuously . . . they ceased to interrogate him, and merely asked, How is this called? How that? and as he replied to these questions also by material ideas . . . they departed from him.

I. 17<sup>2</sup>. (Such) cannot avoid terminating the ideas of their thought in . . . the simple substances of Wolff, and thus closing their understanding . . . so that it cannot even think from reason about spiritual influx, because it cannot think of any progression; for, says the author respecting his simple substance, if it is divided it falls to nothing . . .

19. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff.

T. 90<sup>2</sup>. Like the Wolffian simple substance, in which, as that author himself says, are all things of the Son's merit; but that it cannot be divided . . .

335<sup>9</sup>. I (then) saw Leibnitz and Wolff near me, who paid close attention to the reasons advanced by the angelic Spirit. Leibnitz came forward, and expressed his concurrence; but Wolff went away, both denying and affirming, for he did not excel in interior judgment as did Leibnitz.

D. 4727, 4728. On the faith of Wolff. (After death he was shown to be an atheist. His reasons for this fully stated. . . He was especially in the love of money apart from use . . . and was also in the love of self, for

he wanted to be greeted as the light of Europe. His lot.) Further des. in 4744. 4757<sup>e</sup>. 4851. 6018. 6049.

J. (Post.) 262. On Leibnitz and Wolff. Gen.art.

263. Leibnitz wondered that Wolff had held that his monad—which he calls a simple substance—was created out of nothing, and that when divided it falls to nothing; and yet had attributed changes of state to it. . . . Wolff said that he had wanted, by the definitions of his simple substances, to captivate the minds of theologians, who want it to be believed that all things have been created by God out of nothing, immediately; and that he was not aware that his followers, by confirming these principles, would close against themselves the ways to angelic wisdom, which is founded upon natural Truths.

**Wolff.** (John Christopher.) *Wolffus*.

D. 4550. His character des.

5850<sup>e</sup>. It was Pastor Wolff.

**Woman.** *Mulier*.

See FEMALE.

A. 151. 'The rib . . . He builded into a woman' (Gen.ii.22) . . . 'A woman'=what is man's Own-*proprium*—vivified by the Lord. 'He brought her to the man'=that what is his Own was granted him. For the posterity of this Church . . . did not want to be . . . a celestial man, but wanted to lead themselves . . . and therefore what was their Own was granted them, but vivified by the Lord, and therefore it is called 'woman,' and afterwards 'wife.' 154<sup>2</sup>. 155. (It is called 'wife' in no. 156, although it is the same word in the Hebrew.)

152. That what is man's Own is signified by 'the woman,' may be known from the fact that it was the woman who was beguiled; for nothing ever beguiles man but what is his Own; or, what is the same, the love of self and the world.

153. It is said that 'the rib was built into a woman,' and not that the woman was 'created,' or 'formed,' or 'made' . . . because 'building'=raising up that which is fallen.

155<sup>e</sup>. 'Jehovah hath created a new thing in the earth—a woman shall compass a man' (Jer.xxxi.22). This signifies the heavenly marriage, and by 'the woman' is signified what is man's Own vivified by the Lord . . . for this is of such a nature that it 'encompasses,' as a rib made flesh encompasses the heart.

191. The love of self, or man's Own love, is represented (in Gen.iii.) by 'the woman.'

194. 'The serpent . . . said to the woman' (ver.1)= (to) what is man's Own. 205.

207, 208. 'The woman saw that the tree was good for food . . . and she took of the fruit thereof, and did eat, and she gave also unto her man with her, and he did eat' (ver.6) . . . This was the fourth posterity of the Most Ancient Church, who suffered themselves to be seduced by their Own love, and were not willing to believe things revealed, unless they saw them confirmed by things of sense and memory-knowledge-*scientificis*.

229. 'The woman whom Thou gavest to be with me

she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent beguiled me, and I did eat' (vers.12,13)=that the Rational of the man suffered itself to be deceived by what was his Own, which was dear to him, that is, by the love of self, so that he believed nothing unless he saw and felt it.

250. 'I will put enmity between thee and the woman, and between thy seed and her seed' (ver.15) . . . 'The serpent,' here, = all evil in general; in special, the love of self; 'the woman'=the Church . . . and 'the seed of the woman'=faith in the Lord. 255, Ex.

252. That 'the woman'=the Church. Ex.

253. The Church is called 'woman' from its heavenly and angelic *proprium* (that is, from what is its Own made heavenly and angelic). Ill.

256. The Lord Himself also is called 'the seed of the woman,' both because He alone gives faith, and thus is faith, and because it pleased Him to be born, and that in such a Church as had fallen entirely into an infernal and diabolical *proprium* . . . in order that of His Divine power He might unite, in His human essence, the Divine celestial *proprium* to the human *proprium*, so that they should become one in Him . . . As the Lord is thus 'the seed of the woman,' it is not called 'it,' but 'he.'

261. 'And unto the woman He said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy man, and he shall rule over thee' (ver.16). 'The woman' now=the Church, from what was its Own-*proprio*, which it loved . . . 'Sorrow' = combat, and anxiety. . . 'Conception' = all thought. 'Sons brought forth in sorrow'=truths. . . 'The man'=the Rational, that . . . would rule over the Church.

262. 'The woman,' here, = the Church perverted by what was its Own, because it is treating of the posterity of the Most Ancient Church.

825. Immodest women in Gehenna. Des.

1272. How the antediluvian women were dressed.

1496. 'I might have taken her to me for a woman' (Gen.xii.19)=that so the truth . . . might have had violence done to it.

1719. '(He brought back) the women and the people' (Gen.xiv.16)=both the goods and the truths.

1907. 'She gave her to Abram . . . for a woman' (Gen.xxvi.3)=conjunction through the incitement of the affection of truth. . . Hagar was not given for a wife, but for a woman, because . . . it is not a marriage unless it be of one man with one wife. . . .

2200. 'It had ceased to be with Sarah . . . as with women' (Gen.xviii.11)=that (the Human with the Lord) could no longer remain so.

2348. 'Old women'=goods confirmed.

2516. 'Thou wilt die because of the woman' (Gen. xx.3)=that the doctrine of faith would be null if the Rational were consulted . . . 'Sister,' here called 'woman,'=the Rational.

2708<sup>7</sup>. 'The woman' who 'fled into the wilderness' (Rev. xii.) = the temptation of the Church.

3024. 'Thou shalt not take a woman for my son of the daughters of the Canaanite' (Gen. xxiv. 3) = that the Divine Rational was not to be conjoined with any affection that was in disagreement with truth. 'To take a woman' = to be conjoined by a covenant of marriage. . . By 'the woman' who was to be associated by a covenant of marriage, is meant the Divine truth itself, which was to be called forth from the natural man by the common way.

3030. 'Perhaps the woman is not willing to go after me to this land' (Gen. xxiv. 5) = a doubting of the natural man respecting that affection as to whether it was separable; for 'the woman' = truth—here, from the Natural—which was to be conjoined with the Divine good of the Rational; and, as all conjunction is effected by means of affection, by 'the woman' is signified the affection of that truth.

3211. 'He took Rebekah, and she was to him for a woman . . .' (Gen. xxiv. 67) = the conjunction of good and truth. . . The reason she was said to be 'for a woman,' and not 'for a wife,' is that between rational good and the truth called forth from the Natural and made Divine, there is not a marriage, but a covenant which resembles the marriage covenant.

3236. Abraham's 'woman' (Keturah) = the Lord as to the Divine truth adjoined to Divine spiritual good.

— Truth is what the wife represents, because it is in the second place, and therefore, in the Word . . . the Church is called 'a woman,' etc.

3242<sup>4</sup>. 'The women who had known a man' (Num. xxxi. 17) = affections of what is false.

3272<sup>2</sup>. 'The woman encompassed with the sun . . .' (Rev. xii.) = the Church . . . 4918<sup>3</sup>. 7293<sup>0</sup>. 10249<sup>7</sup>. F. 59.

3398. 'One of the people might lightly have lain with thy woman' (Gen. xxvi. 10) = that (Divine truth) might have been adulterated. . . 'Woman' (here, Rebekah) = Divine truth. 3399, Ex.

3402. 'He that toucheth this man and his woman, dying he shall die' (ver. 11) = that Divine truth and Divine good are not to be opened. . . on account of the eternal damnation if they should be profaned. . . Truth is here mentioned in the first place, and good in the second, because the Spiritual Church is treated of. . .

3470. 'He took as a woman Judith' . . . (Gen. xxvi. 34) = the adjunction of natural truth from another source . . . for 'a woman' = truth adjoined to good; here, natural truth adjoined to natural good.

3662. 'Thou shalt not take a woman of the daughters of Canaan' (Gen. xxvii. 1) = provided it be not conjoined with affections of falsity and evil.

3681. 'To take him from thence a woman' (ver. 6) = conjunction through the affection of truth; for 'a woman' = the affection of truth.

3917. 'She gave him Bilhah . . . for a woman' (Gen. xxx. 4) = the affirmative medium adjoined . . . for 'to give for a woman' = to adjoin.

3974<sup>2</sup>. 'The woman' (of the Hebrew servant) = the affection of natural good.

4061. The separation of the good and truth represented by Jacob and his women from the good signified by Laban. Tr.

4449. 'Give her to him for a woman' (Gen. xxxiv. 8) = a longing for conjunction with this new Church . . . 4457.

4627. A woman appeared (at a bath) who soon vanished into a blackish cloud. . . She = such female insidiators. Des. —<sup>3</sup>.

4658<sup>5</sup>. I saw a woman who stretched out her hand, wishing to stroke the cheek (of Aristotle), and he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic Spirits said that such women were sometimes seen by the ancients, and were called by them Pallases; and that she appeared to him from those Spirits who, when they lived as men in ancient times, were delighted with ideas, and indulged in cogitations, but without philosophy; and because such Spirits were with him . . . they presented such a woman representatively. D. 3952.

4823. For, in the Word, 'a man-viri' = falsity; and his 'woman,' evil.

5946. '(Carriages) for your infants and for your women' (Gen. xlv. 19) = for those who do not as yet know the interior things of the Church . . . For 'women' = the affections of truth; for when 'men-viri' = truths, their 'women' = the affections of truth; and, conversely, when 'men-viri' = goods, their 'women' = truths; but in this case the men are called 'husbands.' The affections of truth . . . do not know the interior things of the Church, except through the truths, called 'the men.' Without these, the affections are like the will without the Intellectual . . .

6014. '(The sons of Israel carried) their women' (Gen. xlvi. 5) = the things of charity; for 'women' = goods when their men = truths. 8337.

6432<sup>4</sup>. 'Two women' (Ezek. xxiii. 2) which are 'Jerusalem' and 'Samaria' = the Church.

6684. 'The Hebrew women are not as the Egyptian women' (Ex. i. 19) = that the scientifics of the Church are not such as the scientifics which are contrary to them . . . For 'women' = the things of the Church.

6718. 'The woman conceived' (Ex. ii. 2) = the first of the birth of the Divine law . . . 'The woman,' here = the same as 'the daughter of Levi' whom 'the man of the house of Levi' married, namely, truth conjoined with good.

6740. 'A woman a nurse from the Hebrew women' (ver. 7) = the insinuation of good from the Church itself.

6747. 'The woman took the child, and suckled him' (ver. 9) = that good from the Church was insinuated into it. 'The woman' = the Church.

6916. 'Every woman shall ask of her neighbour . . . (Ex. iii. 22) = that the good of everyone will be enriched . . . For 'a woman' = the affection of the good of charity. . . The reason a woman was to ask, is that by 'a woman' is signified the good of charity, and this

is what is to be enriched ; for good, in order to be good, must have truths which qualify it. Ex.

[A.] 7337<sup>e</sup>. Like two beautiful women, one putrescent within from scortation, and the other pure within from chastity, or genuine conjugal love. S452<sup>e</sup>.

8337. When the Spiritual Church is treated of, women represent good, and men truth ; but when the Celestial Church is treated of, women represent truth, and men good.

8338. 'All the women went forth after her' (Ex.xv. 20)=all the goods of truth ; for 'women'=affections of good when men=affections of truth.

8468. 'A woman an adulteress' (Hos.iii.1) meaning the house of Israel, =the Church there . . .

8540<sup>d</sup>. 'This is a woman . . . and he said, This is evil' (Zech.v.7,8) ; 'a woman'=evil, as is openly stated.

—<sup>e</sup>. 'Two women lifting up the ephah between the earth and the heaven' (ver.9)=the Churches by which what is profane was banished.

8593<sup>e</sup>. 'Thy sword hath bereaved women' (1 Sam. xv.33)=that their falsity inflicts violence on good affections.

— . That 'women'=affections. Refs.

8809. 'Come not near a woman' (Ex.xix.15)=the purification of the good of faith ; for the marriages among the Israelitish nation were impure . . . hence 'not to come near a woman'=to abstain from what is impure.

8977. For 'the woman' of the Hebrew servant=delight (not good) conjoined with truth. Ex.

—<sup>3</sup>. But good from a spiritual origin is meant by the woman whom the master gives to his servant ; but as this cannot be conjoined it was ordered that when the servant went out, the woman should be the master's, and also her sons and daughters. Ex. 8979. 8980. 8981. 8982. 8983.

9042. 'Shall strike a pregnant woman' (Ex.xxi.22) =injury of the good that is from truth . . . (Thus) 'a pregnant woman'=the state of the formation of good from truths.

9046. 'The woman'=good.

9065. 'When an ox shall gore a man or a woman' (Ex.xxi.28)=if the affection of evil in the Natural shall injure the truth or the good of faith. 9073.

9184. 'He shall endow her to himself for a woman' (Ex.xxii.16)=a pledge of consent to a lawful conjunction.

9206. 'Your women shall become widows' (ver.24) =that the goods with them will perish. . . The reason 'women'=goods, is that by the marriage of a man and a woman is represented the conjunction of truth and good.

9995<sup>6</sup>. 'The woman of Sidon' (1 Kings xvii.10)=the Church that is in the Knowledges of truth and good.

10402. 'Women' (Ex.xxxii.2)=evils of the Church.

H. 368. The woman is born to be voluntary, thus to think from the will, as is evident from her inclination or connate nature, and also from her form ; (for

a woman acts from affection . . . and has a smoother and more beautiful face, a higher voice, and a more tender body. . . Hence, in the Word, 'a virgin,' and 'a woman'=the affection of good ; and the Church is called 'a woman' and 'a virgin' from the affection of good and of truth.

369. A woman enjoys both understanding and will, but still in her the will predominates, and a human being is according to that which predominates.

J. 587. (These most wicked of the Papists) are described by 'the woman sitting on the scarlet beast' (Rev.xvii.). 'A woman'=the Church ; here, in the opposite sense, a profane religiosity. R.723. 737. 751. E.1038. D.5858.

S. 13<sup>2</sup>. '(The locusts) had hair as the hair of women' (Rev.ix.8)=that they appeared to themselves as if they were in the affection of truth. R.434.

R. 434. The man is born understanding, and the woman affection.

— . That 'woman'=the affection of truth. Ill.

— . Hence it is that the Church is called 'wife,' 'woman,' etc. Ill.

533. 'A woman encompassed with the sun, and the moon under her feet' (Rev.xii.1)=the Lord's New Church in the Heavens, which is the New Heaven ; and the Lord's New Church that will be on earth, which is the New Jerusalem. Ex. (=the Church with those who are in love to the Lord, and thence in love towards the neighbour, and also faith in those who are natural, and who are in charity. For 'a woman'=the spiritual affection of truth. E.707,708,Ex.) (=the faith of the New Church. B.103.) D.6070.

535. 'And she, having in the womb, cried, and was tormented to bear' (ver.2)=the nascent doctrine of the New Church, and its difficult reception on account of the resistance made by those who are meant by 'the dragon.' E.710.

542. 'And the dragon stood before the woman who was ready to bear, that, when she had borne, he might devour her child-foetum' (ver.4)=that those meant by 'the dragon' busy themselves in extinguishing the doctrine of the New Church in its first rise. (=the hatred of those who are meant by 'the dragon' against the Church with those who will be in the doctrine and derivative life of love and charity from the Lord. E.721.)

546. 'The woman fled into the wilderness' (ver.6)=the Church, which is the New Jerusalem, at first among a few. By 'the woman' is signified a New Church. (=the Church among a few, because with those who are not in good, and therefore neither in truths. E.730,Ex. 731,Ex.)

560. 'The dragon . . . persecuted the woman who brought forth the son' (ver.13)=that the dragonists in the World of Spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. (=that those meant by 'the dragon,' would, from hatred and enmity, reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life. E.758.)

561. 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place' (ver. 14)=the Divine circumspection for that Church, and protection while it is still among a few. By 'the woman' is signified a New Church. (=the spiritual intelligence and circumspection which the Lord gives those who are of that Church. 'The woman'=the Church that is called the New Jerusalem, consequently the men of that Church. E. 759.)

562. 'Where she is nourished for a time, and times, and half a time, from the face of the serpent' (id.)=that on account of the enning of those who seduce, it is provided with circumspection that the New Church may come among more, until it grows to its appointed state—*statutum*. (=until the Church grows, and comes to its fulness. E. 761.)

563. 'And the serpent cast out after the woman . . . water as a flood, that he might cause her to be swallowed up . . .' (ver. 15)=reasonings from falsities in abundance to destroy the Church. E. 763, Ex.

564. 'And the earth helped the woman; and the earth opened its mouth, and swallowed up the flood . . .' (ver. 16)=that (these) reasonings fall to nothing from the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, advance. By 'the earth that helped the woman' is signified the Church as to doctrine . . . and it is truths from the Word, by which 'the earth'—that is, the Church—helps the woman; and by 'opening its mouth' is signified to adduce these truths. (=that those who are of a Church that is not in truths afforded assistance, and did not receive the cunning reasonings . . . Ex. E. 764.)

565. 'And the dragon was angry against the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ' (ver. 17)=the hatred kindled with those who believe themselves wise from their confirmations of the mystical union of the Divine and the Human in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone as the God of Heaven and earth, and that the decalogue is the law of life, [shown by] their assailing novitiates with the design of seducing them. (=the hatred of those who are meant by 'the dragon,' against the Church which is the New Jerusalem, and which is kindled by their perceiving that it is favoured by many. E. 767.)

620. 'These are they who have not been defiled with women, for they are virgins' (Rev. xiv. 4)=that they have not adulterated the truths of the Church, and defiled them with falsities of faith; but have loved truths because they are truths. 'A woman'=the Church, from the affection of truth; and consequently, in the opposite sense, the Church from the affection of what is false. E. 862.

926. In the middle (of the place of worship of the solidians was seen) the image of a woman, clad in a scarlet garment, holding a golden coin in her right hand, and a chain of pearls in her left.

M. 8<sup>2</sup>. (Women mentioned as being seen in the Spiritual World.) 75<sup>4</sup>.

47a<sup>e</sup>. For women have an interior perception of love; and men only an exterior one.

58<sup>e</sup>. Who does not then regard other women with a look of indifference—*nutu inanimato*?

75<sup>e</sup>. I asked, Such being the union, can you look at any other woman than your own? He replied, I can; but as my wife is united to my soul, we both look together, and then nothing of lust can enter. Ex.

175<sup>2</sup>. It is believed by many that women can perform the offices of men, provided they are initiated into them from their earliest age . . . They can indeed be initiated into the exercise of these things, but not into the judgment on which the rightness—*rectitudo*—of the offices interiorly depends; and therefore those women who have been initiated into the offices of men, are obliged to consult men in matters of judgment; and then, if they are at their own disposal, they choose from their counsels what favours their own love.

—<sup>3</sup>. It is also supposed by some that women are equally able to elevate the sight of their understanding into the same sphere of light as men, and that they can discern matters in the same height, which opinion has been induced by the writings of certain learned authoresses. But these writings, when examined in the Spiritual World in their presence, were found to be works, not of judgment and wisdom, but of cleverness and eloquence; and works that proceed from these two, from the elegance and neatness of their style, appear to be sublime and erudite; but only to those who call all ingenuity wisdom.

—<sup>4</sup>. See MAN—*vir*, here.

194. The prudence in thus acting has been implanted in women from creation . . .

199<sup>e</sup>. In the first beginnings of marriage we were married-women; but now we are wives.

208<sup>d</sup>. Husbands grow cold towards their wives while they regard strange women with concupiscence.

292<sup>2</sup>. See WIFE, here. 294<sup>5</sup>.

293. Seven women seen sitting on a bed of roses . . .

330. Whether any woman who is constantly loving her own beauty—that is, who loves herself from her form—can love her man. Ex.

410. That after death the love of infants remains, especially with women. Ex.

T. 102. That the Lord put off the human from the mother . . . may be seen from the fact that He called Mary . . . 'woman.' Ill.

281<sup>10</sup>. (In that cavern) each is allowed to take one (of the harlots) and to call her his woman.

D. 436. This (penalty) is more applicable to women—in whom cupidities are wont to have predominance—who meddle in things which regard the doctrines of faith, like men.

1726. The greatest part of these (babbling) Spirits are women.

3315. When it was said that (the Lord) was not of the seed of the man, but of the seed of the woman . . . they acknowledged.

3589<sup>e</sup>. The women (of the antediluvians) were small.

[D.] 3854. A woman was seen by them who was clad in a short cloak . . . and whose face was withdrawn within the cloak. Ex.

3897. A woman was seen dressed like a man . . .

4729. There appeared on the shoulders of a woman known to me in her bodily life (Maria Polhem) a little dog. (See Dog, here.)

4940<sup>2</sup>. The woman who uttered the prayer . . . with such sanctity . . . was evil . . . and wanted to kill me magically . . .

4946. There came a certain woman, who had some of the flesh of a leg wrapped in a cloth . . . which she gave (the cerberus) to eat. 4947-4951, Ex.

5021. The Dutch women there are separated from their men, and dwell at one side of the city . . . which is because domineering is implanted in them. (See DUTCH, at C.J.51<sup>2</sup>.)

5308. On old women who are in hospitals. Gen.art.

6055<sup>5</sup>. As the woman has been born affection of truth and good . . .

6057<sup>5</sup>. The idea of God as a Man exists . . . with woman . . .

6106. A woman with me who . . . believed that it is impossible to love one's consort long . . . 6110<sup>8</sup>.

—<sup>15</sup>. With women the nerves are softer and the veins wider; the thighs are broader because they=conjugal love.

—<sup>76</sup>. With (such) the woman's love is not communicated to the man . . .

—<sup>77</sup>. But when the woman's affection inflows into the man's understanding, as is the case with the Angels, whence they have intelligence in their life (the conjugal love is permanent).

E. 9<sup>6</sup>. 'Jesus . . . saith unto His mother, Woman, behold thy son' (John xix.26). 'Mother,' and 'woman,' here, =the Church. 250<sup>8</sup>. 785<sup>5</sup>.

270<sup>2</sup>. 'Women,' in the Word, =the goods that are of the Church. —<sup>5</sup>.

374<sup>18</sup>. 'A woman beloved of her companion, and an adulteress' (Hos.iii.1)=such a Church.

430<sup>15</sup>. 'Besides women and children' (Matt.xiv.21) =those who are in goods.

483<sup>12</sup>. 'A woman of Samaria' (John iv.7)=a Church made up of such.

555<sup>2</sup>. That 'woman'=the Church as to the affection of truth. Ill.

—<sup>17</sup>. As 'woman'=the Church as to the affection of truth from good, that is, the affection of truth from good possessed by the man of the Church, in the opposite sense, 'women'=the cupidity of falsity from evil. Ill.

576<sup>8</sup>. 'Woman,' in the Word, =the Church. Ill.

652<sup>28</sup>. 'Man and woman' (Jer.vi.11)=truth conjoined with good, and the derivative intelligence.

675<sup>10</sup>. The reason 'a woman' is said to have 'lost a piece of silver' (Luke xv.8) is that 'a woman'=the Church as to the affection of truth, and therefore also the affection of truth that is of the Church.

—<sup>12</sup>. 'Ten women shall bake bread in one oven'

(Lev.xxvi.26)=that in all the things of the Church with man there is so little of good and truth as to be scarcely any; 'ten women'=all things of the Church.

710<sup>25</sup>. Woman is born to act from affection . . . and the affection with women is the affection of truth and good . . . and in Heaven the correspondent affection which belongs to the woman is conjoined with the correspondent understanding which belongs to the man.

724<sup>3</sup>. The 'woman' treated of in Rev.xii. is the one who is called 'the Bride, the Lamb's wife,' which was 'the holy city Jerusalem coming down out of Heaven from God' (Rev.xxi.)

725<sup>3</sup>. The 'women' etc. of the nations were not smitten (Deut.xx.14) because they signified evils, and evils can be subdued, amended, and reformed by means of truths.

739<sup>11</sup>. The affection of the natural man, persuaded by its Sensuous . . . is signified by 'the woman . . . taking of the fruit of the tree' (Gen.iii.). Coro.31.

768<sup>3</sup>. By 'the woman' (in Gen.iii.15) the Papists understand Mary . . .

805<sup>5</sup>. 'A woman of whoredoms' (whom Hosea was commanded to take, Hos.i.2) =the Church that was falsifying the truths of the Word.

863<sup>3</sup>. 'Women' (Ezek.ix.6)=goods conjoined with truths.

1038. 'I saw a woman sitting on a scarlet beast' (Rev.xvii.3)=the dominion of the papal religiosity over the holy things of the Word. 1042. 1062.

### Womb. Uterus.

A. 1803<sup>2</sup>. The viscera of generation, especially the maternal womb, represent and therefore signify chaste conjugal love, and the derivative love of infants. Ill.

2405<sup>4</sup>. 'From the womb of the morning' (Ps.cx.3)=Himself, thus the Divine love from which He fought.

2586. 'Jehovah . . . had closed up every womb' (Gen.xx.18)=[spiritual] barrenness. 2588<sup>2</sup>, Ex.

3293. 'Two nations are in thy womb' (Gen.xxv.23) =conception as to interior and exterior good. 3299.

3294. 'The womb' . . . is predicated of the things of love, that is, of good.

3298. Good and truth (also) are . . . in the womb . . .

3633. The primitive of man . . . makes an effort to the formation of the whole man in the ovum and womb.

3755. 'Woe to them that are gestating in the womb' (Matt.xxiv.19)=those who have been imbued with the good of love to the Lord . . . 'To gestate in the womb' =to conceive the good of celestial love.

3856. 'He opened (Leah's) womb' (Gen.xxix.31) =that thence came doctrines of Churches; for 'to open the womb'=that is, to conceive and bear=to become a Church, and this is effected through doctrinal things.

3967. 'God opened (Rachel's) womb' (Gen.xxx.22) =the faculty of receiving and acknowledging . . . the goods of truth and the truths of good.

4904. When truth is in the will, it is in its womb, and is then first produced . . .

4909. 'To gestate in the womb' . . . = to be produced.

4918. 'Lo twins were in her womb' (Gen. xxxviii. 27) = both things of the Church . . . for 'the womb' = the place where good and truth are lying in a state of conception, thus the place where there is that which is of the Church. In the genuine sense, 'the womb' = the inmost of conjugal love in which there is innocence, because, in the Grand Man, the womb corresponds to this love; and, as conjugal love originates from the marriage of good and truth . . . and this marriage is . . . the Lord's Kingdom, which, on earth, is the Church, therefore by the womb is signified the Church . . . Hence it is that 'to open the womb' = the derivative doctrines of Churches, and also the faculty to receive the truths and goods that are of the Church; and 'to go forth from the womb' = to be reborn or regenerated.

—<sup>2</sup>. As 'to go forth from the womb' = rebirth and the derivative Church, the Lord is called 'the Former from the womb,' 'the Bringer forth from the womb,' and those who have been regenerated and made the Church are called 'those carried from the womb,' Ill.

— . 'To be estranged from the womb' (Ps. lviii. 3) = from the good that is of the Church.

4925<sup>b</sup>. As that which opens the womb is the first-born, therefore where the word 'first-born' is mentioned, it is said also, 'that which openeth the womb,' in order that good may be signified. . . (Hence) Sarah opened the womb with his hand, and he represents good. And the womb which is said to be 'opened,' is the place where good and truth are, and consequently the Church; and to open it is to give power that truth may be born.

4931. While man is . . . in the womb, he is in the kingdom of the heart . . . and when, through the truths of faith, he suffers himself to be led into the good of love, he returns . . . into the kingdom of the heart in the Grand Man; for he thus comes a second time into the womb, and is born again.

502<sup>e</sup>. Angels of the Inmost Heaven are present with infants in the womb, and through them the Lord takes care that the infants there are nourished and perfected; thus they have charge over those who are gestating in the womb. D. 1201.

5054. Those who have loved infants very tenderly . . . are in the province of the womb and the surrounding organs, namely, the neck of the womb and the ovaries; and they who are there are in the sweetest and most delicious life, and are in heavenly joy more than others. (Compare D. 3152, which shows that the corresponding province in man is that of the testicles. Also De Conj. 100. 106.)

6433. ('The blessings) of the womb' (Gen. xlix. 26) = the conjunction of good and truth; for 'the womb' = the inmost of conjugal love; and, as conjugal love comes forth from the heavenly marriage, which is the conjunction of good and truth, this conjunction is signified by 'the womb.' (= celestial goods. E. 340<sup>16</sup>.)

6468<sup>e</sup>. The soul forming a body in the womb.

6491. Evident from the formation of embryos in the womb.

6716<sup>2</sup>. The inmost of life, which is from the father . . . operates upon the external, which is from the mother . . . even in the womb . . .

8043. ('The first-born) the opening of every womb' (Ex. xiii. 2) = the things that are from charity; for 'that which openeth the womb' = that which proceeds immediately from one who is regenerated, thus that which proceeds from charity . . . for he who is being conceived anew, as it were comes again into the womb; and he who is being born anew, as it were goes forth again from the womb. But that which is conceived in the womb, and born from the womb, is not man as man, but is the faith of charity; for this constitutes the Spiritual of man, and thus as it were constitutes the man himself anew.

—<sup>2</sup>. As these things are signified by 'the womb,' the Lord is called 'the Former from the womb,' that is, the Regenerator. Ill.

8074. 'Thou shalt make every opening of the womb pass over to Jehovah' (ver. 12) = that the faith of charity, which is of regeneration, is the Lord's . . . for 'that which openeth the womb' = the faith of charity which is of the regenerated man. 8075. 8078.

8603<sup>3</sup>. Seeds during their time in the womb . . .

9042. For when man is born anew, he is first conceived, then is as it were gestated in the womb, and finally is born; and, as regeneration . . . is the conjunction of truth and good . . . to gestate in the womb = the initiation of truth into good; and therefore 'a gravid woman' = the state of the formation of good from truth. That 'the womb' = the place where truth and good lie in a state of conception; and that 'to be in the womb,' and 'to go forth from the womb' = to be regenerated. Refs.

9043<sup>2</sup>. 'To go forth from the womb' = to go forth from the internal man into the external or natural man.

10660. 'Everything that openeth the womb is for Me' (Ex. xxxiv. 19) = that every good of innocence, of charity, and of faith, is to be ascribed to the Lord; for 'that which openeth the womb' = that which is born from the Lord. Ex.

W. 6. To this form (from the father) . . . are successively added in the womb substances and matters in forms adapted to the reception of life in its order and in its degree.

310<sup>2</sup>. Seeds . . . can produce forms of uses, and then emit them as from a womb . . .

316. Seeds are the beginnings; the womb, or ovum, is like the earth . . . Coro. 7. 27<sup>2</sup>.

354. Caterpillars . . . put themselves as into a womb, in order to be born again . . .

365<sup>2</sup>. The formation of man in the womb. Des.

R. 535. See WOMAN, here.

— . 'To have in the womb' (Rev. xii. 2) = the nascent doctrine. Ex. and Ill. E. 710, Ill. F. 59.



M. 115<sup>5</sup>. The love of wisdom with wives receives truths as into a womb . . .

397<sup>2</sup>. The earth, in spring-time, is in a prepared state for the reception of seeds as it were in a womb . . .

D. 4636. On the Hell of those who are opposite to those who are in the province of the womb in Heaven, that is, to those who are in the inmost of celestial love.

E. 618<sup>8</sup>. 'The belly' = conjugal love, like 'the womb' . . . 'The womb,' or 'belly' = spiritual conjugal love . . .

622<sup>12</sup>. 'The womb,' and 'the belly,' = the like things. Ill. The reason why 'the belly,' or 'viscera' = the interior things of the thought or of the understanding. Ex.

710<sup>5</sup>. 'The belly' is mentioned instead of 'the womb,' because of the swelling of the belly appearing with those who are with child; but still 'the belly' is mentioned where truths are treated of, and 'the womb' where good is treated of.

724<sup>3</sup>. 'The womb' = the inmost of love, and the reception of truth from good.

865<sup>3</sup>. Thus the opening of the womb, or matrix = the opening of the spiritual mind . . . because the womb corresponds to the good of celestial love.

985<sup>2</sup>. All the members allotted to generation, in both sexes, especially the womb, correspond to Societies of the Third Heaven; the reason of which is that love truly conjugal is derived from the love of the Lord towards the Church, and from the love of good and truth, which love is the love of (these) Angels. De Conj. 27.

D. Wis. ii<sup>2</sup>. That these forms (the will and the understanding) begin to have existence in man when he has been conceived, and is nascent in the womb. Ex.

iii. On the formation of man in the womb by the Lord by means of influx into these two receptacles. Gen.art.

1. That the Lord conjoins Himself with man in the womb of the mother from his first conception, and forms him. Ex.

— (All this work) of preparation for Himself, the Lord does in the womb . . . Therefore the Lord is called 'the Creator, Former, and Maker from the womb.' Ill.

— While man is in the womb, he is in a state of innocence . . .

5<sup>e</sup>. From these things may be inferred the quality of the life of the foetus in the womb, in which only the heart performs its motions . . . namely, that nothing of the life of the will or . . . understanding is present in it, but that the formation is effected solely by the life from the Lord, by which the man is afterwards to live.

iv. That there is an analogy between the formation of man in the womb, and his reformation and regeneration. Gen.art.

— The difference is that a man in the womb has no will or understanding. v.

—<sup>2</sup>. From these he was formed in the womb.

—<sup>e</sup>. New things are formed in the regenerate man as in a womb.

viii<sup>2</sup>. That an angelic mind is formed in man, is evident from his formation in the womb. Ex.

### Womb. *Vulva.*

A. 4918<sup>2</sup>. 'Borne from the belly-*utero*, and carried from the womb-*vulva*' (Is. xlvi. 3). (=from the beginning of the Church. 555o.) (=those being regenerated, and those who have been regenerated. E.710<sup>3</sup>.)

9325<sup>4</sup>. 'Give them a miscarrying womb' (Hos. ix. 14) = the perversion of good and truth. (=that they have . . . falsities from evil in place of truth from good. . . 'Womb' = truths from the good of love. E.710<sup>2</sup>.)

### Women's apartment. *Gynaceum.*

M. 22. The six virgins . . . entered the women's apartment.

78<sup>5</sup>. A libidinous effluvia issued from the women's apartment.

### Wonder. *Admiratio.*

#### Wonder, To. *Mirari, Admirari.*

#### Wonderful. *Mirabilis.*

#### Admiration. *Admiratio.*

A. 314. They show him the wonderful and magnificent things of Heaven.

1274. Wonderful things in the other life. Enum. 1383. 1637. 4533. 5383<sup>2</sup>. D. 2332, Enum. J. (Post.) 324.

1514. That everything may redound to admiration of themselves.

1630<sup>2</sup>. These things cannot fail to be among those wonderful ones which are not believed.

1736<sup>6</sup>. 'His name shall be called Wonderful . . .' (Is. ix. 6).

1756<sup>3</sup>. Penetrated with the awe of admiration.

1869. What is wonderful. S. 67<sup>6</sup>. P. 256<sup>2</sup>. T. 236<sup>5</sup>.

2211. 'Shall anything be too wonderful for Jehovah?' (Gen. xviii. 14) = that all is possible to Him.

5078<sup>5</sup>. After death, men wonder exceedingly that . . .

6626. I will relate some wonderful things . . .

6910. 'I will smite Egypt with all My wonders' (Ex. iii. 20) = means of Divine power against falsities. 8304.

— This is evident from the wonderful things or miracles done in Egypt.

10130<sup>3</sup>. Wonderful things that are unknown to man. Enum.

10633. 'I will do wonderful things before all thy people' (Ex. xxxiv. 10) = the Word, that it is Divine in each and all things for the Church. . . For the Word is wonderful in this—that it is Divine as to every jot. 10634. 10636.

10634<sup>4</sup>. It is from this alone that the Word is Divine, and is so wonderful that there is nothing more wonderful.

H. 144. (This) is among the wonderful things of Heaven. Des.

456<sup>3</sup>. Almost all who come from the world wonder very greatly that they are alive . . . And when they cease to wonder about themselves, they wonder that the Church knows nothing about such a state of men after death . . . And, as they also wonder that it has not been made manifest to man by visions . . .

P. 19<sup>2</sup>. This is a wonderful thing, that . . . 209.

289<sup>e</sup>. While they were in wonder . . .

R. 578. 'The whole earth wondered after the beast' (Rev. xiii. 3) = that that faith was received with joy . . . E. 787.

656. 'I saw another sign in heaven, great and marvellous' (Rev. xv. 1) = a revelation from the Lord concerning the state of the Church as to love and faith. . . It is about love and faith, because it is called 'great and marvellous'; for 'great' is said about the things of affection and love; and 'marvellous' about those of thought and faith. (= from the Divine omnipotence and providence. E. 927.)

663. 'Great and marvellous are Thy works' (ver. 3) = that all things . . . have been created by the Lord from His Divine love through His Divine wisdom. . . 'Great' is said of love, and 'marvellous' of wisdom.

731. 'I wondered with a great wonder' (Rev. xvii. 6) = great amazement . . . 735. E. 1051.

M. 407. I will add this wonderful thing.

T. 72. At the end of every argument they exclaimed, We wonder! We wonder!

209. Wonderful things about the Word . . . Gen. art. 385<sup>3</sup>. To me this seemed wonderful.

645. It is a wonderful thing that . . . 767.

695<sup>5</sup>. The wonderful things that come forth from the influx of the Spiritual World . . .

E. 376<sup>32</sup>. Wonder at such gross stupidity, is described by, 'Pause ye, wonder, be astounded' (Is. xxix. 9).

**Wood.** See FOREST.

**Wood.** *Lignum.*

**Woody, Wooden.** *Ligneus.*

**Hewer of wood.** *Lignarius.*

A. 425. 'For wood brass' (Is. lx. 17) = for corporeal good, natural good. 643. 1551<sup>2</sup>.

640. 'Gopher woods' (Gen. vi. 14) = concupiscences.

643. Gopher wood is a wood that abounds in sulphur, like the fir.

— . The Most Ancients compared . . . what is lowest or corporeal from the Celestial in man to wood.

—<sup>2</sup>. 'Thy woods' (Ezek. xxvi. 12) = the things of the will.

— . 'The beam from the wood answereth' (Hab. ii. 11) . . . 'the wood' = what is lowest of the will, which answers when anything is brought forth from the sensuous Scientific.

— . 'Woe to him that saith to the wood, Awake' (Hab. ii. 19). Here, also, 'wood' = cupidity. (= evil. 8932<sup>7</sup>.)

—<sup>3</sup>. 'Our woods come for a price' (Lam. v. 4) . . . 'woods' = the things of the will. (= instruction purely

from ourselves, which is the source of mere evils. E. 654<sup>61</sup>.) (= lack of the Knowledges of good. 1145<sup>3</sup>.)

— . 'Saying to a piece of wood, Thou art my father' (Jer. ii. 27); here 'wood' = cupidity, which is of the will, whence is conception. (= to be conceived from evil. E. 1145<sup>8</sup>.)

—<sup>4</sup>. 'Wood,' in general, = the lowest things of the will; precious woods, such as cedar, like the cedar woods in the Temple, the cedar wood employed in the cleansing of leprosy (Lev. xiv.) and the wood cast into the bitter waters at Marah . . . = the lowest things of the will that are good.

—<sup>e</sup>. But woods not precious, and those which were made into graven images, and also those employed for funeral piles, and the like = cupidities.

1110. Those who have placed righteousness and merit in good works . . . seem to themselves to cut wood-*ligna*. . . When they are cutting the wood-*ligna*, there appears to be something of the Lord under the wood-*lignis*, thus as if the wood-*lignum* = were merit . . . These are they who in the Jewish Church were represented by 'hewers of wood-*lignorum*' (Josh. ix. 23, 27). 2784. 3720<sup>3</sup>. 4943. 8740, Ex. D. 271.

2306. The quality of the innocence of little children has been represented to me by a something wooden, almost devoid of life . . . H. 341. M. 413<sup>2</sup>.

2466<sup>7</sup>. 'To commit adultery with stone and wood' (Jer. iii. 9) = to pervert the truths and goods of external worship. (= to pervert and profane all truth and good. E. 141<sup>5</sup>.)

—<sup>10</sup>. 'My people inquireth of their piece of wood' (Hos. iv. 12) = of the good of the delight of some cupidity. (= to consult evils. 4876<sup>3</sup>.) 8904<sup>8</sup>. (= that they consult their Own love. E. 376<sup>38</sup>.)

2702<sup>17</sup>. The bitter waters that were healed by the wood, represented that the truths which are not pleasing become acceptable and grateful from good, or from the affection of it; (for) 'wood' = good, which is of the affection, or will.

2784. 'He clave the wood-*ligna* for the burnt-offering' (Gen. xxii. 3) = the merit of righteousness. . . 'Wood-*ligna*' = the goods that are of works, and that are of righteousness; and to hew 'wood-*ligna*' = to place merit in the goods that are of works. Ex. 2798. 2804. 2812. 2814.

—<sup>2</sup>. For wood is a representative of good, as was all the wood in the ark and in the Temple, and also all the wood upon the altar . . .

— . They who attribute good to themselves, and make it meritorious, are also said . . . 'to worship wood,' or an image carved out of wood.

3095<sup>2</sup>. Wood = good.

3720. The reason 'the house of God' = the Celestial that is of good . . . is that 'a house,' in the Word, = good, and because, with the Most Ancients, it was constructed of wood, for the reason that wood = good. E. 1145<sup>2</sup>.

—<sup>2</sup>. When a wooden house has been seen by me, there has instantly been presented the idea of good; but when a stone house, an idea of truth.

3969<sup>10</sup>. 'Wood' = good, both the good of love to the

Lord, and the good of charity towards the neighbour, and therefore it was commanded that 'Judah' and 'Joseph' should be written upon 'pieces of wood,' which should become one (Ezek.xxxvii.16). 5354<sup>8</sup>. (For it is good that conjoins. E.222<sup>4</sup>. 433<sup>6</sup>.) 1145<sup>4</sup>.

[A.] 5135<sup>5</sup>. 'The woods' (Zech.v.4) = the goods (in the natural mind).

5156. 'Pharaoh' shall hang thee upon wood' (Gen. xl.19)=rejection and condemnation. Ex.

—<sup>e</sup>. The punishment of hanging upon wood was on account of evil, because . . . wood = good, and, in the opposite, evil; and therefore in the prophetic Word mention is made of 'committing adultery with . . . wood,' by which is signified . . . the adulteration of good, that is, evil.

5354<sup>8</sup>. 'Wood' = the good that is of charity, and of the derivative works.

5378. That great Spirit had wooden shoes, which he threw at the kidney Spirits. . . The wooden shoes represented the lowest natural things, such as the kidneys . . . absorb and carry off.

5865. The corporeal life of a man who is in the good of faith, appears . . . woody, and of the colour of wood.

6777. The reason 'a trough' = the doctrine of charity, is that it is a wooden trough . . . for what is of wood = the good of charity.

7328. 'Both in wooden and stone things' (Ex.vii.19) = the total falsification of the good that is of charity, and the truth that is of faith.

7456<sup>2</sup>. Those were hung upon wood who wanted to destroy the good that is of life; for 'wood' = good, and, in the opposite, the evil of cupidities.

7847<sup>e</sup>. 'Wood of oil' = the good of truth, that is, the good which is of the Spiritual Church. (Compare 9277<sup>5</sup>.)

7918<sup>2</sup>. 'Wood of cedar' = internal spiritual truth.

8354. 'Jehovah showed him a piece of wood' (Ex. xv.25) = that the Lord inspired good.

8355. 'And he cast it into the waters' (id.) = with which He affected the truths; for 'to cast a piece of wood into the waters' . . . = to affect truths with good.

8379. The habitations (in Jupiter) are of wood. Des.

9011<sup>2</sup>. 'To cut woods in the forest' (Deut.xix.5) = disputation about good from what is religious. . . For 'wood' = good . . . and 'the forest' = what is religious. E.1145<sup>7</sup>, Ex.

9051<sup>2</sup>. 'Wood' = good; and, in the opposite, evil. Refs.

9141<sup>4</sup>. 'They shall bring no woods from the field' (Ezek.xxxix.10) = . . . no interior goods of the Church; (while) 'woods from the forests' = its exterior goods. 9228<sup>2</sup>.

9277<sup>5</sup>. See CHERUB, here.

9472. 'And Shittim woods' (Ex.xxv.5) = the goods of merit that are from the Lord, thus that are of the Lord alone; for 'woods' = the good of merit.

— . Shittim wood was the wood of the most excellent cedar.

— . 'The wood of oil' (Is.xli.19) = celestial good. 10261<sup>2</sup>.

9486. '(Make the ark) of Shittim woods' (Ex.xxv.10) = righteousness . . . which is the good of merit. Ex.

9634. Everything of wood = good, even to the very houses that were of wood.

10178. 'Of Shittim woods thou shalt make (the altar of incense)' (Ex.xxx.1) = from the Divine love; for 'Shittim woods' = the good of merit and righteousness, which is of the Lord alone.

— . 'Wood,' in general, = the good of love; and, in special, the good of merit. Hence it is that 'wood,' in the supreme sense, = the Divine good . . .

10362<sup>2</sup>. 'To cut woods' (forbidden on the Sabbath) = to perform what is good from self.

10503. 'Idols of wood' = worship from evils of doctrine.

10513. The sacred edifices (in the Third Earth) are of wood.

10515. (They use) a luminous wood, which gives as much light as a fire on the hearth. D.168o.

10517. They think about good, and but little about truths; and hence it is that . . . they love . . . houses of trees; for trees and woods = goods.

10835. The houses (in the Sixth Earth) are of wood.

H. 223<sup>o</sup>. In the Celestial Kingdom the temples appear as of wood, because . . . wood corresponds to good, in which those in the Celestial Kingdom are.

Life 109. A natural moral man . . . if in goods, appears before the Angels like an image of wood.

W. 109<sup>e</sup>. In woods there are combinations of filaments in a threefold order.

192. The woody filaments, from the leasts to their composite, are homogeneous.

P. 168<sup>e</sup>. Such appear there like human faces with wooden heads.

R. 411<sup>2</sup>. I have heard the noise from these rendings (of the Word) as of wood split by the fire in a furnace.

459. 'Wooden idols' (Rev.ix.20) = falsities concerning good works. (= false doctrinal things confirmed by the mere sense of the letter. E.587.)

585. The tabernacles (used in the Most Ancient Church) were of wood . . . and wood = good.

774. 'All thyne wood' (Rev.xviii.12) = natural goods. (= all good conjoined with truth in the natural man. E.1145.)

—<sup>4</sup>. That 'wood' = good. Ill.

775. 'Every vessel of precious wood' (id.) = the Scientific from rational good and truth. (= good of great excellence, thus rational good . . . E.1146.)

M. 77<sup>2</sup>. All the houses in the city (of the Copper Age) were built of the wood of resinous trees . . . because wood = natural good; and the men of that age were in this good.

T. 339<sup>2</sup>. Like the light in putrefying wood.

374<sup>2</sup>. The good works with a man . . . actually, are of the wood of the tree.

441<sup>4</sup>. Those who demand a reward because of their merit in matters of salvation . . . at a distance appear as if they were cleaving wood—*ligna*.

D. 273. On those who have been elevated from among the hewers of wood. 330.

534. I saw one of the saints (of Jupiter). He was cleaving wood—*ligna*; and was standing with the wood under his feet, and cleaving it.

536. It appeared as though it was a man whom he was striking—as is the case with the hewers of wood of our Earth—although it was only wood . . . (Thus) in place of the Lord, they supply wood.

1632. The innocence of such as study to be wise from external things, was represented by an infant that was wooden . . .

2762. In the regeneration of the corporeal things . . . they become as of a wooden or bony brown colour . . . because (they) begin to be nothing, thus devoid of life.

2805<sup>e</sup>. As the wood falls, so it remains.

4161. Spirits who are as it were wooden. Des.

4177<sup>2</sup>. On the hewers of wood.

4708. One who carried a beam of wood under his left arm. Des. 4714.

4739. There appeared a small chamber composed of wooden beams.

4740. He said that he sits at the wood—of the Lord's cross . . .

4926<sup>e</sup>. There remain (at the Last Judgment) the houses that are of wood . . . for those who live in them are in the good of charity and of faith.

6098<sup>3</sup>. I saw that (magician) ascending towards Heaven with a wooden bundle behind him. . . The wood corresponds to good.

E. 391<sup>21</sup>. The altar was made of wood, because 'wood'=good. —<sup>22</sup>.

433<sup>6</sup>. 'Wood'=the good of life. Refs.

458<sup>8</sup>. 'One cutteth wood out of the forest, the work of the hands of the workman with the axe . . .' (Jer.x. 3-5). These words describe natural good separated from spiritual, which is good from proprium . . . 'Wood'=good; here, such good. (=the evil of the worship. 1145<sup>8</sup>.)

553<sup>17</sup>. 'The sons gather wood—*ligna*, and the fathers kindle the fire . . .' (Jer.vii.17)=that those in falsities acquire for themselves falsities from evils, when they favour and excite evils. 'To gather wood'=to acquire falsities from evils.

587. 'Wood'=sensuous good.

618<sup>5</sup>. The healing of the waters of Marah by a piece of wood cast into them, represented the good of love and of life dispelling what is false, and opening what is true, and thus effecting a restoration; for all truth is adulterated by evil of life and of love, and therefore it is opened and restored through the good of love and of life, the reason of which is that all truth is of good, and the good of love is like a fire, from which truth is seen in the light. (The 'wood' here=the good of the natural man. 1145<sup>4</sup>.)

629<sup>5</sup>. 'The house of God'=the Church as to good, because in ancient times it was of wood, and 'wood'=good.

655<sup>4</sup>. 'Crucifixion' signified condemnation and curse on account of the destruction of good in the Church, for the reason that 'wood,' upon which they were hung, =good, and, in the opposite, evil.

—<sup>5</sup>. 'If there be in a man a crime, a judgment of death, thou shalt hang him on wood' (Deut.xxi.22)=that if one has done evil against the good of the Word and of the Church . . . he was to be hung upon wood, because 'wood,' in the Word, =good; and, in the opposite, evil.

—<sup>6</sup>. 'The boys stumble under the wood' (Lam.v. 13) = nascent goods perishing through evils. (=to compel those who are able to will good to adulterate goods. 1182<sup>2</sup>.)

829<sup>e</sup>. Not a stone is found (in the gardens of the Third Heaven) because stone = natural truth, while wood = good . . .

831<sup>2</sup>. The places of worship in the Third Heaven are called houses of God, and are of wood.

1145. 'Wood'=the good of the natural man.

—<sup>2</sup>. The reason 'wood'=good, is that it is from a tree, from which come fruits; and also because wood can be burned and be made useful in keeping the body warm, and in building houses, and making various articles of use and convenience; and also because an oil, by which is signified the good of love, is expressed from wood; moreover, it stores up heat in it.

— The Angels of the Third Heaven dwell in houses of wood—*lignis* because they are in the good of love to the Lord, to which wood corresponds. Moreover, their woods have a correspondence according to the trees they are from. . . This is why woods from various kinds of trees are mentioned in the Word . . . and the wood of the olive=celestial good; that of the vine, spiritual good; that of the cedar, rational good; that of the poplar, natural good; and that of the oak, sensuous good.

—<sup>3</sup>. That in the Word 'wood'=good; and, in the opposite, evil. Fully ill.

— 'Woods' (Ezek.xxvi.12) = the goods of the natural man.

—<sup>4</sup>. As 'wood,' from its correspondence = the good of love, the tables of stone on which the law was inscribed were placed in an ark made of Shittim wood; and for the same reason other things of the tabernacle were made of the same wood; and the Temple of Jerusalem was covered with wood.

—<sup>5</sup>. 'Wood' (Is.xl.20) = evil which is adored as good.

—<sup>7</sup>. 'Like hewers of wood' (Jer.xlvi.22) = as if they wanted to extirpate evil, and yet they extirpate good.

—<sup>8</sup>. 'Wood' (Hab.ii.11) = the evil that confirms falsity, and agrees with it.

—<sup>9</sup>. As 'woods' (or 'staves') = evils destroying good . . . a multitude went out with Judas Iscariot against Jesus 'with swords and staves' (Matt.xxvi.47).

## Wooded. *Sylvestris*.

De Conj. 70. Wooded gardens in the Third Heaven.

**Wool.** *Lana.*

**Woollen.** *Laneus, Lanuginosus.*

**Woolbearing.** *Laniger.*

A. 3301<sup>8</sup>. 'His hairs white like the clean wool' (Dan.vii.9)=the Divine Natural as to truth. In the Word . . . truth itself was represented by white, which, being from good, is called 'clean wool.' (=His external good. 9470<sup>3</sup>.)

3519<sup>8</sup>. By 'the wool of she-goats' (Ex.xxv.4,etc.) is signified the ultimate or outermost of innocence, which is in ignorance, such as there is with the gentiles. (=the good that is from the good of mutual love. See GOAT, at 9470.)

5895<sup>2</sup>. 'Thou shalt not wear wool and linen together' (Deut.xxii.11); 'wool' = good, and 'linen,' truth. 7601<sup>8</sup>.

9331<sup>7</sup>. 'The worm shall eat them like wool' (Is.li.8) . . . 'wool'=the lower or exterior goods that are of the sensuous man.

9470<sup>2</sup>. That 'wool'=truth from a celestial origin, which, in itself, is good. Ill.

— 'My wool, and my flax' (Hos.ii.5) = the external goods of love and truths of faith.

—<sup>3</sup>. Such truth as is in itself good, because it is the form of celestial good, is signified by 'wool,' in Ezek.xviii.18, and in Is.i.18.

—<sup>5</sup>. 'Wool'=celestial truth, which, relatively, is good. And therefore it is said, in Ezek.xliv.15-18, that 'the priests . . . shall put on garments of linen, and no wool shall come upon them.'

—<sup>6</sup>. 'Wool'=celestial truth, which is the truth of the good of love; and, as those who are in this truth cannot be in spiritual truth . . . it was ordered that no garment should be worn of mixed wool and linen. 10184<sup>6</sup>. 10669<sup>9</sup>. E.951<sup>7</sup>.

9060<sup>14</sup>. 'Wool'=the exterior good of the Spiritual Church.

10402<sup>7</sup>. 'Wool'=good in the external man.

10835. The cows (in the Sixth Earth) are wool-bearing, like sheep.

R. 47. 'His head and His hairs were white as wool, like snow' (Rev.i.14)=the Divine love of the Divine wisdom in primes and in ultimates. (=as to the good and truth there. E.67.)

—<sup>6</sup>. It is said 'like wool, and like snow,' because 'wool' = good in ultimates, and 'snow,' truth in ultimates; as also in Is.i.18; for wool is from sheep, by which is signified the good of charity.

M. 75<sup>4</sup>. The man (of the Golden Age that we saw) was clad . . . in a tunic of white wool.

266. One of the two Angels wore a woollen robe that shone with flaming crimson.

T. 72<sup>2</sup>. Your reasoning is about goat's wool. 335<sup>2</sup>.

508<sup>3</sup>. As the wool of a cloth is destroyed by moths.

D. 1371. The penalty of the woollen veil. 1373-1410, Gen.art. 3298.

1866. *Woolly-lanuginosum.* 4357.

E. 67. 'White wool' = good in ultimates . . . the

reason of which is that the wool upon lambs and sheep has a signification like that of the hair upon man; and (these animals)=good. Ill.

376<sup>19</sup>. 'The wool of Zachar' (Ezek.xxvii.18)=natural good.

1042<sup>5</sup>. That 'sins . . . shall become as wool' (Is.i.18) =good.

**Word.** *Verbum.*

See WORD (of the Lord), and WORD-vox.

A. 167. The words of the letter are represented in the World of Spirits to the very life, in a beautiful order . . .

312. Words that are applicable solely to the antediluvians.

1288. 'The words were one' (Gen.xi.1)=that there was one doctrine in particular. For 'lip' = doctrine in general, and 'words,' doctrine in particular, or the particulars of doctrine.

—<sup>2</sup>. That 'a word' = all doctrine concerning charity and the derivative faith; and 'words,' the things of doctrine. Ill.

— 'By taking heed according to Thy word' . . . Thy word have I laid up in mine heart . . . I do not forget Thy word' (Ps.cix.7-16); 'word,' in these passages, =doctrine in general.

—<sup>3</sup>. 'To ride upon the word of truth' (Ps.xlv.4) = to teach the doctrine of truth . . . 2761<sup>6</sup>.

—<sup>4</sup>. 'Jehovah sent a word unto Jacob, and it hath lighted upon Israel' (Is.ix.8)=the doctrine of worship, external and internal.

— 'Man (liveth) by every word that proceedeth out of the mouth of God' (Matt.iv.4). 'When anyone heareth the word of the kingdom, and heedeth it not, then cometh the evil one, and snatcheth away that which was sown in his heart' (Matt.xiii.9). 'Heaven and earth shall pass away, but My word shall not pass away' (Matt.xxiv.35). In these passages, 'word' = the Lord's doctrine; and 'words,' the things that are of His doctrine.

—<sup>5</sup>. As 'words' = all things of doctrine, the commandments are called 'words.' Ill.

1409. The historicals are representative, and all the words significative. Ex. 1540. 1783.

1492. It is the affection that lies hidden in the words that constitutes the internal sense here; the words of the letter are not attended to . . .

1642<sup>2</sup>. For the Lord alone is Discourse and Word.

1785. 'After these words, the word of Jehovah came to Abram in a vision' (Gen.xv.1)=that after the combats in childhood there was a revelation. . . Words, in the Hebrew language, =Things, here, the Things accomplished. . . 'The word of Jehovah to Abram' is nothing else than the Lord's word to Himself; but in His childhood . . . it could not appear otherwise than as a revelation. 1801.

2587. 'On account of the word of Sarah' (Gen.xx.18) =the whole transaction . . .

2861. 'It came to pass after these words' (Gen.xxii.20)=the Things transacted relating to those who are

within the Church; for 'words' = Things. In the Original Language, Things are called 'words.' Ex. 6219.

3209. 'The servant told Isaac all the words that he had done' (Gen.xxiv.66) . . . 'The words' = the Things.

4126. Thought and will conjoin, not words. In this world words do conjoin; but only when the hearer believes that the speaker thinks and wills what is good.

4692. See WORD (of the Lord) here.

4714. 'Bring me word again' (Gen.xxxvii.14) = Knowledge. Ex.

5075. 'After these words' (Gen.xl.1) = after the things that precede; for 'words,' in the Original Language, are Things as well as words. . . The reason the words in the Original Language = Things also, is that 'words,' in the internal sense, = the truths of doctrine; and therefore all Divine truth in general is called 'the word.' . . And, as nothing that comes forth in the universe is anything, that is, a Thing, unless it is from Divine good by Divine truth, therefore the words in the Hebrew are also Things. Ill.

5272. 'This is the word that I spake unto Pharaoh' (Gen.xli.28) = that which the Natural had thought . . . for 'a word' = a Thing. . . Thus 'This is the word' = this is the Thing. . . As to 'word,' in the Original Language, a Thing is expressed by a word, and therefore a Divine revelation is called 'a word;' and, in the supreme sense, the Lord also; and, by 'the word,' when predicated of the Lord, or of a revelation that is from Him, there is signified, in the proximate sense, the Divine truth, from which come forth all Things that are. 5283.

5337<sup>2</sup>. For the words and tones with which the thought is clothed, are nothing but additions-*adjecta* . . .

5622<sup>2</sup>. 'I watch over My word . . .' (Jer.i.12) = (over) the truth.

5752. 'He spake unto them these words' (Gen.xliv.6) = the influx of this Thing . . . for 'words' = Things; moreover, in the Original Language, a Thing is expressed by this word-*vocem*. 5754. 5755.

6185. 'I will do according to thy word' (Gen.xlvii.30) = that so it shall be done.

6319<sup>2</sup>. Spirits do not apprehend a man's words as a man hears them, but as the man thinks.

6982. 'I am not a man of words' (Ex.iv.10) = that (the truth Divine) has not the faculty of speech. Ex.

7058. 'All the words of Jehovah' (Ex.iv.28) = the several things of doctrine.

7509. 'To-morrow shall Jehovah do this word' (Ex.ix.5) = that this will be with them for ever.

7510. 'And Jehovah did this word' (ver.6) = the effect.

7562. 'He that feared the word of Jehovah' (ver.20) = the things that are of the Lord. 7564.

7931. 'Ye shall keep this word . . .' (Ex.xii.24) = that all this shall be observed.

8167. 'Is not this the word . . .' (Ex.xiv.12) = such a thing; for 'this word' = this Thing.

8418. 'Gather the word of a day in its day' (Ex.xvi.4) . . . 'a word' = the Thing of which it is said, here, the manna.

8466. 'This is the word that Jehovah hath commanded' (ver.16) = a command about it from the Divine; for 'a word' = the Thing that is treated of. 8524.

8495<sup>3</sup>. The proprium from which they will not act, is signified by 'nor speaking a word' (Is.lviii.13).

8693. 'When they have a word' (Ex.xviii.16) = in everything that happens; for 'a word' = a Thing that happens. 8698.

8700. 'The word is too heavy for thee' (ver.18) = that it is not possible; for 'a heavy word' = [a Thing] that is not possible.

8705. 'Bring thou the words to God' (ver.19) = mediation and intercession. 8729.

8717. 'Every great word they shall bring to thee' (ver.22) = everything from (it). 8718. 8720.

8772. 'These are the words that thou shalt speak . . .' (Ex.xix.6) = influx to receive truths. 8774.

8861. 'God spake all these words, saying (Ex.xx.1) = truths Divine for those in the Heavens and on the earth. 8862, Ex.

8868<sup>3</sup>. What is inwardly contained in the words of speech is plainly perceived there.

9156. 'Upon every word of transgression' (Ex.xxii.9) = whatever injury and loss.

9160. 'The word coming to God' (ver.9) = examination by means of truth.

9261. 'From the word of a lie' (Ex.xxiii.7) = from falsity of evil.

9267. 'Perverteth the words of the just' (ver.8) = so that they appear like truths of good . . . for 'words' = the Things themselves, thus truths. . . The reason 'words' = truths, is that 'word,' in the Original Language = that which is something, and that really exists . . . From this it is that Divine truth is called 'the word.'

9311<sup>o</sup>. 'To hear the words,' or 'discourses' (Luke vi.47) = to learn and know the precepts of faith that are from the Lord.

9383. 'All the words of Jehovah, and all the judgments' (Ex.xxiv.3) = those things in the Word that are of life in a spiritual and a natural state. 'The words of Jehovah' = those things in the Word that are of life in a spiritual state. Ex.

9385. 'All the words that Jehovah hath spoken we will do' (id.) = reception then in the heart; for 'the words that Jehovah hath spoken' = truths from the Word that are of life.

9386. 'Moses wrote all the words of Jehovah' (Ex.xxiv.4) = an imprinting on the life (of the) truths from the Word.

9401. '(The covenant) that Jehovah hath made with you upon all these words' (ver.8) = that there is conjunction with the Lord through each and all things of the Word . . . 'All these words' = each and all things

of the Word; for the laws promulgated from Sinai, in the universal sense, = all Divine truth, thus the Word as to each and all things.

[A.] 9416. 'The ten words' = all the truths that are of doctrine, and the goods that are of life. (= all truths Divine in (the Word). 10688.) (= all truths in the complex. Life. 62.) (= all truths, for they include them. R. 101<sup>2</sup>). T. 286. E. 1024<sup>2</sup>.

9425. 'Everyone that hath words, let him come to (Aaron and Hur)' (Ex. xxiv. 14) = that falsities are to be removed therefrom; 'to have words' = to dispute about truths; for 'words' = truths.

9818<sup>10</sup>. 'To speak the words of God' (John iii. 34) = Divine truths.

—<sup>13</sup>. 'The words that I speak unto you, they are spirit and they are life' (John vi. 63); 'the words' that the Lord has spoken = Divine truths.

—<sup>16</sup>. 'The word of Jehovah' = the Divine truth. 9987, Ex.

10362. 'To speak a word' (Is. lviii. 13) = to think such things.

10535. 'The people heard this evil word, and they mourned' (Ex. xxxiii. 4) = their grief because they were not to be pre-eminent to others.

10604. 'I will write on the tables the words . . .' (Ex. xxxiv. 1) = . . . interior Divine things, thus those which are of the internal sense, (and are) of love and of faith.

10682. 'Write for thyself these words' (ver. 27) = the primary truths that are to be remembered and done. For by 'words' are signified, in general, Things; in special, truths . . .

10728. 'These are the words that Jehovah hath commanded, to do them' (Ex. xxxv. 1) = instruction about the primary thing of the Church, to which all things relate . . . for these things are said about the Sabbath.

H. 254. Thus the Lord inspired the words which the Spirits dictated to the prophets . . . And, as the words came forth immediately from the Lord, they were each filled with the Divine, and contain in themselves an internal sense . . .

R. 8. 'The words of the prophecy' (Rev. i. 3) = the doctrine of the New Jerusalem. (= the truths that are of the doctrine of Heaven. E. 14.)

D. 805. On those who love mere elegance of words, and plays upon words.

1954. The more the meaning of words is looked at, the less are the words attended to . . .

2040. Looking at words is attended with this—that the mind is distracted from the meanings, and sticks in the words . . .

4233. The Angels perceive nothing but the intention, end, or will; they know not their words; and therefore when the intention, end, and will . . . are good, the words may fall as they do fall, provided . . . that nothing be said except what the person thinks.

E. 48<sup>2</sup>. 'To hear the word of the kingdom' (Matt. xiii. 19) = the truths of the Church.

209. 'Thou hast observed My word' (Rev. iii. 8) = made of life the truths from the Word. 214. R. 179. 185.

288<sup>9</sup>. 'To ride upon the word of Truth' (Ps. xlv. 4) = to act from Divine good through Divine truth. 298<sup>7</sup>.

411<sup>11</sup>. 'To do the Lord's words' (Matt. vi. 24) = the good of life; for truth, when a man does it, becomes good.

433<sup>2</sup>. 'If a man love Me, he will keep My words' (John xiv. 23) . . . because 'His commandments,' and 'words' = Divine truths, and all Divine truth proceeds from Him, and that which proceeds from Him is Himself.

455<sup>12</sup>. 'Words' (Ezek. iii. 6) = dogmas.

610<sup>1</sup>. 'The words' that he 'shall speak against the Most High' (Dan. vii. 25) = falsities destroying the truths of the Church.

617<sup>3</sup>. 'That I may eat Thy words' (Jer. xv. 16) = to appropriate His precepts, or Divine truths. So in Matt. iv. 3, 4.

749. 'Through the word of their testimony' (Rev. xii. 11) = through the confession and acknowledgment of the Divine in His Human.

778<sup>3</sup>. 'A word against the Son of Man' (Matt. xii. 32) = to interpret the natural sense of the Word according to appearances. —<sup>6</sup>, Ex.

1049<sup>1</sup>. In a word.

1226. 'These are the true words of God' (Rev. xix. 9) = that they are from the Lord, who is the Word, and who is the Truth.

### Word (of the Lord). *Verbum (Domini)*.

See CELESTIAL SENSE, HOLY SCRIPTURE, INMOST SENSE, INTERNAL HISTORICAL SENSE, NATURAL SENSE, NEW TESTAMENT, OLD TESTAMENT, SENSE (OF THE WORD), SENSE OF LETTER, SUPREME SENSE, and SPIRITUAL SENSE.

See also under HISTORY, and INSPIRATION.

See also many important quotations under READ.

A. 1. That the Word of the Old Testament contains arcana of Heaven . . .

2. The Word, being the Lord's, and from the Lord, must necessarily contain interiorly such things as are of Heaven, of the Church, and of faith . . .

3. Without such life, the Word as to the letter is dead; for the Word is like a man, who . . . is both external and internal . . .

44. It is of the understanding to hear the Word, and of the will to do it . . .

65. Certain, when taken up to the first entrance-court of Heaven, while I was reading the Word . . . said that they could not there understand one whit of a word or letter, but only what was signified in the nearest interior sense, which they declared to be so beautiful, and in such order of sequence, and so affecting them, that they called it glory.

66. The four styles of the Word. Ex. 1139. D. 2721.

129. The true order is, that a man should receive wisdom from the Lord, that is, from His Word. Then all things follow . . .

155. For the **Word** of the Lord is such that the things contained in its inmosts relate to the Lord . . . and His Kingdom; this is the source of all the life of the **Word**.

167<sup>e</sup>. Such is the **Word** of the Lord. Des. S55. 1264. 3376<sup>e</sup>.

426. For the **Word** of the Lord is spiritual, not verbal.

589. The **Word** has been spoken according to the appearances with man.

— . To confirm false principles by the **Word** is one thing, but it is a different thing to believe in simplicity what is in the **Word**. Ex.

683<sup>e</sup>. Celestial and spiritual things are so conjoined in the **Word**, that in every particular there is a likeness of a marriage . . .

771. Every word—*vox*—in the **Word** is from the Lord, (and therefore) signifies and involves something.

S38. For the **Word** of the Lord is such, that wherever it treats of one person, it treats of all men . . . with a difference according to the disposition of each; this is the universal sense of the **Word**.

937. (Such is) the **Word** of the Lord in the internal sense. In the sense of the letter it appears so simple . . . yet these things involve arcana . . . The very words . . . are . . . most general terms, or vessels (containing) so many and such great heavenly arcana . . . that they can never be exhausted to the ten-thousandth part . . . 1143<sup>2</sup>.

1025<sup>2</sup>. The historical things of the **Word** are not perceived in Heaven, but the things signified by them. The **Word** was written not for man only, but also for the Angels. When a man reads the **Word**, and apprehends from it nothing but the literal sense, the Angels apprehend not the literal, but the internal sense. Examps.

1043<sup>2</sup>. When (men) have been regenerated, they do not receive any immediate revelation, but only the things that are insinuated into them through the **Word**, and the preaching of the **Word**.

1068<sup>e</sup>. These doctrinal things (derived from the perceptions and revelations of the Most Ancient Church) were the **Word** (of the Ancient Church). 1241<sup>2</sup>. 1409<sup>2</sup>.

1151<sup>2</sup>. The **Word** of the Lord does not treat of worldly things, but involves Divine things.

1190. The style of the **Word**—especially the prophetic **Word**—is such that when it treats of intellectual things, it treats also of voluntary things.

1194. For the **Word** of the Lord, in its bosom and recess, that is, in its internal sense, never treats of other things than those which are of His Kingdom, and thus of the Church. 1247. 1659<sup>2</sup>.

1408. The **Word** of the Lord is like a body in which there is a living soul: the things of the soul do not appear while the mind so inheres in corporeal things that it scarcely believes in the existence of the human soul and the future life; but as soon as the mind withdraws from corporeal things, the things of the soul and life become manifest. . . It is the same with the **Word** of the Lord. Ex.

—<sup>3</sup>. Many things in the **Word** are said according to appearances, and even according to the fallacies of the senses . . . and yet in the internal sense are quite the contrary . . . Still it does no harm to those who in simplicity of heart believe the **Word** as they apprehend it in the letter, provided they live in charity. The reason is that the **Word** teaches nothing else than that everyone should live in charity with his neighbour, and should love the Lord above all things; and they who do this have the internals in themselves; and so, with them, the fallacies taken from the sense of the letter are easily dispelled.

1429<sup>2</sup>. There is not a syllable or jot in the **Word** that has not an internal sense . . .

1461. Instruction in Knowledges from the **Word**. Sig. and Ex.

—<sup>2</sup>. The Knowledges must be from the **Word**; for Knowledges from the **Word** are such that they are open from the Lord Himself; for the **Word** is itself from the Lord through Heaven, and the Lord's life is in each and all things of the **Word** . . . which shows that the Lord, in His childhood, was not willing to imbue any Knowledges but those of the **Word** . . .

1502<sup>2</sup>. The **Word** of the Lord could not possibly have any life unless there were an internal sense which regards Him. 1540<sup>2</sup>.

1540<sup>e</sup>. If the men of the Most Ancient and Ancient Churches lived now, and read the **Word**, they would pay no attention to the sense of the letter, but to the internal sense.

1542. For the **Word** of the Lord has descended from Him through Heaven, and therefore not the least part of a word has been written that does not involve heavenly arcana. 1619.

1659<sup>2</sup>. For not a syllable can be written in the **Word** that has not been sent down from Heaven, and consequently in which the Angels do not see heavenly things.

1673<sup>4</sup>. If a man supposes the truths of the **Word** to be false, and confirms himself so that he cannot see otherwise, he may be certain that such Spirits (as the Nephilim) are with him . . .

1690<sup>2</sup>. In the **Word** of the Lord's life . . .

1761. Spirits who reject the interior things of the **Word**. Des.

1767. On the Holy Scripture, or **Word**: that it has stored within it Divine arcana, which are open to good Spirits and Angels. Gen.art. 1869, continued.

— . When the **Word** of the Lord is being read by a man who loves the **Word**, and lives in charity, and also by a man who in simplicity of heart believes what is written, and has not formed principles contrary to the truth of faith that is in the internal sense, it is presented by the Lord before the Angels in such beauty . . . and also with representatives, and this with inexpressible variety in accordance with all their state at the time, that every particular is perceived as if it had life; which life is that which is in the **Word**, and is that from which the **Word** had birth when it was sent down from Heaven. 1769, Examps. 1770. 1771. 1772. 3474. 6617. D.2053. 2061.



[A.] 1771<sup>e</sup>. Thus when the Lord fills the **Word** with life, it is of such efficacy that it penetrates to the inmosts; but when He does not do so, it is the letter only, with scarcely any life.

1773. Spirits who in their bodily life had been delighted with the **Word** of the Lord . . . have a kind of delightful heavenly heat. Des.

—<sup>3</sup>. But the heat of those who had indeed been delighted with the **Word**, but had not been solicitous about the understanding of it, was only in the right arm.

1774. Spirits who do not want to hear anything about the interior things of the **Word**, although they can understand them. Des. . . They interpret the meaning of the **Word** from the letter according to their fancies . . . They are represented by an old woman with an ugly face . . . But those who love the interior things of the **Word** are represented by a girl in early maidenhood . . .

1775. It has been a necessity that some revelation should exist . . . for a revelation, or **Word**, is a common recipient vessel of spiritual and celestial things, thus conjoining Heaven and earth . . .

1776<sup>e</sup>. The **Word** of the Lord is a dead letter; but it is vivified by the Lord in the reader according to the capacity of each one; and it becomes living according to the life of his charity, and his state of innocence, and this with inexhaustible variety.

1783. As each and all things in the **Word** are inspired, they cannot but be from a heavenly origin; that is, they must necessarily store up within them celestial and spiritual things; otherwise it would never be the **Word** of the Lord.

1807<sup>e</sup>. So he who is in Divine things does not regard the **Word** of the Lord from the letter; but regards the letter and the literal sense as representative . . .

1869. How many things there are in a single word of the **Word**. Shown.

— The experience of one who had been delighted with the **Word**.

1870. So each of the words of the **Word** of the Lord presents in form its own idea . . . and in the ideas there are things innumerable. Des.

—<sup>2</sup>. The **Word** has been inspired, not only as to each of its words, but also as to the little letters of each word . . . for in every jot there is something from that affection and life which is common to the whole **Word** . . .

1871. How the **Word** of the Lord appears before the Angels, cannot be described, but some idea may be formed (from the kaleidoscope) in which beautiful images are represented from things rudely tossed about. . . . So it is with the **Word** of the Lord, especially the Prophets. In the literal sense there is scarcely anything that does not appear destitute of order; but when it is being read . . . it becomes more beautiful . . . as it ascends, and at last is presented before the Lord as the image of a man, in which . . . Heaven is represented in its whole compass . . .

1872. The interiors of the **Word** represented as in their first ascent. Des.

1874. Many things in the **Word** . . . are said according to appearances and fallacies . . . in order that persuasions and cupidities may not be broken, but bent . . . Moreover such things serve as common vessels to contain spiritual and celestial things . . .

1876. The (proper) names in the **Word**, like all the words of human speech, perish . . . when they ascend . . . 2015.

—<sup>2</sup>. (Thus) not anything of a word that is in the **Word** can pass over to a Spirit . . .

1878. Those who have despised the **Word**; those who have abused the things in the **Word** as forms of speech to provoke laughter; those who have supposed the **Word** to be of no account except to keep the common people in some restraint; those who have blasphemed the **Word**; and those who have profaned it, have a miserable lot in the other life . . . For the **Word** is so holy in the Heavens that it is itself as it were Heaven to the Angels; and, as there is a communion of the thoughts of all, such Spirits cannot be with them, but are separated.

1879. Those who hold in hatred the interior things of the **Word**. Des.

1925<sup>2</sup>. The Angels who spoke the **Word** of the Lord. III.

1936<sup>2</sup>. In every word of the **Word** . . . there are numberless things, more than the universal Heaven; and the arcana therein may be presented before the Angels . . . with perpetual variety to eternity.

2094<sup>2</sup>. Those who believe the **Word** in simplicity have no need to know all these things, because they are in the end . . .

2135, Pref.<sup>2</sup>. None can see the glory of the Lord that is in His **Word**, but those who are in faith, its charity, and the good of charity. Sig.

2157. In everything of the **Word** there is an affection and a subject-*res*. Ex. 2275, Ex. 2802<sup>2</sup>. 3839, Ex.

2162. Representatives in the other life, thence with the Most Ancients, and thus in the **Word**. 2763.

—<sup>3</sup>. The **Word**. Sig. —<sup>5</sup>. —<sup>7</sup>. 3381. 3424-5576<sup>4</sup>.

2176<sup>e</sup>. The **Word** of the Lord is written not only for man, but also for Heaven together with man, and, in fact, so, that when a man reads it, the Angels have from his reading heavenly ideas, so that in this way Heaven has been conjoined with the human race. 2209<sup>2</sup>. 2310<sup>2</sup>.

2177<sup>8</sup>. From this it is evident what is the holiness of the **Word** to those who are in heavenly ideas . . .

2179<sup>e</sup>. The books of the **Word** have been written (by mere representatives, according to the style of all ancient books).

2242<sup>3</sup>. If the sense of the letter were not according to appearances, no one would understand and acknowledge the **Word**, thus would not receive it. (Continued under INTERNAL SENSE.)

2310<sup>2</sup>. The **Word** is sent down from the Lord through Heaven to man, and is therefore a different thing in its origin.

—<sup>3</sup>. Would anyone say that the abominable affair

of Lot's daughters . . . would be related in the Divine Word? or Jacob's peeling rods . . . unless they involved a deeply hidden Divine meaning?

—<sup>4</sup>. If it were not for the holy veneration for the books of the Word that has been impressed upon them from childhood (the learned world) would easily say in their hearts, that the Word is not holy except from that impression; when yet it is . . . because an internal sense, which is heavenly and Divine, is in it, which causes it to unite Heaven and earth, that is, angelic minds with human minds, and thus these with the Lord.

2311. That the Word is . . . distinct from all other writing, is evident from the fact, that not only do all the names=Things, but all the words also have a spiritual sense. (Continued under INTERNAL SENSE.)

2333<sup>2</sup>. The words of the sense of the letter (are wonderfully changed into spiritual and celestial ideas) when it ascends from a man who is reading the Word to the sphere in which the Angels are . . .

2343<sup>2</sup>. Such is the order and series in each and all things of the Word . . .

2362<sup>2</sup>. (This shows) how pure is the Word in the internal sense, although it appears otherwise in the letter. Examp.

2516<sup>2</sup>. In the literal sense, the doctrine of faith appears as if it had many things from the Rational, and even from the Natural; but this is because the Word is for man, and has been accommodated to him; but still, in itself, it is spiritual from a celestial origin, that is, from Divine truth conjoined with Divine good. 2520<sup>5</sup>. 2547<sup>6</sup>.

2568<sup>2</sup>. To regard the doctrine of faith from rational things, is not to believe the Word, or the derivative doctrine, until one is persuaded from rational things that it is so; but to regard rational things from the doctrine of faith, is first to believe the Word, or the derivative doctrine, and then to confirm the same by rational things. Ex. and Tr.

2588<sup>2</sup>. Those think from the affirmative who believe that things are true because the Lord has said them in the Word . . .

—<sup>6</sup>. Man, being born for both lives, can, while in the world, be also in Heaven, through the Word, which is for both worlds.

2592. (Delight of a heathen philosopher with the Word on account of its representative style. Its holiness affected him so deeply that he could not endure it.) 2593. See H.322.

2686. (Thus) the Ancient Church had writings both historic and prophetic that were Divine and inspired, and which in their internal sense treated of the Lord and His Kingdom, and they were the Word to them. 4964<sup>2</sup>.

2702. Hagar 'saw a well of water'=the Word of the Lord, from which are truths.

—<sup>5</sup>. 'Living water'=truths from the Lord, or from His Word, for He is the Word. —<sup>6</sup>.

2762<sup>2</sup>. Elijah and Elisha represented the Lord as to the Word.

2799<sup>4</sup>. The rider on the White Horse = the Word, thus the Lord who is the Word.

2803<sup>4</sup>. 'In the beginning was the Word'—'the Word' = the Divine truth itself—and the Word was with God, and God was the Word' . . . (John i.1). (=the Lord as to the Divine Human; hence all revelation, and thus also the Word itself, or Holy Scripture. 2894.) (=the Divine truth, thus the Lord Himself as to the Divine Human. 3195<sup>4</sup>.) (=all truth in the Heavens and on earth that is from the Divine. 3704<sup>12</sup>.) (=the Divine truth. 4180<sup>6</sup>. 4687<sup>2</sup>. 5075. 5272<sup>2</sup>. Ex. 5321<sup>2</sup>. 5922<sup>4</sup>. 6115<sup>6</sup>. 6723<sup>4</sup>. 7678.) (=the Lord as to the Divine truth. 8200.) 8535. 9093<sup>5</sup>. 9144<sup>6</sup>. 9315<sup>4</sup>. 9399<sup>2</sup>. 9429<sup>2</sup>. 10076<sup>6</sup>. Ex. H.137. S.2<sup>2</sup>.

2895. The Word has always existed, but not the Word that we have now. There was another Word in the Most Ancient Church . . . and another Word in the Ancient Church . . .; then came the Word written through Moses and the prophets; and lastly the Word written through the Evangelists . . . The reason there has always been a Word, is that by the Word there is a communication of Heaven with earth; and because the Word treats of what is good and true, from which man is to live happy to eternity; and on this account it treats, in the internal sense, of the Lord alone, because all good and truth are from Him.

2896. The Word in the Most Ancient Church was not a written Word, but was revealed to everyone who was of that Church. For they were celestial men, and were therefore in the perception of good and truth . . . and thus had the Word written on their hearts. Ex.

2897. From (the representatives and significatives collected by those meant by 'Enoch') was the Word in the Ancient Church. (These) were employed in their Divine worship, in order that they might have communication with Heaven . . . They had a written Word also, which consisted of histories and prophecies, like the Word of the Old Testament; but this Word was lost in process of time. The Histories were called 'The Wars of Jehovah,' and the Prophecies were called 'Parables-*Enantiata*,' as is evident from Num.xxi.14,27. Their histories were written in the prophetic style, and were for the most part made up histories. Ill. Their prophecies were written like those of the Old Testament. Ill. . . Thus that Word had an internal sense. 2898.

2899. The Word in the Jewish Church followed afterwards, and was in like manner written by representatives and significatives, in order that it might have an internal sense understood in Heaven, and that there might be in this way a communication . . . From this it is, that if the Word be read by even a little child, the Divine things therein are perceived by the Angels.

2900. As to the Word of the New Testament . . . as the Lord spoke from the Divine Itself, the several things spoken by Him were representative and significative of Divine things, and thus of the heavenly things of His Kingdom and Church.

2904<sup>2</sup>. The representatives and significatives in the Word are thus circumstanced: that, in the supreme sense, each and all things regard the Lord; and the

very life of the Word is from this. And, as they regard the Lord, they regard His Kingdom also, for the Lord is the all in His Kingdom. Ex.

[A.] 2909. Where it treats of truth, it treats of good also, for the sake of the heavenly marriage in every thing of the Word. Refs.

2953<sup>2</sup>. There are ideas of man's thought which are the objects of the spiritual thoughts with the Angels, principally those . . . which are from the Word, because all things in the Word are representative . . . and it is at once observed that they are from the Word, because the spiritual and celestial things therein follow most perfectly disposed in their order; and in both there is what is holy from the inmost sense, which treats solely of the Lord and His Kingdom.

3137. The Word, being truth Divine, is called 'a fountain.'

3228<sup>o</sup>. Thus the Word is not Divine as to its historical things . . . 3229.

3229<sup>o</sup>. Thus the literal sense is the Word only from the internal sense in it.

3263<sup>2</sup>. The Church has not been limited to those who have the Word . . . 3267.

3301<sup>o</sup>. To call Elisha 'bald' = to blaspheme the Word, as if there were no truth in it; for Elisha represented the Lord as to the Word. 5247<sup>6</sup>, Ex.

3304<sup>2</sup>. The Word of the Lord is such that the historical things are in their own series, and the spiritual things of the internal sense in theirs, so that the former may be viewed by the external man, and the latter by the internal, and that in this way there may be a correspondence between the external and the internal man, and this by means of the Word, for the Word is the union of earth and Heaven . . . Thus in everyone who, when reading the Word, is in what is holy, there is a union of his external man which is on earth with his internal which is in Heaven.

3305<sup>2</sup>. The Word is Divine principally in this—that each and all things in it do not regard one nation or people, but the universal human race, that is to say, which has been, and which will be; and what is still more universal, namely, the Lord's Kingdom in the Heavens; and, in the supreme sense, the Lord Himself. As this is so, the Word is Divine.

3310. For the good of life to be of the Church, there must be doctrinal things from the Word . . . (Otherwise) there is indeed the good of life . . . as among the gentiles who have not the Word . . .

—<sup>2</sup>. 'The seed' = the Word of the Lord.

— . It is the good in man that receives the Word.

3358. See APPEARANCE, here. 3359. 3360. 3362.

3364<sup>2</sup>. For the Lord is doctrine itself, and this is why He is called 'the Word,' for the Word is doctrine . . .

3382<sup>2</sup>. For they who are in Heaven are in the idea that all things of the Word, in the internal sense, treat of the Lord; and also that all things of the Word are from the Lord.

3393. For each and all things in the Word, in the supreme sense, relate to the Lord; and the Lord is

doctrine itself, that is, the Word, not only as to the supreme, but also as to the internal, and the literal, sense. Ex.

3413<sup>o</sup>. These are the earthly things with which the Word itself, which is the fountain of all truth, is obstructed.

3416. For there are internal truths everywhere in the Word, but those who are in the mere memory-knowledge of Knowledges, and not at the same time in the life, when they read the Word, do not even see those truths. . . Thus the posterior things of the Word appear to them, but not the anterior things; that is, the exterior things, but not the interior; and (this) is to see nothing of what is Divine. Sig.

3424<sup>2</sup>. That the Word is living and gives life, is because in it, in the supreme sense, the Lord is treated of, and, in the inmost sense, His Kingdom . . . so that it is life itself that is in the Word, and that inflows into the minds of those who read the Word in a holy [state] . . .

3432<sup>2</sup>. As to the Word, the case is this: in the Most Ancient time . . . there was no Word, for the men of that Church had the Word written on their hearts; for the Lord taught them immediately through Heaven . . . the veriest Word, to them, was the Lord. After this Church, another succeeded . . . and this, in the beginning, had no other Word, than what was gathered from the most ancient people, which Word was representative of the Lord, and significative of his Kingdom; thus, to them, the internal sense was the Word itself. They had also a written Word, both historical and prophetic, which is no longer extant, and in this there was in like manner an internal sense . . . The Jewish . . . nation accounted the prophetic Word holy from the fact that it resembled the ancient Word in sound . . . nor does the Christian world have a more holy idea of the Word.

—<sup>3</sup>. As it has fared with the Word in this way . . . its successive states are described in this chapter.

3436. Although the Word, as to the literal sense, is such that things not true may be confirmed from it . . . he who reads the Word for the purpose of growing wise, that is, of doing what is good, and understanding what is true, is instructed according to his end and affection; for, unknown to him, the Lord inflows, and enlightens his mind, and, where he is in difficulty, gives understanding from other passages. (Continued under SENSE OF LETTER.)

3438<sup>2</sup>. For the Word appears to everyone according to his quality.

3439. As to the Divine in the Word, the case is this: the Divine itself is in the supreme sense of the Word, because in this is the Lord; the Divine is also in the internal sense, because in it is the Lord's Kingdom in the Heavens, and hence this sense is called celestial and spiritual; the Divine is also in the literal sense of the Word, because in it is the Lord's Kingdom on earth . . .

3445<sup>o</sup>. For the doctrine of charity and love, and life according to it, is the whole Word, as the Lord teaches in Matt. xxii. 37-40.

3452<sup>e</sup>. No doctrinal things whatever, provided they are from the Word, are [to be] denied, for they are accepted by the Lord, provided that he who is in them is in the life of charity, for all things that are of the Word can be conjoined with this life . . .

3454. The holy things of the Word are, the Lord's Divine Human, love to Him, and love towards the neighbour—these three are the principal things of the internal sense, and are the holy things of the Word . . . A fourth is, that the Word, as to each and all things of it . . . is Divine; thus that the Lord is in the Word.

3472. On correspondences and representations, especially those which are in the Word. Gen.art.

3476. The Word has been given to man and Angels that by it they may be present with the Lord; for the Word is the medium for uniting earth with Heaven, and through Heaven with the Lord. Ex.

3478. Those who, during their life here, have been greatly delighted with the Word, have such representations (as the tabernacle) presented to their view. Des.

3482. The language used in the Word, although it appears simple, and in some passages rude, is the angelic speech itself, but in its ultimate form. Ex.

3509<sup>3</sup>. For in proportion as the Word penetrates . . . more interiorly into Heaven, the more innumerable and ineffable the arcana become . . .

3540<sup>e</sup>. See Job, here.

3652. In the Church, or rather in the tract where the Word is.

3665<sup>e</sup>. (Origin of the delight felt by a child in reading the Word.)

3686<sup>3</sup>. The Word in the Ancient Church also had thence the names of places representative, as had also the Word after their time, which is called 'Moses and the Prophets.'

3704<sup>11</sup>. The reason the Lord so spoke (about the Father and the Son) was that the Word might be received in both earth and Heaven . . . 3705<sup>e</sup>.

3708<sup>22</sup>. When man suffers himself to be enlightened through the Word by the Lord, his obscurity becomes lucid, for there is then opened an internal way, whereby influx and communication takes place through Heaven from the Lord; but when he does not suffer himself to be enlightened through the Word by the Lord, but by his Own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed . . .

3735<sup>2</sup>. Thus is evident the nature of the conjunction of Heaven and earth through the Word; namely, that a man who reads the Word holily, is, by such correspondences, closely conjoined with Heaven, and through Heaven with the Lord, although he be in thought solely about those things in the Word which are in the sense of its letter. The Holy itself, that is then with the man, is from the influx of celestial and spiritual thoughts and affections, which are such with the Angels.

3768. That all the knowledge and doctrine of good and truth are from the Word. Tr.

3769. That the Word had been closed up. Sig. and Ex.

— . The Word is said to be closed, when understood only as to the sense of the letter, and everything in it is assumed as doctrine; and it is still more closed when the things that favour the cupidities of the love of self and of the world are acknowledged as doctrinal things. Fully ex.

—<sup>3</sup>. In proportion as a man is in the loves of self and of the world . . . in the same proportion the Word is closed to him. Ex.

—<sup>e</sup>. Thus has the Word been closed, when yet the Word is such that it is open even into Heaven, and through Heaven to the Lord; and it is closed only relatively to the man . . .

3770. That all Churches and their doctrinal things are from the Word. Sig.

3771. That they opened the Word. Sig. 3789.

3773. That meanwhile the Word was closed. Sig. and Ex.

— . The case is this. When any Church is being established, the Word is at first closed to them, but is then unclosed . . . and they learn that all doctrine is founded on the two (great) commandments. When these are regarded as the end, the Word is opened; for all the Law and the Prophets . . . depend on them; (so that) the men of the Church are then enlightened in everything they see in the Word, because the Lord is then present with them by means of Angels, and He teaches them, without their knowing it . . . But in process of time Churches depart from these two commandments, and turn aside . . . to the things that are called matters of faith, thus from life to doctrine; and, in proportion as this is done, in the same proportion the Word is closed.

3786<sup>2</sup>. The Word has been given to the Church (to prevent doctrinal things from being supplied by man's Rational, which, in spiritual and Divine things, is blind and illusive).

3798. That the Lord, from natural good, has uncovered the Word as to its interiors. Sig. and Ex. . . For the Word is uncovered from good. Ex.

3812<sup>2</sup>. That the Word, which is Divine truth itself, vivifies the dead. Sig.

3839<sup>e</sup>. It is evident from this how holy the Word is; for there is holiness in . . . love that is from the Divine, and thus in the things contained in the Word.

3857<sup>4</sup>. On this account the Lord has spoken in the Word according to the apprehension of man . . . 4210<sup>e</sup>, Ex.

3880. 'I will confess Jehovah' . . . in the internal sense, = the Word, and in the external, the derivative doctrine . . . for all the doctrine of love and charity must be from the Word, because, from himself, man knows nothing of things celestial and spiritual . . .

3898<sup>3</sup>. The reason the interior things of the Word are now being opened, is that the Church is at this day so ravastated . . . that although men know and understand, still they do not acknowledge . . . except a few who are in the life of good, and are called 'the elect,' who can now be instructed . . . But where they are, the Lord alone knows; there will be few within the Church . . .

[A.] 3900<sup>s</sup>. The whole Word is called 'a desert,' when it no longer serves for doctrinal things. Ex.

3901. The comparisons in the Word are all made by means of significatives. 4434<sup>s</sup>.

3954<sup>s</sup>. Thus the Word has been given so as to serve for man and Angels at the same time: in this the Word differs from all other writing.

3993. There are many things (here) that would not be worthy of mention in the Divine Word, unless there were in them more arcane things than such as appear in the letter. Ex.

4060<sup>s</sup>. Not that the Lord has come in person . . . for the Lord is present in the Word, because all things of the Word are from Him and about Him. Sig. —<sup>7</sup>.

4136<sup>e</sup>. There is not a single word in the Word that does not involve a heavenly arcanum, although to man it appears as of no moment . . .

4189<sup>s</sup>. Those within the Church are in good and truth . . . in the direct line, because they have the Word, and through the Word there is a direct communication with Heaven, and through Heaven with the Lord; but not for the gentiles, because they have not the Word . . . Tr. 4190. 4197.

4190<sup>s</sup>. Christians are in what is false in believing that Heaven is for them alone, because they have the book of the Word written on paper but not on hearts.

4217<sup>s</sup>. The like is the case with everything in the Word (as with the symbols in the Holy Supper), and therefore the Word is a medium uniting man with the Lord; and unless there were such a uniting medium, Heaven could not inflow with man . . . and, if it were removed, no one could be led to good . . . That the Church of the Lord where the Word is, is like the heart and lungs . . . Refs.

4231<sup>s</sup>. 'My words shall not pass away' = that (although the external and internal things of the former Church will perish) the Word of the Lord will remain. . . 'The words of the Lord' are all things that are in the Word. (Moreover) the Jewish nation has been preserved for the sake of the Word.

4279. As the Word is from the Lord, and descends from Him through Heaven to man, it is Divine as to every particular; and, as it has descended from the Lord, so it ascends, that is, is elevated, to Him, and this through the Heavens . . . (so that) when the Word ascends as it descends, it is Divine in the Lord, celestial in the Third Heaven, spiritual in the Second Heaven, and celestial and spiritual natural in the First Heaven. But in the Church with man, the Word, as to the sense of the letter, is natural, that is, worldly and earthly. (Continued under READ.) The supreme sense of the Word, in which the Lord is treated of, is for the Third Heaven; its internal sense, in which the Lord's Kingdom is treated of, is for the Second Heaven; the lower sense, in which the internal sense is determined to the nation that is there mentioned, is for the First Heaven; and the lowest or literal sense is for man . . . who is, however, of such a nature that the interior sense, and even the internal and the supreme, can be communicated to him . . .

4280<sup>s</sup>. Incredible to say, the internal man thinks in no other way (than according to correspondences), for when the external man apprehends the Word according to the sense of the letter, the internal man apprehends it according to the internal sense, although the man is not aware of it while he lives in the body . . .

4368<sup>s</sup>. Many are affected by the Word of the Lord, and devote much labour to the reading of it; but still there are few who have as the end to be instructed in the truth; for most abide in their own dogma, which is the only thing that they study to confirm from the Word. . . Those only are in the affection of truth who love . . . to know what the truth is, and to search the Scriptures for this end; and no one is in this affection but he who is in good, that is, in charity towards the neighbour, and, still more, he who is in love to the Lord.

4383<sup>e</sup>. From this may be inferred the nature of the Word, that, being Divine, it contains in it infinite things from its first origin, and, derivatively, unutterable things that are of angelic wisdom; and, finally, only such things as are adapted to human apprehension.

4391<sup>s</sup>. Divine revelation, or the Word. Tr.

— . To hide the interiors of the Word. Sig.

4442<sup>e</sup>. This is why the Word has been written in such a style. But the Word has this peculiarity beyond the writings of the ancients: that each of the subjects represents, in a continuous series, the heavenly and spiritual things of the Lord's Kingdom; and, in the supreme sense, the Lord Himself . . . and, what is more, they are real correspondences, which are continuous through the three Heavens from the Lord.

4444<sup>s</sup>. (The Jews) acknowledge Moses and the Prophets, and thus the Word. This, in itself, is holy; but as regards them it is not holy; for they regard themselves in everything therein, and thus make the Word worldly, and even earthly.

4480. Whatever has been written in the Word, is spiritual in itself and in its essence. It is known that the Word is spiritual, but its spirituality does not appear in the letter, for in this it is worldly, especially in the historical parts. But when it is being read by man, the worldly things therein become spiritual in the Spiritual World, that is, with the Angels . . .

4690<sup>e</sup>. For the Word of the Lord is universal, and comprehends in general every Church. 4769<sup>s</sup>, Examp.

4692. That 'words=*verba*' = truths, is because all the Word in Heaven is from the Lord, and therefore, in the internal sense, 'words' = truths, and 'the Word,' in general, all Divine truth. 4703. 5075. 5272.

4720<sup>s</sup>. Instruction by means of the Word. Sig.

4791. Therefore those who love the Word of the Lord, and desire from it the Knowledges of truth and good, belong to the province of the tongue . . . some to the tongue itself, some to the larynx and trachea, some to the throat, some to the gums, and some to the lips.

4807. For the Lord spoke (in Matt.xxv.) as everywhere in the Word of the Old and New Testaments, by representatives and significatives; for to speak (in this

way) is to speak to the World and Heaven at the same time . . . Such speech is Divine, because universal, and therefore belongs to the Word. 5147<sup>5</sup>.

4814<sup>e</sup>. For whatever is written in the Word is of such a nature that with the Angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter . . .

4868<sup>3</sup>. If (the Jews) are told that the Word is . . . most holy, even every tittle of it, they acknowledge it and conjoin themselves, but from such a lust . . . 4911.

4903. The internal sight . . . is not in the light of Heaven, unless it is in faith in the Lord, and from that faith reads the Word.

4923<sup>2</sup>. The Jews and some Christians believe that . . . in the Word there is some concealed meaning, which they call mystical. Ex.

4926<sup>6</sup>. 'Palace'=the Word.

4966. Primary things for the interpretation of the Word, Sig. and Ex. 5237.

4989<sup>e</sup>. After death, a man retains nothing of the historical things of the Word . . . but only the spiritual and Divine things that he had learnt from the Word, and had applied to his life.

5089<sup>2</sup>. Unless man's thought can be elevated above sensuous things . . . he cannot understand any interior thing in the Word . . .

5126<sup>3</sup>. From youth to early manhood, communication is opened between the Natural and the Rational . . . by hearing and reading the Word.

5136<sup>2</sup>. As the Word could not be written except by representatives . . . even of places . . . the Church was successively preserved in the land of Canaan. 6516<sup>2</sup>, Ex. 7439<sup>e</sup>.

5275<sup>2</sup>. Things happened in this way . . . chiefly for the sake of the Word, that it might be written (representatively) . . . and thus might be serviceable not only to the man of the Church, but also to the Angels . . . for they perceive Divine things from it, and so are affected with holy emotions, which are communicated to the man who reads the Word from affection . . . 5316<sup>2</sup>.

5329<sup>e</sup>. The Word has been given that Angels may be with man . . .

5402. The doctrinals of the Church . . . are nothing but scientifics, until one has seen from the Word whether they are true, and in this way made them his own.

—<sup>2</sup>. There are two ways of procuring the truths of faith—by doctrinals, and by the Word. When a man procures them by doctrinals only, he has faith in those who have drawn them from the Word . . . But when he procures them himself, from the Word, and thereby confirms them in himself as true, he believes them because they are from the Divine . . . When a man is able to view them from his own judgment, if, then, he does not consult the Word, in order to see from it whether they are true, they remain in him as mere scientifics; while if he does consult the Word, from the affection and end to know truths, he then, when he has found them procures for himself the

things of faith from the genuine fountain, and they are appropriated to him from the Divine. Tr. 6047<sup>2</sup>.

5432<sup>1</sup>. When such read the Word, they scan it with the sole end of confirming the doctrinals they have learned, for the sake of gain; and some of them scan the Word that they may 'see the nakedness of the land' . . . 6047<sup>2</sup>.

—<sup>5</sup>. But those who are in the affection of truth for the sake of truth and of life . . . have indeed faith in the doctrinals of the Church; but still they scan the Word for no other end than the truth . . . for it is everywhere said, Here is the Church . . . and therefore the Word should be scanned with devout prayer to the Lord for enlightenment.

5466. The holiness that is sometimes perceived in a man when he is reading the Word, has many such arcana in it.

5492. When the Word goes to the Inmost Heaven, each and all things of the Word pass into affections which are of love and charity . . .

5502. For in the Word everything is holy, and the holiness is from the heavenly marriage of good and truth. This is why Heaven is in the Word, and consequently the Lord . . . insomuch that He is the Word.

5620<sup>2</sup>. John the Baptist represented the Lord as to the Word, which is the Divine truth on earth.

5702. Spirits from the Christian world, on being compelled to hear the interiors of the Word, were seized with so great a nausea that they felt as if going to vomit . . . The reason (the Christian world is such) is that they have no affection of truth for the sake of truth . . . Their thinking and speaking anything from the Word . . . is from habit acquired from early childhood . . .

5719. They who despise and ridicule the Word in the letter . . . and are in no love towards the neighbour . . . relate to the vitiated things in the blood.

5922<sup>e</sup>. For the Word is Divine truth for the use of the Church.

—<sup>6</sup>. The Word, as to the external sense, is in a cloud, for the reason that human minds are in darkness; and therefore if the Word were not in a cloud, it would be understood by scarcely anyone, and the holy things of the internal sense would also be profaned by the wicked. Sig.

5952<sup>e</sup>. The Lord does not openly teach anyone truths, but . . . inspires, unknown to the man, the apperception and derivative choice that this is true because the Word says so . . .

6023. Scientifics are ruled by truths, when truth is acknowledged because the Lord has said so in the Word.

6047<sup>2</sup>. See ENLIGHTEN, here. 7012. 7503<sup>2</sup>. 8780<sup>2</sup>. 9300<sup>4</sup>. 9382<sup>2</sup>. 9405. 10215. 10290<sup>2</sup>. *et seq.*

6221<sup>e</sup>. In its descent (from the Lord through Heaven) the Word has clothed itself with forms adapted to the apprehension in the triplicate Heaven, and at last with a form adapted to the apprehension of man . . .

6222<sup>2</sup>. The Intellectual of the Church, is to perceive from the Word what is the truth of faith and the good of charity.

[A. 6222]<sup>3</sup>. For the Intellectual of the Church is that when a man reads the Word, and carefully compares one passage with another, he perceives therefrom what is to be believed, and what is to be done. (Continued under ENLIGHTEN.)

6280. The Divine Human before the Lord's advent . . . was Jehovah Himself inflowing through Heaven when He was speaking the Word . . .

6333<sup>3</sup>. The Word is given that it may unite Heaven and earth . . . and therefore has been so written that it is spiritually apprehended by the Angels when it is naturally apprehended by man; and in this way what is holy inflows through the Angels, and through this the union is effected. Such is the Word in both the historicals and propheticals . . .

—<sup>4</sup>. The historicals have been given in order that through them infants and children may be initiated into the reading of the Word . . .

6343<sup>2</sup>. That the Word is holy, and, in its interiors, most holy, is very evident from the fact that there is a heavenly marriage in every single particular of the Word, namely, a marriage of good and truth, thus Heaven; and that, in the inmost sense, there is in every single particular the marriage of the Lord's Divine Human with His Kingdom and Church; nay, in the supreme sense, the union, in the Lord, of the Divine itself and the Divine Human. These most holy things are in every single particular of the Word; a plain indication that the Word has descended from the Divine. Ex. 7022<sup>2</sup>.

6620. From these things it may be known what infinite things there are in every Thing of the Word—for it has descended from the Lord through Heaven—although it appears very simple to those whose ideas are closed. Ex.

6621. The thought of those who when they read the Word had studied only the art of criticism . . . have been represented as closed lines . . . and a derivative texture . . . D.1951. 2041.

6714. Moses represents the Lord as to the Divine law, which is the Word.

6752<sup>2</sup>. That 'the law,' in the widest sense, is the whole Word. Ill.

—<sup>9</sup>. For converse with the Lord is through the Word. Sig.

6757<sup>e</sup>. For the Word has been written not for man only, but also for Spirits and Angels.

6774. Study there in the Word. Sig. and Ex.

6776. Instruction in truths from the Word. Sig.

6777. The doctrine of charity enriched from the Word. Sig.

6789<sup>2</sup>. Unless the internal of the Word inflows with those who read the Word and remain in the literal sense, there is not effected the conjunction of truth from the Word with good; and the internal of the Word inflows, and is conjoined with good, when the man regards the Word as holy; and he does this when he is in good.

6822<sup>e</sup>. Everyone must first acquire truth from the doctrine of the Church, and afterwards from the Word of the Lord . . .

6880. The Divine itself cannot communicate itself to anyone except through the Divine Human, nor the Divine Human, except through the Divine truth, which is the Holy Spirit: this is meant by 'all things were made through the Word' (John i. 3).

—<sup>e</sup>. For whatever proceeds from the Lord is the veriest reality in the universe: such is the Divine truth, which is called 'the Word through which all things were made.' 7004<sup>2</sup>. S861<sup>2</sup>.

6947. The Word is the Divine truth proceeding from the Lord's Divine Human.

6971. That if they do not obey what is announced from the Word, instead of being a spiritual and rational man, they will become non-spiritual and non-rational. Sig. and Ex.

6997<sup>e</sup>. Thus the Word . . . in its interior bosom, has genuine truths stored in it, and, in its inmost bosom, Divine truth itself, which proceeds immediately from the Lord, thus also the Divine good, that is, the Lord Himself.

7004. For the Word which is uttered by a Spirit or Angel, proceeds from the Lord's Divine Human.

7055<sup>3</sup>. How the prophets wrote the Word. See PROPHET, here.

7206. 'The Word' = the Divine truth proceeding from the Divine good of the Lord's Divine Human.

7262. In itself the Word is nothing but the doctrine of love to the Lord, and of charity towards the neighbour. Ill.

7573<sup>5</sup>. 'The voice of Jehovah' = truth Divine and its power, thus the Word . . .

7643<sup>10</sup>. John the Baptist represented the Word. Ex.

7933. According to the promise in the Word. Sig. and Ex.

8078<sup>4</sup>. The insinuation of faith by an internal way is effected by the reading of the Word, and by enlightenment by the Lord then, which is given according to the quality of the affection, that is, according to the end to know truth.

8456. No truth . . . of the Word becomes truth with a man until it has received life from the Divine, and it receives life through the insinuation of the truth which proceeds from the Lord that is called the truth of peace. Ex.

8535. 'The testimony,' in the universal sense, = the Word . . .

8615<sup>e</sup>. The Word has been so written that everything in it . . . corresponds to things in Heaven; and from this the Word has Divine force, and conjoins Heaven with earth; for when the Word is read on earth, the Angels in Heaven are moved to the holiness that is in the internal sense. This is effected through the correspondences of all the particulars in it.

8652<sup>e</sup>. Because the Word is in the Church, and, through the Word, the presence of the Lord. 8768.

8686. The truth through which man is led (when being regenerated) is the Word; for this is truth Divine.

8694<sup>2</sup>. Revelation means enlightenment when the

Word is being read, and the perception then; for those in good, and who long for truth, are so taught from the Word; whereas those not in good cannot be taught from the Word, but only confirmed in such things as they have been instructed in from infancy, whether they are true or false. (Continued under REVELATION.)

8780<sup>3</sup>. When such read the Word, they are quite blind to the truth that does not make a one with their doctrine. Examp.

8783<sup>2</sup>. The learned . . . believe that they would receive the Word more favourably if heavenly things were set forth nakedly, and if they had not been written in such a simple style; but they are very much mistaken, for they would then have rejected it more than the simple . . . for human learning induces this darkness with those who trust in their own intelligence. Ill.

8864<sup>3</sup>. Hence it is that the Lord is called 'the Word.'

8902<sup>e</sup>. In this does the Word differ from, distance, and surpass all other writing.

8904. That the Word is not to be applied to confirm falsities and evils. Sig. and Ex.

8920<sup>2</sup>. (The descent of the Word through the Heavens. See DIVINE TRUTH here.)

8931. That all things of the Word are through influx from the Divine through Heaven. Sig. and Ex.

— What Jehovah speaks is truth Divine, thus the Word which is in the Church.

—<sup>3</sup>. For the Lord now began (at Sinai) to reveal the Word, which was to serve mankind for doctrine and life; first, through Moses, and afterwards through the prophets . . .

8939<sup>e</sup>. Whoever wishes to be happy to eternity . . . let him know and believe that the Word is the only doctrine which teaches how man ought to live . . .

8941<sup>2</sup>. The truths from which the Lord is to be worshipped, are to be taken from no other source than the Word, because in every single thing therein there is life from the Divine. Ex. 8943, Ex.

8962. These combats are effected through the truths of faith that are from the Word; (otherwise) the man does not overcome, because the Lord is in no others. 8964.

8971. It is known to everyone within the Church that the Word is . . . most holy. This is (actually) perceived by those who are in the truths of faith and a life according to them, for, while reading the Word, they are continually kept in the idea of what is holy; whereas (others) do not . . . perceive anything of what is holy in the Word . . . and those who at heart deny the holiness of the Word, say also . . . that writings of men are more elegant . . . When told (there) that the Word is holy and Divine as to every jot . . . and when shown to the life that all things in the Word contain a spiritual sense . . . they acknowledged it, but said that as they had not known this they are blameless. But it was found that they had lived at their pleasure, without conscience, and had therefore at heart denied the Divine . . . and all things of faith,

and that this was the reason they had not recognized the holiness of the Word; and it was testified, further, that all who have been in the truths of faith, and in a life according to them, have held the Word to be holy, and have perceived it to be so when reading it; and in this way they were shown that the cause had not been in the Word, but in themselves; for those who are in a life of good have their interiors opened into Heaven, whence the Holy of the Word inflows from the Angels; whereas those in a life of evil have their interiors closed towards Heaven, and opened into Hell, whence inflows the contrary. Examp.

9033. This (apparent truth) is not to be denied, for to do so would destroy faith in the Word; and if this is destroyed no one can live spiritually, because man has spiritual life through faith from the Word. 9036. See also 9039.

9049<sup>5</sup>. The reason worldly men were not to understand, was to prevent them from profaning the interiors of the Word . . . for the most frightful Hell of all is that of the profaners of the Word.

9094. For the Angels see the arcana of the Word in light from the Lord, in which innumerable things are presented to the view which do not fall into the words of speech, and not even into the ideas of thought, with men, so long as they are in the body.

9127<sup>3</sup>. Let them remain in their belief, provided they believe that there is holiness in the Word . . .

9144<sup>10</sup>. The quality of the Divine Word in the Jewish Church. Rep.

—<sup>11</sup>. 'Judah' = the Lord as to the Word, and as to doctrine from the Word.

9152<sup>e</sup>. When a man of the Church who is in the good of faith, is reading the Word, the Angels adjoin themselves to him, and are delighted with the man, because with the wisdom which then inflows to them through the Word from the Lord. Hence is the conjunction of Heaven with man, which would not exist at all without the Word; for the Word is such that, in its Original Language, there is not a jot that does not affect the Angels, and conjoin them with man. This . . . has been shown me from Heaven.

9212<sup>e</sup>. There would be no conjunction with Heaven without the Word, that is, without Divine truth revealed. (Which in our Earth is the Word. 9216<sup>3</sup>. 9276<sup>7</sup>.)

9222. Truth Divine is the Word; and the doctrine of the Church is the derivative truth.

—<sup>2</sup>. They who blaspheme or deny the Word, can receive nothing of the truth and good of faith; for the Word teaches the existence of the Lord, of Heaven and Hell, etc., which, without the Word would be quite unknown; and therefore they who deny the Word, cannot receive anything that the Word teaches; for, when they read or hear it, what is negative occurs, which either extinguishes the truth, or turns it into falsity; and therefore the first of all things for the man of the Church to do is to believe the Word, and this is indeed the primary thing with him who is in the truth of faith and good of charity; whereas with those who are in the evils of the loves of self and of



the world, the primary thing is *not* to believe the Word, for they reject it the moment they think about it, and also blaspheme it. If a man saw the magnitude and nature of the blasphemies (of such) against the Word, he would be horrified: the man himself is not aware of them while in the world, because they lie hidden behind the ideas of his active thought . . . But they are revealed in the other life. Further ex.

[A.] 9256<sup>4</sup>. The heart and lungs (of the Church) are where the Word is; and the rest of the members and viscera are where the Word is not.

9349<sup>2</sup>. There is not an iota, or point of a letter, or little horn, in the letter of the Word that does not contain in itself the holy Divine; according to the Lord's words in Matt.v.18; and Luke xvi.17 . . . and therefore, under the Divine Providence, it has been effected, that the Word, especially the Word of the Old Testament, has been preserved as to every jot and point from the time when it was written. It has been shown me from Heaven, that in the Word not only every word, but also every syllable, and, incredible to say, every little horn of a syllable, in the Original Language, involves what is holy, which is made perceptible to the Angels of the Inmost Heaven. Further ex.

9351. The principal reason (why the Lord assumed the Human on our Earth) was for the sake of the Word, in order that it might be written in our Earth, and then be published through the whole Earth; and, once published, be preserved for all posterity; and that in this way it might be made manifest, even to all in the other life, that God has become Man. (All these statements fully ex. 9352-9356.) Further ex. 9358-9361.

9370. It treats (in Ex.xxiv.) of the Word given by the Lord through Heaven, its quality, that it is Divine in both the internal and external senses; and that through it there is conjunction of the Lord with man. 9372. 9378. 9401. 9403. 9419.

9372<sup>2</sup>. There are many in the Word who represent the Lord as to truth Divine, that is, as to the Word; but the chief among them are Moses, Elijah, Elisha, and John the Baptist. III.

—<sup>3</sup>. The Word is compared to 'a reed shaken with the wind' when it is explained at pleasure. Ex.

9382<sup>2</sup>. They who are thus illuminated, understand the Word as to its interiors, and therefore they make for themselves doctrine from the Word, to which they apply the sense of the letter . . . (Continued under ENLIGHTEN.)

9383<sup>2</sup>. That all things in the Word are of life. Sig. and Ex.

9405. The coming and presence of the Lord in the Word. Sig. and Ex.

9406<sup>2</sup>. The Divine truth that makes Heaven and the Church is the Word. 9407, Ex.

9407<sup>11</sup>. All things of the Word are translucent from the Lord. Ex.

9410<sup>6</sup>. See SWEDENBORG, here.

9411. When those who are in enlightenment are reading the Word, they see the Lord . . . This takes place solely in the Word, and not in any other writing.

9414. See MOSES, here. 9419. 9421. 9435. *et seq.*

9416. 'The two tables' = the book of the law, that is, the Word, in the whole complex. Ex.

9422. The top of the mountain, where Jehovah was = the highest or inmost of the law or Word; the rest of the mountain = the internal of the law or Word, such as is in Heaven; and the parts beneath the mountain, where the elders and people were, = the external of the law or Word, which is its external sense.

9424. Truths from the Word from which there is doctrine, support the Word. Rep.

—<sup>2</sup>. All the doctrine of the Church must be from the Word . . . but the doctrine must be collected from the Word. (Continued under ENLIGHTEN.)<sub>w</sub> H. 311(g). Refs.

9430. The ultimate of the Word relatively obscure. Sig. and Ex.

—<sup>c</sup>. Therefore let all beware of injuring the Word in any way; for they who do so, injure the Divine itself.

9457<sup>e</sup>. At this day the only medium of conjunction (with Heaven) is the Word.

9468<sup>3</sup>. The Word is the Divine truth that proceeds from the Lord's Divine good . . .

9779. The Church through the Word from the Lord. Sig.

9780. The Word is the doctrine of good. Ex.

9780<sup>2</sup>. Therefore, for the Word to be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word. Ex.

9817. The influx of the Lord through the Word into all who are in the good of love. Sig. and Ex.

— For the Lord inflows with the man of the Church chiefly through the Word. Ex.

10028<sup>2</sup>. Afterwards interior truths are learnt, such as are collected from the Word by those who are in enlightenment; for these collect its interior sense from various passages where the sense of the letter is explained; and, from these, truths still more interior are afterwards drawn forth by those who are enlightened . . .

10033<sup>9</sup>. For the Word that is from Him is the Divine filling the universal Heaven . . .

10105<sup>2</sup>. That there must be doctrine from the Word in order for the Word to be understood. Refs. H. 311(g).

10126. Hence the Word of the Lord may be called as it were Heaven in ultimates.

10131<sup>6</sup>. The Church makes a one with Heaven; the Word is what conjoins them; the Lord is in the Word, and the Lord is the Word.

10251<sup>6</sup>. It is the Word that must be the source of all the truths of the Church; for the Word is the

Divine truth itself sent down from Heaven by the Lord.

10265. Whatever is said in the Word must be understood relatively to that of which it is said . . . In the Inmost Heaven, all things of the Word are applied to the Lord's Divine Human . . .

10276<sup>o</sup>. They who lay stress on the letter of the Word alone, and have no doctrine . . . may be drawn into any heresies. Hence the Word is called by such the Book of heresies. 10400<sup>o</sup>.

—<sup>e</sup>. Therefore unless the Lord had come into the world, and opened the interiors of the Word, the communication with the Heavens through the Word would have been broken, and the human race on this Earth would have perished; for man can think nothing of truth, and do nothing of good, except from Heaven . . . and the Word is what opens Heaven.

10290<sup>o</sup>. The Lord speaks with man . . . solely through the Word. (See ENLIGHTEN, here.)

10309<sup>o</sup>. From whatever mouth the Word comes, it is received by man according to the quality of his good.

10320. What the Divine has revealed, is, with us, the Word.

10325. The books of the Word are all those which have the internal sense; and those which have it not, are not the Word. The books of the Word. Enum. W.H.16. N.266.

10355. Information by the Word. Sig. and fully Ex. —<sup>5</sup>. In the Christian Church, information about . . . the things of eternal life, is effected solely by the Word . . .

—<sup>6</sup>. At this day, revelation is given solely through the Word . . .

10367<sup>o</sup>. In order to be re-born, man, if he be of the Church, must first learn truths from the Word, or from doctrine from the Word . . .

10375. 'He gave . . . the two tables'=the conjunction of the Lord through the Word with man. Ex.

10400<sup>o</sup>. The man whose internal has been opened is in the internal sense of the Word, although he is unaware of it; and from this he has enlightenment when he is reading the Word, but according to the light he is able to have by means of the Knowledges he possesses. 10551<sup>o</sup>.

10432. That the Word should be written elsewhere, which is good and excellent. Sig. and Ex.

—<sup>2</sup>. The sons of Israel were received because the Word could be written among them . . .

10441<sup>o</sup>. The Word must have an ultimate in which its interiors may cease . . .

10450. The Word let down from Heaven. Sig. and Ex.

10451. 'The two tables'=the Word of the Lord, in special and in general. Ex.

10452<sup>o</sup>. The conjunction of the Lord with the human race, or of Heaven with the world, by the Word. Fully ex.

—<sup>3</sup>. Heaven is in wisdom from the Word, when it is being read by man . . .

—<sup>4</sup>. This is why such a Word has been given; (and

if this medium of conjunction were not in the world, conjunction with Heaven would perish, and, with this conjunction, every good of the will and truth of the understanding with man; and, with these, that human principle which consociates man with man; so that what is evil and false would take possession of all things, and one community would perish after another . . . Such would be the state of man unless Heaven were conjoined with him, and Heaven would not be conjoined with him, unless there were a Word, or unless Divine truth were communicated immediately through Angels, as in ancient times. When Heaven is mentioned, the Divine is also meant . . .

10547. 'The tent of meeting'=the external of worship, of the Church, and of the Word, in which are internal things. 10548. 10550. 10551.

10548<sup>o</sup>. To interrogate the Lord, is to consult the Word . . .

10554. [All] the Divine things in the Word are conjoined together. (As are the heavenly Societies, in the human form). Sig. and Ex.

10559<sup>o</sup>. The Word could not have been written anywhere but in the land of Canaan . . . and, where the Word is, there is the Church. Ex.

10578. 'Thou canst not see My faces'=that the interior Divine things of the . . . Word cannot appear to (such). Ex. 10583. 10584.

10582<sup>o</sup>. They who read the Word without doctrine, are like those who walk in the dark . . .

10600. The transparency of the Divine internal of the Word . . . through the external. Tr.

10603. The external of the Word . . . such as it was for the sake of that nation. Sig. and Ex.

10614. The external of the Word in which is the Divine. Sig. and Ex.

—<sup>2</sup>. (The three senses of the Word. Ex.) W.221.

10632. The primary things by which there is conjunction of the Lord with mankind through the Word. Sig. and Ex.

—<sup>3</sup>. In the most ancient times there was not the Word, but immediate revelation . . .

—<sup>4</sup>. There was a Word in (the Ancient) Church, but one which was of service to that Church only . . . (and it was afterwards) provided that the Word should be written . . . H.306.

10633. The Word which is Divine in each and all things for the Church. Sig. and Ex. 10634, Ex.

10635. That all by whom the Word is received recognize the Divine in it. Sig. and Ex.

—<sup>2</sup>. For all within the Church who are in the good of life recognize the Divine in the Word.

10638<sup>o</sup>. These are they who understand the Word, and are affected with the truths from it . . .

10641. Seduction thence in the Word itself. Sig. and Ex.

10683<sup>o</sup>. In the internal of the Word . . . are those who love to do truth for the sake of truth, from a spiritual affection; in the external of the Word in which is an internal are those who love truth for the sake of truth, but from a natural affection . . .

[A.] 10685. Temptations before the internal of the . . . Word is given. Sig. and Ex.

10687. 'He wrote on the tables the words of the covenant' = the Word, through which there is conjunction of Heaven with man. Ex. 10690.

10703<sup>e</sup>. For the Word does not shine of itself, but only before the man who is in light from the internal; without this the Word is only the letter.

10707<sup>e</sup>. For the Church is where the Word is, and is from the Word . . . and therefore such as is a man's understanding of the Word, such is the Church in him, and such is his worship. 10761.

H. 254. How the Lord spoke with the prophets, through whom was the Word. (See PROPHEET, here.)

258. It is not according to Divine order to be instructed by writings from Heaven, but by the Word, because through this alone is there communication and conjunction of Heaven with the world, thus of the Lord with man.

259. That there are writings in the Heavens has been provided . . . for the sake of the Word; for this, in its essence, is Divine truth, from which is all heavenly wisdom for both men and Angels; for it was dictated by the Lord, and that which is dictated by the Lord passes through all the Heavens in order, and is terminated with man; and hence it is accommodated to both the wisdom in which the Angels are, and to the intelligence in which men are. It is from this that there is a Word with the Angels also, and that they read it equally as do men on earth; their doctrinal things are from it, and their preachings are made from it. The Word is the same; its natural sense, however . . . is not in Heaven; but the spiritual sense.

261<sup>e</sup>. They have the Word written in this way (des.) in the lower Heavens; and by heavenly forms in the Inmost Heaven. (See WRITE, here.)

303. On the conjunction of Heaven with man through the Word. Chapter. 307, 111.

305. As man has broken the connection with Heaven . . . a medium has been provided . . . to be to Heaven as a basis and foundation, and also for the conjunction of Heaven with man: this medium is the Word.

308. There is also a conjunction through the Word of Heaven with those out of the Church, where the Word is not . . . But the Church where the Word is . . . is as the heart and lungs . . . and those out of the Church . . . constitute the members . . . and the conjunction of Heaven with them through the Word may be compared to light, which is propagated from the middle to what is round about. Divine light is in the Word, and the Lord with Heaven is present there, and from this presence the distant are in light: it would be different if there were no Word.

309. Unless there had been such a Word on this Earth, its inhabitants would have been separated from Heaven, and therefore would have been rational no longer; for the human Rational comes forth from the influx of the light of Heaven. Further ex. J. 10<sup>a</sup>.

310. Although the style of the Word appears simple . . . nothing can be compared to it . . . because Divine

wisdom lies hidden, not only in every meaning but also in each word; and in Heaven this wisdom shines forth . . . it is the light of Heaven, because it is Divine truth.

—<sup>2</sup>. Without such a Word, there would be no light of Heaven with the men of our Earth, and therefore there would be no conjunction of Heaven with them . . .

393. They who have loved the Word (here) and have sought truths therein with longing . . . for the sake of the use of life, for both themselves and others, in Heaven are in ecclesiastical affairs. They are in enlightenment and the light of wisdom according to their love and longing for use, and they come into them from the Word in the Heavens, which is not natural, as in the world, but spiritual. These perform the office of preachers . . .

489<sup>e</sup>. They who have loved Divine truths and the Word from interior affection . . . dwell in light, in lofty places, which appear like mountains, and are continually in the light of Heaven . . . They live in a vernal temperature; and fields, harvests, and vineyards are in their view; everything in their houses is refulgent as with precious stones; and when they look through the windows, it is as it were through clear crystals. Ex.

516. All the instruction (in the spiritual places of instruction) is given from doctrine from the Word, and not from the Word without doctrine.

526<sup>e</sup>. Abraham, David, the Apostles, etc. are not mentioned in the Word which is in Heaven, because that Word is the internal sense of the Word that is in the world.

N. 249. On the Holy Scripture, or Word. Gen.art. A. 10318.

255. On the necessity and excellence of the Word. (Refs. to passages.) W.H.6.

256. That the Word is not understood except by the enlightened. (Refs. to passages.)

257. That the Word is not understood except through doctrine from the Word. (Refs. to passages.)

261. That the Word has been written by correspondences, and thus by representatives. (Refs. to passages.)

263. That the Lord is the Word. (Refs. to passages.)

264. On those who are against the Word. (Refs. to passages.)

J. 28<sup>e</sup>. Without such a letter the Word could not have been Divine, or have served both Heaven and the world for doctrine of life and faith, and for conjunction.

55<sup>3</sup>. For the way to Heaven is the acknowledgment of the Lord, and faith and love to Him, and the Word is what teaches the way, so that without the Lord, through the medium of the Word, there is no salvation.

57<sup>2</sup>. As they wanted to know whether there is this spiritual sense in these words (to Peter), the Word that is in Heaven was handed them, in which there is not the natural but the spiritual sense . . . and when they read it, they saw that Peter is not mentioned there, but instead of him truth from good which is from the Lord. When they saw this they rejected it

in a rage, and would have torn it with their teeth if it had not been instantaneously taken away. R.768<sup>2</sup>.

65. In itself, the Word is spiritual, and therefore treats of spiritual things . . . In the sense of the letter, these are set forth by means of natural things, because natural things serve spiritual things as a basis, and without such a basis the Word would not be a Divine work, because not complete; the Natural, which is the ultimate in Divine order, completes . . .

L. 1. That the universal Holy Scripture is about the Lord, and that the Lord is the Word. Gen.art.

—<sup>2</sup>. The Lord is called the Word, because 'the Word'=the Divine truth, or the Divine wisdom, and the Lord is (these).

—<sup>e</sup>. As the Word is the Divine wisdom of the Divine love, it follows that it is Jehovah Himself, thus the Lord . . .

2. The Word here meant in special is the same as that manifested through Moses and the prophets, and through the Evangelists, as is very evident from the fact that it is the Divine truth itself, from which the Angels have all their wisdom, and men all their spiritual intelligence; for it is this same Word that is with men in the world that is also with the Angels in the Heavens; but in the world it is natural, and in the Heavens spiritual. And, as it is the Divine truth, it is also the Divine proceeding, and this is not only from the Lord, but is also the Lord Himself. As the Word is the Lord Himself, each and all things of it have been written about Him alone; from Isaiah to Malachi there is nothing that is not about the Lord, or, in the opposite sense, against Him. Ex. . . On this account, everyone, even at this day, who approaches the Lord alone, while he reads the Word, and prays to Him, is enlightened in it.

8. That the Lord fulfilled all things of the law, means that He fulfilled all things of the Word. Gen.art.

14<sup>2</sup>. The Word, to which violence had been done by the Jewish people. Sig.

15<sup>2</sup>. The Church with the Jews was utterly devastated, and by this, that they had perverted all things of the Word . . . This was signified by all things of the Lord's Passion. 16<sup>6</sup>, Des. R.26.

19. That the Lord . . . as to the Word, is called 'the Son of Man.' Gen.art.

23. The Lord as the Word suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. Fully ex. *seriatim*.

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

50<sup>e</sup>. 'The blasphemy against the Son of Man'= something against the Word, by interpreting its meaning differently.

52. That Jehovah Himself . . . spoke the Word through the prophets. Ex.

53. It is not said in the Prophets that they spoke the Word from the Holy Spirit, but that they spoke it from Jehovah, from Jehovah of Hosts, from the Lord Jehovah. Ill.

— . And, as the Lord is Jehovah, it follows that all the Word has been spoken by Him. R.36<sup>e</sup>. T.158.

S. 1. That the Holy Scripture, or Word, is the Divine truth itself. Gen.art.

2<sup>2</sup>. 'Jacob's well'= the Word; and therefore the Lord sat at it.

3. The style of the Word is the Divine style itself, with which no other style . . . can be compared; for it is like thick darkness to light. The style of the Word is such that it is holy in every meaning, and in every word, and in some places in even the very letters. Hence the Word conjoins man with the Lord, and opens Heaven.

—<sup>2</sup>. Two things proceed from the Lord — the Divine love and the Divine wisdom . . . in its essence, the Word is both of these. (Continued under READ.)

6<sup>2</sup>. The three degrees in the Word. See DEGREE, here. In its ultimate sense, the Word is natural; in its interior sense, spiritual; and in its inmost, celestial; and it is Divine in every sense.

8. As, interiorly, the Word is spiritual and celestial, it has been written by pure correspondences . . .

12. The successive states of the Church as to the understanding of the Word. Sig. 13.

18<sup>e</sup>. The power of the Word against falsities of every kind with natural men. Tr.

26<sup>2</sup>. For the Lord teaches everyone by the Word, and He teaches from those truths which the man has, and does not pour in new ones immediately . . .

—<sup>5</sup>. The falsification of the Word by many at this day. (Rep. before Swedenborg.)

35<sup>e</sup>. All who despise the Word, and falsify the sense of its letter, appear bald there; but they who honour and love it, appear with becoming hair.

39. The spiritual sense and celestial sense are not the Word without the natural sense, which is the sense of the letter; for they are like spirit and life without a body . . .

47. Where the Lord is meant, the Word also is meant, because the Lord is the Word.

48. The Word in its glory was represented by the Lord when He was transfigured Ex. R.24<sup>e</sup>.

51. That the Word is not understood without doctrine. Gen.art. (See DOCTRINE at S.52. 54.)

58. The reason the Word shines and is translucent with (such) is that in every particular of the Word there is a spiritual and celestial sense, and these senses are in the light of Heaven; and therefore the Lord inflows into the natural sense through these senses and their light into the natural sense and its light . . . and from this the man, from interior perception, acknowledges the truth, and then sees it in his thought, and this whenever he is in the affection of truth for the sake of truth; for perception comes from affection, and thought from perception, and thus is effected the acknowledgment which is called faith.

59. With these the first thing is to acquire doctrine from the literal sense of the Word; thus do they kindle for themselves a lamp for their further progress; (and

then) from this they see the **Word**. (Continued under **DOCTRINE**.)

[S.] 61. I have spoken with many who believed that they would shine as the stars . . . because they had, as they said, held the **Word** to be holy, had read it through frequently, had collected many things from it by which they had confirmed the dogmas of their faith . . . but it was found that some of them had studied the **Word** from the love of self, in order that they might appear great in the world . . . some from the love of the world, in order to become rich; and when these were examined to find what they knew from the **Word**, it was found that they knew from it nothing of genuine truth, but only such as is called truth falsified . . . the reason of which was, that when self and the world are the ends, then, when they read the **Word**, their minds cleave to themselves and the world, causing them to think constantly from their proprium, which is in thick darkness in respect to all things of Heaven . . .

—<sup>3</sup>. It has been very different with those who have studied the **Word** from the affection of knowing truth because it is truth, and because it is of service to the uses of life, not only their own, but also their neighbour's. These I have seen elevated into Heaven, and thus into the light in which is the Divine truth there, and at the same time exalted into angelic wisdom, and into its happiness, which is life eternal.

69. (Thus) in the **Word** alone . . . there is spirit and life. Ill.

70. That the **Word** is in all the Heavens, and is the source of angelic wisdom. Gen.art.

71. The **Word** in Heaven is written in a spiritual style . . . which consists of mere letters, each of which involves a meaning, and there are points over the letters which exalt the meaning. Ex.

—<sup>2</sup>. There are no names of persons and places in their **Word** . . . but instead of names there are the Things which they signify. Examps. . . It is the same with the numbers . . . (Thus) the **Word** in Heaven is a **Word** that corresponds to our **Word**, so that they are a one. (Further ex. in T.241.)

72. Wonderful to say, the **Word** in the Heavens has been so written that the simple understand it simply, and the wise wisely; for there are many points and signs over the letters which exalt the meaning, and the simple pay no attention to them . . . but the wise do, each according to his wisdom, even to the highest.

— A copy of the **Word**, written by Angels inspired by the Lord, is stored in the sacarium of each of the greater Societies, lest it should be altered in respect to any point. Our **Word** is indeed like the **Word** in Heaven, in that the simple understand it simply, and the wise wisely, but this is effected in a different way.

73. The Angels confess that they have all their wisdom through the **Word**; for in proportion as they are in the understanding of the **Word**, in the same proportion they are in light; and the light of Heaven is Divine wisdom . . . In the sacarium in which the copy of the **Word** is stored, there is a flaming and

bright light, that surpasses every degree of the light outside . . . The reason is that the Lord is in the **Word**.

74<sup>2</sup>. The **Word** in the Celestial Kingdom is written differently from the **Word** in the Spiritual Kingdom; for in the (former) **Word** the goods of love are expressed, and the signs mean affections; whereas in the (latter) **Word** the truths of wisdom are expressed, and the signs mean perceptions.

75. From this may be inferred the nature of the wisdom that lies hidden in the **Word** that is in the world; for all angelic wisdom, which is unutterable, lies hidden in it; for it is the containant of it, and after death the man who becomes an Angel from the Lord through the **Word** comes into this wisdom.

76. That the Church is from the **Word**, and that it is such as is its understanding of the **Word**. Gen.art. T.244, *et seq.*

—<sup>e</sup>. It is not the **Word** that makes the Church, but the understanding of it . . .

77. The **Word** is the **Word** according to the understanding of it with a man . . . if it is not understood, the **Word** is indeed called the **Word**, but is not the **Word** with that man.

— The **Word** is the Truth according to the understanding of it; for the **Word** may not be the Truth, for it may be falsified.

— The **Word** is spirit and life according to the understanding of it; for the letter without the understanding of it is dead.

78. Moreover the Lord is present with a man, and is conjoined with him, through the **Word**, because the Lord is the **Word**, and in it as it were speaks with man; and also because the Lord is the Divine truth itself, and the **Word**, too, is that. (Thus) the Lord is present with a man, and is at the same time conjoined with him, according to his understanding of the **Word** . . . being present with him through the reading of the **Word**, and conjoined with him through the understanding of truth from the **Word**, and according thereto; and, in proportion as the Lord is conjoined with a man, in the same proportion is the Church in the man.

79. In many passages in the Prophets . . . it is taught that the Church is nowhere else than where the **Word** is rightly understood . . . Ill.

80. That in every particular of the **Word** there is the marriage of the Lord and the Church, and the derivative marriage of good and truth. Gen.art.

96. It is hurtful to confirm the apparent truth of the **Word** to the destruction of genuine truth, because everything of the sense of the letter communicates with Heaven . . . (Continued under **SENSE OF LETTER**.)

96a. The **Word** compared to a garden that should be called a heavenly Paradise. Des.

97<sup>5</sup>. The Divine external sphere of the **Word** is described in Ezek.i.4. This is represented as a man, in verse 5, etc. etc.

—<sup>e</sup>. These summaries have been collated with the **Word** in Heaven, and they conform to it.

98. That the Lord came into the world to fulfil all truths of the Word, and thereby to become Divine truth or the Word in ultimates. Gen.art. T.262, Ill.

—e. The Lord had indeed been the Word before, but in primes; for it is said, 'In the beginning was the Word . . .' But when the Word was made flesh, the Lord became the Word in ultimates also; and it is from this that He is called 'the First and the Last.' 99.

100. How the Lord is the Word. Ex. T.263<sup>e</sup>, Ex.

101. That before this Word . . . there was a Word that has been lost. Gen.art.

102. That the Word which existed among the Ancients was written by pure correspondences, but that it has been lost, has been told me by the Angels, who have also said that that Word is still preserved among them, and is in use among the Ancients with whom it had existed in the world. Enum. . . Those who knew the correspondences of this Word were called 'wise and intelligent,' and afterwards 'diviners' and 'magi.' But as that Word was full of such correspondences as signified heavenly and spiritual things remotely, and therefore began to be falsified by many, of the Divine Providence it vanished in course of time . . . and another Word, written by correspondences not so remote, was given through the prophets . . . Yet in this Word many names of places in Canaan and its neighbourhood have been retained, by which like things are signified as in the ancient Word. For this reason Abram was commanded to go into that land . . . T.279.

103. That there was a Word among the Ancients, is evident in Moses, by whom it is mentioned, and quoted from. Ill.

—e. The first seven chapters of Genesis exist in that ancient Word, so that not a syllable is missing. T.279<sup>e</sup>.

104. That through the Word there is light also for those who are outside the Church, and have not the Word. Gen.art.

— . There can be no conjunction with Heaven unless there is somewhere on earth a Church where the Word is, and thereby the Lord is known, because the Lord is the God of Heaven and earth, and without Him there is no salvation . . . De Verbo. 17.

105. How the presence and conjunction of the Lord and of Heaven exists in all lands through the Word. Ex.

108. (An experience which showed) that communication with the universal Heaven exists through the Word. Des. . . It is for this reason that, of the Divine Providence, there is a universal intercourse or commerce of the kingdoms of Europe, and principally of those where the Word is read, with the nations outside the Church.

110. (Thus) the Word, which is in the Church of the Reformed, enlightens all nations and peoples by a spiritual communication; and also it is provided by the Lord that there is always a Church on the Earth where the Word is read, and thereby the Lord is known. And therefore when the Word had been

almost rejected by the Papists, of the Divine Providence the Reformation took place, and thereby the Word was again received. Moreover, the Word is regarded as holy by a noble nation among the Papists.

111. As, without the Word, there is no Knowledge of the Lord, thus no Salvation, when the Word had been completely falsified and adulterated among the Jewish nation . . . it pleased the Lord to descend from Heaven . . . and to fulfil the Word, and thereby to renew and restore it, and to give light again to the inhabitants of the Earth. Ill.

113. That man has communication with Heaven through the Word (has been shown by the fact) that when I read the Word from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was granted me clearly to perceive that each verse communicated with some Society of Heaven, and thus that the whole Word communicates with the universal Heaven.

114. That unless there were a Word no one would know of God, Heaven, and Hell, the life after death, and still less of the Lord. Gen.art.

115. But as those who maintain . . . that without the Word man may know of the existence of God, and of Heaven and Hell . . . and as they thereby weaken the authority and holiness of the Word . . . we may not deal with them from the Word, but from rational light, for they do not believe the Word, but themselves.

117. The ancient Word (has been the source of all the gentile religions). Ex.

Life 54. As the laws (of the decalogue) were the first-fruits of the Word . . . they were (most) holy.

W. 83<sup>2</sup>. When a man reads 'heat' and 'light' in the Word, the Spirits and Angels who are with him, perceive charity and faith.

208<sup>e</sup>. There are like degrees in each and all things of the Word.

P. 94<sup>2</sup>. To love the Lord above all things is nothing else than not to do evil to the Word, because the Lord is in the Word . . .

98<sup>3</sup>. Real freedom and rationality are not possible with those in the Christian world who utterly deny the Divine of the Lord, and the holiness of the Word, and who have retained this denial confirmed to the end of life; for this is meant by 'the sin against the Holy Spirit.'

131<sup>e</sup>. The Lord enters man solely by an internal way, which is through the Word, doctrine, and preachings from it.

135. The Lord alone teaches man, but mediately through the Word, in enlightenment. . . No Spirit has ever dared, and no Angel has ever been willing, to tell me anything, and still less to instruct me, about anything in the Word, or any doctrinal matter from the Word . . .

154. That it is a law of the Divine Providence that man be led and taught through the Word, doctrine, and preachings from it; and this in all appearance as of himself. Chapter. 171, Gen.art.

172<sup>2</sup>. That the Lord is the Word, because it is from Him, and about Him. Ex.

[P. 172]. That the Lord is the **Word**, because He is the Divine truth of the Divine good. Ex.

—<sup>5</sup>. Thus to be taught from the **Word** is to be taught by the Lord Himself. Ex.

— All who are taught by the Lord in the **Word**, are taught a few truths in the world, but in many when they become Angels; for the interiors of the **Word**, which are Divine spiritual and Divine celestial things, are implanted at the same time; but these are not opened in a man until after death, in Heaven, where he is in angelic wisdom.

—<sup>6</sup>. That this is done mediately by preachings, does not take away the immediateness; for the **Word** cannot be taught otherwise than mediately through parents, teachers, preachers, books, and especially by the reading of it; but still the man is not taught by these, but by the Lord through them. . . From this it may be seen that man is led and taught by the Lord alone, and that he is taught immediately by Him, when he is taught from the **Word**. This is an arcanum of arcana of angelic wisdom.

173. As man has light through the **Word**, and understanding from this light, and as this is the case with both the evil and the good, it follows that from light in its origin is light in its derivations, which are perceptions and thoughts about any Things whatever. III.

220<sup>6</sup>. All things of the **Word** are pure correspondences . . . and, as they are correspondences, they are also appearances; that is, all things of the **Word** are Divine goods of the Divine love, and Divine truths of the Divine wisdom . . .

230<sup>2</sup>. As the **Word** is the proceeding Divine, it is 'the name of God,' which = God, with all the Divine that is in Him, and that proceeds from Him. And, as all the Divine things that are called the spiritual things of the Church, are from the **Word**, these also are 'the name of God.' This shows what is meant by . . . 'Hallowed be Thy name.' Further ill.

231. The first kind of profanation is committed by those who jest from the **Word**, and about the **Word** . . . This is done by some from a bad habit, by taking names or forms of speech from the **Word** and mixing them with remarks that are hardly becoming, and sometimes foul. This cannot but be conjoined with some contempt for the **Word**; yet the **Word** is Divine and holy in every particular . . . for every word stores in its bosom something Divine, and has communication with Heaven by it. But this kind of profanation is lighter, or more grievous, according to the acknowledgment of the holiness of the **Word**, and the unbecoming character of the talk into which it is introduced. D.1304.

—<sup>6</sup>. The sixth kind of profanation is committed by those who acknowledge the **Word**, and yet deny the Divine of the Lord. Ex.

254<sup>2</sup>. Religion has been transplanted into the whole earth from the ancient **Word**, and afterwards from the Israelitish one. Unless there had been a **Word**, no one would have known of God, Heaven and Hell, etc. RELS.

256<sup>2</sup>. It matters not whether a smaller or a greater part of the world has received the Christian religion,

provided there are peoples that have the **Word**; for those have light therefrom who are outside the Church, and have not the **Word**: and, wonderful to say, where the **Word** is read holily, and the Lord is worshipped from the **Word**, there is the Lord with Heaven. The reason is that the Lord is the **Word**, and the **Word** is the Divine truth, which makes Heaven . . . This may take place with the **Word** with Europeans in many parts of the habitable world, because their commerce extends over the whole earth, and everywhere the **Word** is read by them, or there is teaching from the **Word**. 260<sup>2</sup>.

—<sup>3</sup>. The reason the Christian religion is divided, is that it is from the **Word**, and the **Word** has been written by pure correspondences, and these are in great part appearances of truth . . . And, as the doctrine of the Church must be drawn from the sense of the letter of the **Word**, there must needs arise in the Church disputes, controversies, and dissensions, especially in regard to the understanding of the **Word**; but not in regard to the **Word** itself, or the Divine of the Lord; for it is everywhere acknowledged that the **Word** is holy, and that the Divine belongs to the Lord, and these two are the essentials of the Church. . . Those who deny the holiness of the **Word** are not regarded as Christians. 259<sup>2</sup>. —<sup>6</sup>.

—<sup>4</sup>. A noteworthy fact in regard to the **Word** (which shows) that interiorly the **Word** is the Divine truth itself, and inmost is the Lord, is that when any Spirit opens the **Word**, and rubs his face or clothing against it, his face or clothing shines . . . as brightly as the moon or a star . . .

257<sup>5</sup>. When the love of self (among the Papists) exalted its dominion to the Lord's throne. . . it could not but profane all things of the **Word** . . . To prevent this, the Lord by His Divine Providence took care that . . . they should forbid the reading of the **Word** . . .

258<sup>2</sup>. The doctrine (of faith alone) has been permitted . . . in order that the Divine of the Lord and the holiness of the **Word** might not be profaned. . . The **Word** is not profaned, because they pay no attention to the passages where love, charity, doing, and works, are mentioned. . . They are like those who have no knowledge of truth from the **Word**, and who therefore cannot profane it.

260<sup>3</sup>. The Jews have been preserved, and scattered over a great part of the world for the sake of the **Word** in its Original Language . . .

264<sup>2</sup>. Babylon does indeed acknowledge the **Word**, but still despises it. Ex.

330<sup>7</sup>. The whole **Word** is nothing but the doctrine of life.

R. 1, Pref. The Lord as to the **Word** is described in Rev.i.

6. 'Who hath borne witness of the word of God' (Rev.i.6) = who from the heart, and thus in light, receive Divine truth from the **Word**. E.10 R.35. E.51.

10. 'The seven churches' = all in the Christian world where the **Word** is, and by it the Lord is known, and who accede to the Church.

11. 'Which are in Asia' = to those who are in the light of Truth, from the **Word**.

—<sup>2</sup>. As to the ancient Word, which was in Asia before the Israelitish Word . . . it is still preserved there among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They said that in it is the Book of Jasher, mentioned in Josh.x. 12,13; 2Sam.i.17,18; and also that they have among them the books called 'The Wars of Jehovah,' and 'The Prophecies,' mentioned in Num.xxi.14,15,27-30; and when I read in their presence the words taken therefrom by Moses, they searched, and found them. . . . Seek it in China, and perhaps you will find it there among the Tartars. T.266. 279<sup>3</sup>.

26. 'To pierce Jesus Christ' = to destroy His Divine truth in the Word.

36. When the Word was given—*factum est*—to the prophets, they were in the body, and heard Jehovah speaking.

42. Before a man turns himself to the Lord, and acknowledges Him as the God of Heaven and earth, he cannot see the Divine truth in the Word. Ex. . . . He cannot be enlightened in the Word; for the Lord is the Word . . . Those who do not approach the Lord alone, look at Him and His Word as behind them. . . . This arcanum is hidden in the words, 'John heard a voice behind him, and he turned to see the voice . . .'

43. 'I saw seven golden candlesticks' = the New Church, which will be in enlightenment from the Lord, from the Word.

44. 'In the midst of the seven candlesticks one like the Son of Man' = the Lord as to the Word, from whom is this (New Church).

47. 'The hairs of the Son of Man' = the Divine good of love, and the Divine truth of wisdom, in the ultimates of the Word.

52. 'Out of His mouth a sharp two-edged sword' = the dispersion of falsities by the Lord through the Word and doctrine from it.

74. 'He that holdeth the seven stars in His right hand' = the Lord from whom are all truths through the Word.

111. 'Thou hast not denied My faith' = that they acknowledge the Word to be Divine truth.

134. 'To commit whoredom' = that the truths of the Word are falsified. Ex. 136.

179. 'Thou hast kept My word' = that they live according to the Lord's precepts in His Word. E.209.

198. 'The Church of the Laodiceans' = those in the Church who sometimes believe from themselves, and sometimes from the Word, and thus profane holy things.

199. 'The Amen, the faithful and true Witness' = the Lord as to the Word, which is the Divine truth from Him.

200. 'The beginning of the work—*opificium*—of God' = the Word. Ex.

— . The Divine truth itself in the (ancient) Word,

and which is also in the Word of the present day, is meant by 'the Word that was in the beginning with God, and that was God;' yet not the Word regarded as to the words and letters of the languages, but as to its essence and life, which is from the inmost in the meanings of them. From this life the Word vivifies the affections of the will of the man who reads it holily; and from the light of this life it enlightens the thoughts of his understanding; on which account it is said, 'in the Word was life, and the life was the light of men.' The Word does this, because it is from the Lord and about the Lord, and thus is the Lord. All thought, speech, and writing derive their essence and life from him who does them; the man is in them, with his quality: but the Lord alone is in the Word. But no one feels and perceives the Divine life in the Word but he who is in the spiritual affection of truth while reading it; for he is in conjunction with the Lord through the Word. There is something inmost affecting the heart and spirit, that inflows into the understanding with light, and bears witness.

—<sup>2</sup>. 'The light,' in Gen.i.3, = the Divine truth, (this) is the Word.

— . In fine, without the Divine truth of the Word, which in its essence is the Divine good of the Divine love, and the Divine truth of the Divine wisdom . . . a man cannot have life. Through the Word there is conjunction of the Lord with man, and of man with the Lord; and through this conjunction there is life.

—<sup>e</sup>. Wonderful to say, the Word has been so written that it communicates with the universal Heaven, and, severally, with each Society there.

— . That such is the Word in its essence, is evident from these words of the Lord, 'The words that I speak unto you are spirit, and are life' (John vi.63).

202. 'Thou art neither cold nor hot' = that they who are such now deny, and now acknowledge, that the Word is Divine and holy. 203.

217. 'I stand at the door, and knock' = that the Lord is present with everyone, in the Word, and is urgent to be received therein, and teaches how.

218. 'If anyone will hear My voice, and open' = him who believes in the Word and lives according to it. 'I will come in to him, and sup with him, and he with Me' = that the Lord conjoins Himself with such, and conjoins them with Himself.

224<sup>3</sup>. The Angels said, Read the Word, and believe in the Lord, and you will see the truths which must be of your faith and life . . . But two of them said, We have read, but did not understand. The Angels replied, You did not approach the Lord; and you have also confirmed yourselves in falsities. . . . We assure you that every man whose soul desires it, can see the truths of the Word in light. Ex.

225, Pref. The subject treated of (in Rev.iv.) is the . . . preparation of all things for the Judgment, which would be from the Word, and according to it. 225, Sig.233. 256, Pref.

239. 'In the midst of the throne, and around the throne, were four living creatures' = the Word of the Lord from primes to ultimates, and its guards. Ex.



[R.] 241. The 'lion'=the Divine truth of the Word as to power.

242. The 'calf'=the Divine truth of the Word as to affection.

243. The 'third living creature having a face like a man'=the Divine truth of the Word as to wisdom.

244. The 'flying eagle'=the Divine truth of the Word as to Knowledges, and the derivative understanding.

245. 'The four living creatures had each by himself six wings about him'=the Word as to its powers, and as to its guards.

246. 'And they were full of eyes within'=the Divine wisdom in the Word, in the natural sense from the spiritual and the celestial senses.

247. 'They have no rest, day and night, saying, Holy, holy, holy, Lord God Almighty'=that the Word continually teaches the Lord, and that He alone is God, and therefore that He alone is to be worshipped.

249. 'The living creatures gave glory and honour and thanks to Him that sat upon the throne'=that the Word ascribes all good, truth, and worship to the Lord, who will judge.

256. 'A book written within and on the back'=the Word in every particular, and in every general. It also=the Word as to the interior and the exterior senses.

— That the Lord as to the Divine Itself from eternity has been the Word, that is, the Divine truth, is evident from . . . 'in the beginning was the Word . . .' and that the Lord as to the Human also became the Word, from 'and the Word became flesh.'

257. 'Sealed with seven seals'=altogether hidden from Angel and man. . . Such is the Word to all whom the . . . Lord does not open it.

273. 'He came and took the book'=that the Lord as to His Divine Human is the Word.

295. Examination by the Lord of all . . . as to their understanding of the Word, and the derivative states of their life. Sig. and Ex.

298. The 'white horse'=the understanding of truth and good from the Word with them.

305. The 'red horse'=the understanding of the Word destroyed as to good, and thence as to life, with them. E. 364.

312. The 'black horse'=the understanding of the Word destroyed as to truth, and thus as to doctrine, with them.

316. 'Hurt not the oil and the wine'=that the holy goods and truths that lie hidden interiorly in the Word, should not be violated and profaned. 314.

320. The 'pale horse'=the understanding of the Word destroyed as to both good and truth.

325. 'Slain for the Word of God' (Rev. vi. 9)=hated on account of their life according to the truths of the Word. 329. (=on account of the Divine truth. E. 392.)

411<sup>2</sup>. A Christian has spiritual life solely from the truths of the Word, because life is in them; but when

the truths of the Word are falsified . . . spiritual life is extinguished in the man. Sig.

469. 'A little book open'=the Word as to this doctrine—that the Lord is the God of Heaven and earth, and that His Human is Divine.

484. The sound of a mill heard. . . A mill and grinding=to seek from the Word what may serve for doctrine. . . I saw an old man . . . holding the Word before him, and seeking from it what might serve for the doctrine (of justification by faith alone). (Swedenborg controverted him, and he threw the Word out of doors after him.) See also —<sup>4</sup>.

541. That all the truths of the Word have been destroyed by those who are meant by 'the dragon.' Sig. and Ex.

—<sup>e</sup>. The Word thus becomes no longer a holy Book, but a profane book. Ex.

555. Victory by the Divine truth of the Word. Sig. and Ex.

—<sup>2</sup>. As the Lord is the Word, the Divine truth in it is His blood, and the Divine good His body. For is not every man his own good and truth? . . . But the Lord is the Divine good and the Divine truth, which two are also the Word.

566. A debate among some Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord, (that is to say) unless he approaches the Lord immediately. One side maintained that the Lord must be approached directly, because He is the Word, and the other that doctrinal truth can be seen when God the Father is approached immediately . . . Something was then read to these from the Word; and they prayed on their knees that God the Father would enlighten them, and then . . . they said that this and that was the truth in that passage; but it was false; and this repeatedly even to tediousness. . . On the other hand, those who approached the Lord immediately, saw the truths. T. 162.

—<sup>2</sup>. Some . . . were told from Heaven that they did not know a single doctrinal truth from the Word . . . They said, We will demonstrate that we have truths from the Word in great abundance. (Continued under TRUTH.)

—<sup>5</sup>. A table seen in the middle of a place into which light flows immediately from Heaven. When any paper on which a truth from the Word is written is placed on the table, the paper shines like a star. (Continued under TRUTH.)

—<sup>6</sup>. A chamber seen, whose walls shone as if golden, and which contained a table, on which lay the Word, set round with precious stones in heavenly forms. The Angel guardian said, When the Word is opened, a light of unspeakable brightness beams from it; and there appears from the precious stones a rainbow above and around the Word. When any Angel from the Third Heaven . . . looks at the open Word, there appears above and around the Word a rainbow of various colours on a red ground. When an Angel from the Second Heaven . . . a rainbow on a blue ground. When an Angel from the Ultimate Heaven . . . a rainbow on a white ground. When any

good Spirit looks, there appears a variegation of light as of marble. . . If anyone comes who has falsified the Word, the resplendence is dissipated; and if he draws near, and fixes his eyes on the Word, there is an appearance of blood around it. . . A certain person, in the confidence that he had not falsified the Word . . . touched the Word; when suddenly fire and smoke issued from it, and an explosion (threw him) into a corner, where he lay as dead for half an hour.

—<sup>8</sup>. To falsify the Word, is to take truths from it, and apply them to confirm falsities. Examp.

571. 'A name of blasphemy' = a doctrine of the Church not from the Word, but from their own intelligence.

576<sup>e</sup>. For the doctrine of the Church must be from the Word, and from no other source.

595. That they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. Sig. and Ex.

602. That they were permitted to confirm that doctrine (of faith alone) by the Word, by which it is as it were vivified. Sig. and Ex.

611<sup>f</sup>. What it is to meditate upon the Word spiritually and materially. Ex.

642. 'A white cloud, and upon the cloud one sitting like the Son of Man' = the Lord as to the Word. Ex.

653. 'Blood out of the winepress . . .' = violence done to the Word by dreadful falsifications of truth . . .

666. 'Thou alone art holy' = that He is the Word, the Truth, and Enlightenment. Ex.

668. That the Word is now opened . . .

669. The inmost of Heaven, where the Lord is in His holiness in the Word. Sig. and Ex.

683. Influx into the understanding of the Word with (those in faith alone). Sig. and Ex.

684<sup>e</sup>. That those in faith alone falsify all the truths of the Word, is because the whole Word treats of a life according to the precepts therein, and of the Lord as being . . . the only God.

689. The Divine good of the Word confirming this Divine truth. Sig. and Ex.

719. The profanations and adulterations of the truths of the Word (by the Papists). Sig. and Ex.

723. 'A woman sitting on a scarlet beast, full of names of blasphemy' = the Roman Catholic religiosity [based] upon the Word profaned by them. Ex.

724. 'Having seven heads, and ten horns' = intelligence from the Word, at first holy, then no intelligence, and at last insanity; and much power from the Word continually. (See also 725. 726. 727. 728.)

733. The Word acknowledged as holy among them, and yet really not acknowledged. Sig. and Ex.

735. Their amazement . . . that the Word, although rejected, still is. Sig. and Ex.

739. That the Word . . . is the Divine good itself, and the Divine truth, and that it is taken away from the laity . . . lest the profanations and adulterations made in it . . . should appear. Sig. and Ex. E.1067.

—<sup>2</sup>. That the Word is the Divine good and Divine truth, is because there is in each and all things of it the marriage of the Lord and the Church, and the derivative marriage of good and truth; and also because there is in everything of it a celestial sense and a spiritual sense; and in the celestial sense it is Divine good, and in the spiritual sense Divine truth; and these are in the Word because the Lord is the Word.

740. The Word as to power from Divine truth with those who are in the kingdom of France . . . Sig. and Ex. 741. 746.

741<sup>2</sup>. (The French) acknowledge that the Word is divinely inspired . . . but do not as yet draw Divine truths from it, except these general ones . . . These things they confirm in themselves from the Word; but before others, who do not listen to the Word, they do it from rationality . . . The reason they do not go further, and draw the doctrinal things of faith from the Word, is of the Divine Providence, because they still adhere in externals . . . to the Roman Catholic religion . . .

742. That dominion over the Church is effected solely through the Word. Sig. and Ex. 749.

814. That those of the New Church will be instructed in genuine and pure truths through the Word. Sig. and Ex.

819. That the acknowledgment of the Lord as the God of Heaven and earth, together with a life according to His commandments, is, in the universal sense, the whole of the Word and the derivative doctrine. Sig. and Ex.

820<sup>2</sup>. The unition (of the Human to the Divine) was effected (also) by the fulfilling of all things of the Word (in its three senses).

821. The Lord as to the Word, that it is the Divine good and truth itself, from both of which He executes Judgment . . . Sig. and Ex.

823. In Heaven, diadems appear upon the heads of those who hold the Word to be holy. Ex.

825. 'His name is called The Word of God' (Rev. xix.13) = . . . the Word in the letter, to which violence has been offered.

830<sup>2</sup>. The 'name written on His vesture' = the Word as to Divine truth; and the 'name written on His thigh' = the Word as to Divine good. Both are in the Word, the Divine truth of the Word in its spiritual sense . . . and the Divine good of the Word in its celestial sense . . .

832. The appropriation of goods from the Lord through the truths of the Word . . . in every sense, degree, and kind. Sig. and Ex.

—<sup>2</sup>. No man has any spiritual good from the Lord, except through truths from the Word. Ex.

836. That all (such), being judged from the Word, perish. Sig. and Ex.

—<sup>2</sup>. For the Word has proceeded from the Lord's mouth.

839<sup>13</sup>. For they were not allowed to contradict the Word.

[R.] 842<sup>2</sup>. In the **Word** that is in Heaven, no number occurs (here), but the Thing instead.

846. 'Behaved for . . . the **Word** of God' (Rev. xx.4) = rejected . . . because they lived according to the truths of the **Word**.

881. 'Prepared as a Bride for her Husband' = the New Church conjoined with the Lord through the **Word**. 895, Sig.

—<sup>2</sup>. For the **Word** is the only medium of conjunction, or of marriage, because the **Word** is from the Lord and about the Lord, and thus is the Lord, and therefore it is called 'a covenant' . . . Moreover, the **Word** has been given for the sake of this end.

889. That to those who desire truths from any spiritual use, the Lord will give all that are conducive to that use from Himself through the **Word**. Sig. and Ex.

—<sup>e</sup>. To the rest there is not given truth from the **Word**; they read it, but every doctrinal truth therein they either do not see, or, if they see it, they turn it into falsity, not so much in speech when repeating it from the **Word**, as in the idea of their thought about it.

897. That in the New Church the **Word** will be understood, because translucent from its spiritual sense. Sig. and Ex.

— These words describe the understanding of the **Word** with those in the doctrine of the New Jerusalem and an accordant life. When read by them the **Word** shines. It shines from the Lord by the medium of the spiritual sense, because the Lord is the **Word** . . .

904. That to those in the good of love the Lord gives to know . . . what His New Church is . . . as to the **Word** . . . Sig. and Ex.

909. The quality of the **Word** in the New Church—that all its truths and goods are from it. Sig. and Ex.

926<sup>2</sup>. Under the swamp there was a great hewn stone, beneath which lay the **Word** completely hidden. . . . There came an east wind . . . that dried up the swamp, and laid bare the stone, under which lay the **Word**. . . I (then) saw the foundation stone, under which the **Word** had been deposited, set round with precious stones, from which as it were lightning flashed . . . (Then) instead of the temple, was seen the Lord only, standing upon the foundation stone, which was the **Word** . . .

932<sup>2</sup>. The Apocalypse also is the **Word**, like the prophetic **Word** of the Old Testament.

936. They who are in evils and falsities cannot be healed by the **Word**, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Sig.

943. That the Lord, from whom is the **Word** of both Covenants, has revealed . . . the things that will be. Sig. and Ex.

944. That the Lord will come, not in person, but in the **Word**, in which He will appear to all who will be of His New Church. Sig.

945<sup>2</sup>. When the prophets were speaking the **Word**, they were not in the spirit, but in the body, and heard from Jehovah Himself . . . the words they wrote.

958. 'To take away his part out of the Book of life' = that such cannot be wise in, or appropriate to themselves, anything out of the **Word**. . . For the Lord is the **Word**, because it treats of Him alone . . . and therefore they who do not approach the Lord immediately, cannot see any truth from the **Word**.

959. The **Word**, which was dictated by the Lord, passed through the Heavens of His Celestial Kingdom, and the Heavens of His Spiritual Kingdom, and so came to the man through whom it was written; and therefore, in its first origin, the **Word** is purely Divine. When the **Word** passed through the Heavens of the Celestial Kingdom, it was the Divine Celestial; and when it passed through those of the Spiritual Kingdom, it was the Divine Spiritual; and when it came to man, it became the Divine Natural; and this is why the natural sense of the **Word** contains within it the spiritual sense, and this the celestial sense, and both the purely Divine sense, which is not open to any man, nor even to any Angel.

962. A golden table seen, on which was the **Word**, and two Angels standing by it. . . It was at a Council convened by the Lord.

M. 24. A sermon in Heaven on the Holy Scripture, and the conjunction of the Lord with both worlds through it. . . That holy Book has been dictated by Jehovah the Lord, and therefore He is in it, inasmuch that He is the wisdom therein . . .

44<sup>10</sup>. (In order that the three novitiate Spirits might understand this passage from the **Word**) the angelic Spirits told them to look up into Heaven, and an answer would be given . . . because (said they) we have all interpretations of the **Word** from there; for the **Word** is inwardly spiritual, and as the Angels are spiritual, they will teach the spiritual understanding of it. (Two Angels then appeared over their heads, and explained the passage.)

77<sup>2</sup>. (In the western ancient Heaven, or that of the Copper Age) we saw a sanctuary, which contained within an ark the **Word** that was given to the inhabitants of Asia before the Israelitish **Word**; the historical books of which are called 'The Wars of Jehovah,' and the prophetic books 'The Enunciations.' At the present day this **Word** is lost in the kingdoms of Asia, and is preserved only in Great Tartary. . . The sanctuary appeared in the brightest light; and the Angel said, That light is from that ancient Asiatic **Word**.

78. The people of the Iron Age are all from the ancient inhabitants of Asia, among whom was the ancient **Word**, and worship from it.

—<sup>2</sup>. Those who merely read the **Word**, and draw nothing of doctrine from it, appear at a distance like bears; and those who confirm falsities from it, appear like leopards.

81. The Glorifications and celebrations of the Lord (in Heaven) are made from the **Word**, because in this way they are made from the Lord; for the Lord is the **Word**, that is, the Divine truth itself therein. (The Glorifications quoted.)

115<sup>4</sup>. The Holy Scripture, which has proceeded

immediately from the Lord, is, in general and in particular, the marriage of good and truth.

128. That the **Word** is the medium of conjunction of the Lord with man, because it is from the Lord, and thus is the Lord. (Ex. fully under READ.)

—<sup>e</sup>. As the **Word** is the medium of conjunction, it is called the Covenant, Old and New.

532<sup>2</sup>. This (conjunction of the men of the Church with the Lord, and their consociation with the Angels) is effected through the **Word**, in which each and all things are correspondences.

I. 5<sup>2</sup>. 'The **Word**' (John i.) = the Divine truth, and therefore the Divine wisdom. T.39. 50<sup>e</sup>. 59<sup>e</sup>. 76<sup>5</sup>. 224.

T. 6. The reason the whole Holy Scripture teaches that there is a God, is that, in its inmosts, it is nothing but God. that is, the Divine which proceeds from God; for it was dictated by God . . . But in its derivatives . . . the Holy Scripture is accommodated to the perception of Angels and men; and in these it is in like manner Divine, but in a different form, and in this form it is called the Divine Celestial, Spiritual, and Natural, which are nothing but coverings of God; since God Himself, such as He is in the inmosts of the **Word**, cannot be seen by any created thing. Ill. But still the Divine, which is inmost . . . shines forth, like light through crystalline forms; but variously, according to the state of mind that the man has formed for himself . . . To everyone who has formed the state of his mind from God, the Holy Scripture is like a mirror, in which he sees God; but each one in his own way. The truths that he learns from the **Word**, and that he imbues by a life according to them, compose this mirror. (Thus) the Holy Scripture is the fulness of God.

7. When (those who at heart confess three Gods) read the **Word**, they do not perceive any light in it, or from it . . . To such the **Word** is as if it were spotted with blots; and, as to the unity of God, completely covered. Ill.

85. That Jehovah God descended as the Divine truth, which is the **Word** . . . Gen.art.

— That by 'the **Word**' (John i.) is meant the Divine truth, is because the **Word** that is in the Church is the Divine truth itself; for it was dictated by Jehovah Himself, and that which is dictated by Jehovah is pure Divine truth . . . But as it passed through the Heavens down into the world, it became accommodated to the Angels in Heaven, and to men in the world; and therefore there is in the **Word** a spiritual sense in which Divine truth is in light, and a natural sense in which it is in shade . . . 777.Ex.

—<sup>2</sup>. Moreover, the Lord came into the world in order to fulfil all things of the **Word**, and therefore it is so frequently said that this and that were done by Him 'that the Scripture might be fulfilled.' 262, Ill.

116. The **Word**, on which violence had been inflicted by the Jewish people. Rep.

129. The Lord, being the **Word** itself, as 'the Prophet,' represented by His passion the Jewish Church—how it had profaned the **Word** itself. 130, fully des.

147<sup>2</sup>. The minds of all who deny the holiness of the **Word** . . . think in the lowest region . . .

165. The only way is to go to the Lord God the Saviour, and read the **Word** under His auspices; for He is the God of the **Word**; and then the man will be enlightened . . .

—<sup>2</sup>. Such a paralytic birth resulted from their not reading the **Word** under the Lord's auspices; for everyone who does not read the **Word** under His auspices, reads it under the auspices of his Own intelligence, which is like an owl . . . Ill. by comparisons.

177<sup>3</sup>. If the faith is false, it plays the harlot with every truth (in the **Word**), and perverts and falsifies it . . . But if true, the whole **Word** favours it; and the God of the **Word**, who is the Lord God the Saviour, pours light upon it . . .

—<sup>e</sup>. But, my friend, go to the God of the **Word**, and so to the **Word**, and thus enter through the Door . . . and you will be enlightened . . .

189. On the Holy Scripture, or **Word** of the Lord. Chapter. (Chiefly repeated from the work on the Holy Scripture.)

191<sup>e</sup>. Those only have life from the **Word**, who read it . . . in order to draw Divine truths from it as from their fountain, and at the same time to apply them to life. The contrary takes place with those who read it in order to get honours and gain.

193. The reason the **Word** is spiritual in its bosom, is that it has descended from Jehovah the Lord, and has passed through the angelic Heavens . . .

209. Wonderful phenomena that appear from the **Word** in the Spiritual World. Gen.art. (Such as the shining of the **Word** like a great star, or the sun; rain-bows from it; when a paper with a verse written on it is thrown into the air, it shines in the form in which it is cut; when anyone rubs himself or his clothes with the open **Word**, they shine; if one in falsities looks at the **Word**, it appears black to him; if he touches the **Word** there is an explosion; etc.)

—<sup>3</sup>. (This shows) that those in falsities of doctrine have no communication with Heaven through the **Word** . . . Whereas with those who are in truths of doctrine . . . their reading of the **Word** penetrates into Heaven . . .

—<sup>e</sup>. The power of truth in the **Word** can overturn mountains . . . In short, the Lord's power from the **Word** is infinite.

223. On the power of the **Word** in ultimates. Ex.

—<sup>2</sup>. In the Spiritual World, they who despise the **Word** become bald; but they who hold it to be great and holy appear with becoming hair.

224. On the ineffable power of the **Word**. Ex.

—<sup>3</sup>. Why God came into the world as the **Word**. Ex.

241<sup>2</sup>. (Thus) the **Word** in the Heavens, as to the literal sense, is similar and at the same time correspondent to our **Word**, so that they are a one.

245. So the **Word** does not establish and make the Church in special with a man; but faith according to the truths, and life according to the goods, which he derives from it and applies to himself. The **Word** is like a mine . . . (which is) opened according to the understanding of the **Word**. Without the understand-

ing of the Word . . . it would no more make the Church with a man, than the mines in Asia would make a European rich, unless he owned and worked them. (Further comparisons.)

[T.] 272<sup>e</sup>. (Thus) as the Lord is the Word, so also is Heaven the Word. Shown.

279<sup>e</sup>. The Angels and Spirits from Great Tartary . . . are separated from others . . . because they possess a different Word.

290. That there is infinity in everything of the Word. Ex.

—<sup>2</sup>. All angelic wisdom is from the Word.

299. 'The blasphemy of the Holy Spirit' = . . . against the holiness of the Word.

314. 'Thou shalt not commit adultery,' in the spiritual sense, = to adulterate the goods of the Word, and to falsify its truths. Ill. (In the celestial sense, it = to deny the holiness of the Word, and to profane it. 315.)

323. 'To bear false witness,' in the celestial sense, = to blaspheme the Lord and the Word, and thus to banish Truth itself from the Church.

343. That man receives faith by going to the Lord, learning Truths from the Word, and living according to them. Gen.art. 347. 348.

344. The essence of the faith of the New Church is Truth from the Word.

347<sup>2</sup>. The reason Truths are to be taken from the Word, is that all the Truths that conduce to salvation are there, and there is efficacy in them because they have been given by the Lord, and so have been inscribed on the universal angelic Heaven; so that when man learns Truths from the Word, he comes into communion and consociation with the Angels, and this more than he knows.

349. Who cannot collect Truths from the Word if he will? And every Truth in the Word, and from the Word, shines . . .

350. The Word of the Lord is an abyss of Truths, from which is all angelic wisdom . . .

380<sup>3</sup>. For no satan can endure to hear any truth from the Word . . .

— . All become such after death who in heart and faith deny the Divinity of the Lord and the holiness of the Word.

384. That none in Christendom have any faith who reject the Lord and the Word . . . Ex.

— . (Thus) they who reject the Word, reject the Lord also . . . and also reject the Church, because the Church is from the Lord through the Word.

396<sup>e</sup>. What is theology . . . unless the understanding is enlightened when the Word is read . . .

487<sup>3</sup>. (The real sentiments of the predestinarians concerning the Word.)

508. On the right of the pulpit (in that magnificent temple) lay the Word open, encompassed with a sphere of light, (which) signified the internal sense revealed.

—<sup>4</sup>. As the dogmas of the Christian Churches . . . have not been composed from the Word . . . of the

Divine Providence the Word has been taken away from the Roman Catholic laity; and among the Protestants it . . . has been closed by their declaration that the understanding is to be kept under obedience to their faith.

—<sup>e</sup>. Enter henceforth into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

644<sup>e</sup>. Reader, open your ears, and read the Word, and you will clearly perceive . . .

759. Have made a morning light from Own intelligence, and an evening light from the Word.

776. That this second advent of the Lord is not in person, but in the Word, which is from Him, and is Himself. Gen.art.

777. That the Lord is the Word. Ex.

778. How the Lord is the Word. Ex.

779. (That Swedenborg was) filled with the Lord's Spirit, to teach the doctrines of the New Church through the Word, from Him. Gen.art.

— . I have not received anything that concerns (these) doctrines from any Angel, but from the Lord alone, while I have read the Word.

797<sup>5</sup>. In this state (Melancthon) consulted the Word, and then his eyes were opened . . .

798. (Calvin) had cited the Word merely to win the assent of the common people.

—<sup>8</sup>. (Calvin said) Is not the Word the book of all heresies . . .

810. The main reason why these (English) preachers are deprived of the priestly office, is that they do not fashion their sermons from the Word . . . They do indeed take texts from the Word, but merely as a prelude.

838. The Scripture . . . among Christians, which is called the Word.

845<sup>e</sup>. The Jews say that interiorly in the Word there is nothing but gold.

Ad. 936. The Divine Word itself is like a body with its soul . . .

D. 382. When the Word of God Messiah is read, it penetrates everyone according to his state . . .

383. This is the efficacy of the Word. Ex.

895<sup>e</sup>. When little children read the Holy Bible, the Angels understand the meaning of the Word more clearly than when adults read it.

1139. On those who are unwilling to hear the interior things of the Word.

1304. (On those who jest from the Word. See HOLY SCRIPTURE, at A.961.)

1464. (The objection of those who reject my writings on the ground that they have the Word, overruled.)

1856. The pleasant heat of those who have been delighted with the Word of the Lord. 1857. 1858.

1877. In itself, the Word of the Lord is dead, for it is merely the letter, but it is vivified by the Lord in being read, according to the capacity of understanding and

perception given by the Lord to each reader ; thus it is alive according to the life of the man who reads it.

2380. On those who inhere in the mere words of the Word of the Lord . . .

2407. That the application of the interior things of the Word of the Lord is universal . . .

2435. When I attended less to what is in the Word, as I was reading it, the Angels perceived it more fully. Ex.

2445. A vision concerning the interiors of the Word. Ex.

2462. On the more interior and inmost things of the Word. Ex.

2472. On the Word of the Lord : that everything in it is a vessel, into which life is poured by the Lord. Ex.

2539. On the life of the Word of the Lord.—In the supreme sense is the Lord Himself ; in the universal sense below the Lord, is the universal Heaven of Angels and good Spirits ; in a sense still lower, is the Lord's Church most universally throughout the whole world, and from the first creation to the last times ; in a sense less universal, it treats of the Church that has been built up—*instructa est*—with all its various doctrines ; in a sense still less universal, of the inmost Church on earth ; in a sense still lower, of each man in particular ; in the most particular sense, of each article of faith ; in the abstract sense, of celestial, spiritual, and rational things, of wisdom, intelligence, and so on. As is the subject, so are the predicates.

2631<sup>e</sup>. The mode of speaking in the Word is natural, and not artificial. Ex.

2721. (On the four principal styles in the Word of the Old Testament.)

2785. (The difference between the Word and all other writings.)

2885. That corporeal Spirits cannot understand the interiors of the Word. Ex.

2900<sup>s</sup>. So when I have read the Word of the Lord, a double thought has been plainly observed . . .

3421. So preachers do not see in the Word of the Lord the things that conflict [with their views] . . .

3442. How a single expression of the Word, taken alone, may induce a wholly false doctrine.

3605b. On the interiors of the Word—how they are to be set forth. Ex.

3741. On those who despise the Word and Divine worship.

4121. That each and all things of the Word are vessels. Ex.

4135. When yet the Word is such that it embraces all things . . .

4143. (The effect of paying attention to the mere materials, or terms, of the Word. From experience.)

4184. That the Word of the Lord, when presented before the Angels, is such that everything is alive. Ex. 4185.

4191. The Word with me was represented by my father in his life-time.

4330. (Delight of the gentiles there in the Word, on account of its significative character.)

4343. If the thought is held fixedly in any subject, and the Word is read, everything in it will apply itself to the universal of the thought . . .

4565. They said that there is nothing Divine in the Word, and that they had opened a copy of the Bible, and no matter where they read, they had found nothing but what is merely earthly . . .

4663<sup>10</sup>. Why the Word was given in our Earth. —<sup>11</sup>.

— . When the Word is read in this Earth, it passes, by the correspondences, into Heaven, and in this way the truths of faith can be communicated to the Angels of other Earths.

4664. In whatever Church a man may be born, he ought to inquire from the Word whether they are in the truth ; but he must hold as a principle the life of charity towards the neighbour, and love to God, otherwise there is no enlightenment.

4671. When the Word is read by man in the Hebrew text, the Third Heaven knows all the Divine Celestial that is inspired, and that each and all things therein treat of the Lord. 5619<sup>s</sup>, Ex.

4757. Revealed theology, or the Word, compared with natural theology.

4759a. Necessity of having fixed doctrinals from the Word when reading it. 4762.

4791. The Moravians persecuted me when engaged in the reading and study of the Word.

4820. How the Word was inspired, shown by my own writing.

4824. For if a man lives evilly, and still believes in the holy Word, he works evil to Heaven ; and therefore the Epistles of Paul have been permitted.

4903. There were very many who had no doctrine, but merely acknowledged the Word, saying that it is sufficient to read the Word . . . 5067. 5070. 5083.

5015. One who (by persuasive faith) believed the things in the Word pre-eminently. Des.

5090. Before the Lord, the Word is as one man, for it is Divine truth, and therefore the sense of the letter is as the soles of its feet . . .

5187. All the wisdom of the Angels is given by the medium of the Word, for there is Divine wisdom in its internal and inmost senses, which is communicated to the Angels through the Word when it is being read by men, and when they are thinking from it . . . 5193, Ex.

5561. On the Word in Heaven.—They have the Word there . . . In the Spiritual Heaven the writing is similar to that in the world, in Roman letters, but entirely unintelligible to those in the natural world, because it is in an entirely different language, which is universal. Ex. . . Some have the Word according to its internal sense, and some according to its external sense, but more spiritual.

5603. They have the Word (there) complete from beginning to end, so written that everyone can read

it; the preachers there preach about it, and the rest read it as in the world.

[D.] 5604. But they have the **Word** written in the spiritual language . . . They have the **Word** in a two-fold wisdom; the spiritual have a sense that is intermediate between the internal and the external sense; the interior spiritual have it entirely according to the internal sense; and the celestial, according to the celestial sense. There are no names in their **Word**, nor numbers, but Things instead. They who desire to be intelligent and wise, can be instructed from the **Word** about everything. Instead of the history of the creation, the new creation of man is treated of.

5605. They have the **Word** of the Ancient Church . . . The nature of this **Word** is evident from the first chapters of Genesis, which were taken from it.

5606. There are four kinds of men there, just as here. The first attend to the uses in the **Word**, seeing indeed the other things, but paying no attention to them . . . Thus is it read by the celestial. The second are those who take out the doctrinal things of the **Word** from it: thus do the spiritual apprehend it. The third are those who are delighted merely with its holy external, without intelligence: these are they who are in the Ultimate Heaven. And the fourth are they who attend solely to the literal sense, and they who attend solely to the words; as the critics, and those who write various things about it; the former of these are at the threshold of Heaven, and the latter are in the very extremes.

5607. The Angels have their wisdom from the **Word**, but pay no attention whatever to the things in the sense of the letter, nor to the things that are in the thought of the man when he is reading it; but to the interiors of the **Word**, from the man.

5609. If the men who are reading, or thinking, or preaching, from the **Word**, are wise, the Angels are unaware of it . . .

5618. On three maidens who read the **Word** daily. (See **READ**, here.) Their **Word** was according to the interior sense, which is intermediate between the natural and the spiritual sense. It was historic and prophetic; but instead of the names of persons, places, and numbers, there were Things.

5619<sup>a</sup>. The Jews read the **Word** in the Original Language . . . They have been tolerated so long for the sake of the **Word**, through which there might be some communication with Heaven.

5621. From this it is evident that the **Word** is Divine . . . not only in the words, but also in the syllables, or letters . . .

5666. The maidens there have the written **Word**, and Psalmodies, and they take them with them to the preachings. They also read them; and if they do not read them, either some garment is taken away, or their little garden vanishes.

5670. On enlightenment through the **Word**, and on the Intellectual of man as to the **Word**. **Ex**.

5709. On the two foundations of truth—the **Word**, and nature.

5710. The **Word** is the real foundation, but is so for those who live well, and acknowledge the **Word** as holy and Divine . . .

— . How the foundation from the **Word** accords with that from the truths of nature. **Examps**.

—<sup>e</sup>. In a word, nothing can be founded on scientifics, unless it has been first founded on the **Word**.

5722. **Er. Benz.** had the **Word**, but it served him merely for preaching . . . 5722a.

5809. The wiser of the gentiles (in Africa) have a book which is to them the **Word**. **Des**.

5933. No one can be conjoined with Heaven . . . except by such things as are of the **Word** . . . however morally he lives. . . The reason is that a man becomes spiritual solely through the things of the **Word** . . .

5947. On the influx of the **Word** into Heaven . . .

—<sup>e</sup>. (Thus) there is a communication to the whole Heaven from the Christian Heaven where the **Word** is, so that the **Word** is the source of wisdom and interior joy . . .

5961. Those constitute the tail of the dragon who merely read the **Word**, and place salvation in this, but are in no doctrine, saying that the **Word** in the letter is doctrine; but in this way they can defend whatever they please. I have spoken with them . . . and they said that they take care that all in their Society are diligent in the reading of the **Word**; but I told them that this does not save, but their living according to the **Word**, and that no one can (do this) unless he is in the doctrine of truth from the **Word**; (**Ex**.) and that the reading of the **Word** is not heard by the Lord . . . unless they are in the life of truth (which is impossible) unless they are in doctrine from the **Word**. (**Ex**.) They said that they had formed their opinion because they knew that everything of the **Word** has conjunction with Heaven; but it was replied that the conjunction is with the man who reads it, and the conjunction is such as he is from the **Word**, as they might know from the fact that the **Word** [as it lies] upon a table has no conjunction, thus neither is there any with the reader otherwise than as he is in the understanding of it, and in affection of life from it.

5964. Some Societies in Heaven have the **Word** written according to the spiritual sense as to many things, where, instead of the names of persons, kingdoms, and places, there are words which only the wiser of them understand, for these words involve many arcana of the subject signified by the name . . . 5965, Further **ex**.

6030. Others know how to excite Societies by sayings from the **Word**.

6073. One who in his youth had read the **Word** diligently, but afterwards rejected it because he did not understand it. **Des**.

6077. See **TARTARY**, here.

6107. **Moses** seen . . . He has with him his five books, and also the ancient **Word**. I asked him about the book of Jasher; and he said that he had seen it, and told me that that **Word** still exists among the ancients of his time, and is read. Also that he knows

about the subsequent Word of the present day, but does not read it. (Continued under Moses.)

D. Min. 456<sup>1e</sup>. (Paul) rejects the interior things of the Word, because they are contrary to worldly glory, and [self] merit.

460<sup>7</sup>. On a certain Gentile who was much moved by the Word.

E. 11. Hence the Word can be understood only by one who is enlightened . . .

36<sup>2</sup>. The Lord reveals Himself solely in the Word, and there only by the internal sense.

43. 'The Word' (John i.) = the Divine truth that is in the Heavens, and from which are all things there. (=the Lord as to the Human, and therefore Divine truth. 151<sup>4</sup>. 852<sup>4</sup>. 1071<sup>2</sup>.) (=Divine truth. 196. 726<sup>4</sup>. 850<sup>2</sup>. 907<sup>3</sup>.) (=the Lord as to Divine truth. 294<sup>16</sup>.) (=the Divine truth proceeding from the Lord, thus the Lord as to His *existere*. 1069<sup>3</sup>.) (=the Divine good and Divine truth. 1070<sup>3</sup>.) (=the proceeding Divine. 1093.)

50. All about whom and through whom the Word was written, were led to places that had a signification . . .

62. It is usual in the Word to mention first the things that are to happen last, because these include the intermediate things.

71<sup>4</sup>. For the Word to be Divine, and to be for both Heaven and earth at the same time, it must necessarily be natural in the letter. Ex.

112. Those within the Church who want to understand the Word, and do not as yet understand it . . . Sig. and Ex.

117<sup>2</sup>. Their anxiety when they read the Word, and do not well understand it . . . Sig. and Ex. 122, Sig.

176<sup>4</sup>. (In this way) man can be in some natural enlightenment when he reads the Word. For the Word in the letter is not understood without enlightenment, and enlightenment is either natural or spiritual. Ex.

177<sup>2</sup>. Therefore they who read the Word solely for the repute of erudition, (or other such ends) never see and perceive truths, but falsities. Ex.

—<sup>3</sup>. But they who read the Word from the spiritual affection of truth . . . see truths therein, and rejoice at heart when they see them.

190. For when these read the Word, they do not see it from the doctrine of the Church in which they were born, but as if they were separated from it . . . Such are enlightened . . . and it is granted them to formulate doctrine . . .

—<sup>2</sup>. But they who read the Word from doctrine that is from others, cannot see truths from the light of their own spirit . . . Such cannot be enlightened . . . and this is why they remain natural . . . for to become spiritual is to imbue one's spirit with truths from the Word . . .

195<sup>4</sup>. Why man becomes spiritual through Knowledges of the Word (applied to life), and not through any other Knowledges. Ex.

—<sup>14</sup>. To believe what another says is servile; but to believe what we ourselves think from the Word is freedom. Sig.

200<sup>5</sup>. If it is accepted as a doctrine . . . that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in everything of the Word . . . (otherwise) nothing will be seen in light in the Word. Ex.

233. There are two states of faith and the derivative life . . . one from doctrine, and the other from the Word or from preaching from the Word. Ex. —<sup>2</sup>.

260<sup>2</sup>. So that if the Word in the letter also were spiritual, it would have no basis, and would be like a house without a foundation.

275<sup>14</sup>. 'The Word of Jehovah' = the Divine truth proceeding from the Lord.

288<sup>2</sup>. The reason the heavenly marriage is in everything of the Word, is that the Divine which proceeds from the Lord is Divine truth united to Divine good . . .

351. It is said 'the Church where the Word is,' because the Lord's Church is in the whole world, but, in special, where the Word is and the Lord is known thereby. . . The presence of the Lord and thence of the Angels of Heaven with the men of this Earth is through the Word, because it has been written by mere correspondences . . .

—<sup>2</sup>. The light of Heaven . . . is from the Lord through the Word, from this the light is propagated as from the middle into the circumferences on every side, thus to . . . the gentiles who are outside our Church; but this propagation of light is effected in Heaven by the Lord; and (thus) inflows into the minds of men . . .

355<sup>14</sup>. The Lord is called 'the Word,' because 'the Word' = the Divine truth proceeding from Him.

356<sup>2</sup>. That no one can understand the Word without doctrine. Ex.

— . But he who reads the Word from doctrine sees all things that confirm . . .

—<sup>5</sup>. That doctrine cannot be procured from any other source than the Word . . .

365. The Word not understood (because there is no good) whence come dissensions in the Church. Sig. and Ex.

—<sup>2</sup>. Therefore if good is not present with a man who is reading the Word, truth also does not appear.

—<sup>4</sup>. In the Word are all the truths of Heaven and the Church, and even all the arcana of wisdom possessed by the Angels of Heaven, but no one sees them except those who are in the good of love to the Lord, and in the good of love towards the neighbour . . .

366<sup>2</sup>. That the understanding of the Word is destroyed when there is no good with the man, that is, no love to the Lord and charity towards the neighbour. Ex.

369<sup>e</sup>. The Word has been written from such things as were seen and heard in the ultimates of Heaven, thus from mere correspondences . . .

373<sup>2</sup>. In itself the Word is Divine truth itself, but the understanding of it is according to the state of the



man who reads it: a man who is not in good apprehends nothing of good therein, and a man who is not in truths sees nothing of truth therein; so that the cause is not in the Word, but in the reader.

[E.] 382. For the Word appears to everyone according to his quality . . .

392<sup>r</sup>. That the Word is the Lord, is because 'the Word' = the Divine truth, and all Divine truth proceeds from the Lord . . .

410<sup>r</sup>. The Word is written in many places according to appearances in the Spiritual World that are unknown to man, but known to Spirits and Angels, from which it is evident that the Word is written for them also.

411<sup>20</sup>. To look at the Word from without, and not from within . . . is to see it not from doctrine, but solely from the letter, whence they wander in every direction . . . and are sure of nothing, whence come endless adulterations . . . Such are they who study the Word for the sake of glory and honour; and, as such, when studying the Word, regard themselves in everything, they are outside the Word; whereas they who love truth and the derivative good are within the Word; for they regard it from the Lord, and not from self. Tr.

—<sup>24</sup>. The Word is called 'a fire,' and 'a hammer' (Jer. xxiii. 29) because these = the good of love and the truth of faith.

419<sup>14</sup>. 'He sendeth out His Word' (Ps. cxlvii. 18) = the Divine good united to Divine truth.

433<sup>3</sup>. That 'Judah' = the Word also, is because the Lord is the Word; and He assumed the Human in that tribe that He might be the Word as to the Human also.

435<sup>4</sup>. In every particular of the Word there is an inmost or celestial sense, an internal or spiritual sense, and an external sense, which are for the three Heavens respectively . . .

438<sup>5</sup>. 'Thy shoe iron and brass' = that the ultimate of the Word is natural truth and good.

449<sup>10</sup>. The blessing of the tribes by Moses describes the Word.

466<sup>2</sup>. As the Word has been given man for the sake of the conjunction of the Lord with the Angels and with men, truth conjoined with good, and good with truth, are in it everywhere; for there are . . . two expressions, one of which relates to Divine truth, and the other to Divine good . . .

473. Hence the Word, even that spoken by Angels, is Divine.

504<sup>13</sup>. (That) the Word is Divine truth itself united to Divine good, for there is everywhere in it the marriage of good and truth. Rep.

517<sup>2</sup>. All in the love of self falsify the truths of the Word if they study it. Ex.

518<sup>26</sup>. That although the Church perishes . . . still the Word will not perish. Sig.

520<sup>2</sup>. For there is a marriage of good and truth in everything of the Word, and therefore if there is not

good in the truths of the Word on the part of him who perceives them, the truths are without their consort, and may be applied to any evil cupidities and false principles whatever, and may thus become falsities of evil.

535<sup>3</sup>. That those who falsify the truths of the Word by interpretations to confirm evils of life, avert themselves from Heaven, and convert themselves to Hell, is because the conjunction of Heaven with man is through the Word. For Heaven is in the spiritual sense of the Word, and man is in its natural sense . . . This is why those who apply the Word to evils of life, and to false principles that are from their Own intelligence, cannot be conjoined with Heaven . . . But those who apply the Word to such falsities as do not disagree with the good of life . . . have their falsities applied by the Lord to good . . .

545<sup>2</sup>. For he who denies the Word to be Divine in the whole sense of the letter, breaks the connection with Heaven. (Continued under SENSE OF LETTER.)

569<sup>16</sup>. That spiritual things are not to be investigated through the scientifics of the natural man, nor the derivative reasonings, but through the Word . . . Sig.

—<sup>21</sup>. The prophet's 'book' = in special, that Word which was in that book; but in general, the whole Word . . .

579<sup>2</sup>. When the Divine things of the Word are conjoined with (the loves of self and of the world) all things therein are adulterated and falsified; for the Divine things of the Word can never be conjoined with anything but heavenly love . . .

585<sup>3</sup>. Of the Divine mercy . . . media have been given by which man can be removed from his proprium; these media have been given in the Word . . .

593. 'I saw another strong Angel coming down from Heaven' = the Lord as to the Word; here, as to its ultimate sense . . . because it is from this sense that the Lord is called 'strong' . . .

—<sup>2</sup>. The Word, which is Divine truth, descends from the Lord, through the Heavens, into the world; and therefore it is adapted to the wisdom of the Angels who are in the three Heavens, and also to men who are in the natural world. Hence it is that the Word, in its first origin of all, is wholly Divine, is afterwards celestial, then spiritual, and finally natural . . . This is why the Word exists with the Angels of each Heaven, but with a difference according to the degrees of their wisdom, intelligence, and knowledge; and although it differs in its sense in each Heaven, still it is the same Word. Ex.

594<sup>2</sup>. As the Word, which is Divine truth, was represented (at the transfiguration) Moses and Elijah were seen . . .

—<sup>3</sup>. Since the giving of the Word, the Lord manifests Himself solely through it; for the Word, which is Divine truth, is the Lord Himself in Heaven and the Church; and from this it is evident that the manifestation here foretold (concerning the second advent) = His manifestation in the Word; and (this) has been effected by His having opened and revealed the internal sense . . . 612.

595. 'A rainbow above his head'=the interiors of the Word. Ex.

596. The Divine truth which in Heaven and the Church is the Word.

612. For the Word is the doctrine of Divine truth, (and) everything of doctrine must be from the Word.

614. Examination of the men of the Church as to what understanding of the Word yet remained with them. Sig. and Ex.

—<sup>2</sup>. (Such) may indeed be delighted with the reading of the Word, but not with the truth itself which is of its interior sense . . . and therefore the Word as to the sense of the letter may indeed be loved, but only because it can be drawn to confirm falsities . . .

615. 'A little book open'=the Word manifested by the Lord to Heaven and the Church.

616. The faculty of perceiving from the Lord the quality of the Word. Sig. and Ex. . . The Lord gives this faculty to everyone; but still no one perceives it, unless, as from himself, he wills to perceive it. Ex.

617. That he should read, perceive, and examine the Word as to its quality within and without. Sig. and Ex.

—<sup>17</sup>. As the Word is Divine truth, before the Lord it is, in image, like a Divine man; so that its ultimate sense . . . corresponds to the heel; and the perversion of the Word . . . by the application of the sense of the letter to Falsities . . . is signified by 'to lift up the heel upon the Lord.'

—<sup>18</sup>. To read the Word, and to be instructed from it, effects nothing for salvation, unless we at the same time live according to it. Sig.

618<sup>2</sup>. When the exteriors of the Word . . . are falsified and adulterated, the interior truths of the Word are falsified and adulterated; and therefore when a man applies the Word in the sense of the letter to the evils of earthly loves, it is made undelightful to the Angels, who are in the internal sense. Sig.

619. That the external of the Word was 'sweet as honey,' that is, delightful, was because it is such that it can be applied to any love and any derivative principle . . . 621.

624. A Divine command that (up to the end of the Church) the Word is still to be taught. Sig. and Ex. . . The reason was that it was found that the Word was still delightful as to the sense of the letter. Ex. 625. —<sup>3</sup>.

627<sup>6</sup>. The degrees of Divine truth in their order as they are in the Word. Enum.

630. That the external of the Word . . . is not to be examined. Sig. and Ex. 631. 632<sup>2</sup>.

641<sup>2</sup>. When the end of the Church is at hand, the interiors of the Word . . . are revealed and taught, in order that the good may be separated from the evil . . . Moreover, the interiors of the Word, which are revealed at the end of the Church, serve the new Church, then being established, for doctrine and life. (Thus) when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interiors of the Word . . . So has it been done at this

day . . . which revelation is meant by the advent of the Lord in Matt.xxiv. . . 670<sup>2</sup>.

644<sup>13</sup>. 'So shall My Word be that goeth forth out of My mouth' (Is.lv.11). 'The Word'=the Divine truth proceeding from the Lord, which, with us, inflows through the Word.

652<sup>19</sup>. 'Garners full of food'=doctrinal things from the Word, thus the Word where are all truths of doctrine, from which is spiritual instruction and nutrition.

653<sup>7</sup>. 'The Word of Jehovah' (Is.i.10)=the Divine good; 'the law of our God'=the Divine truth.

668. Everything that proceeds from the Lord is called, in general, Divine truth, and with us in the world, the Word.

684<sup>36</sup>. 'Know therefore and perceive from the going forth of the Word' (Dan.ix.25)=from the end of the Word of the Old Testament, because this is to be fulfilled in the Lord; for, in the supreme sense, all things of the Word of the Old Testament treat of the Lord, and of the glorification of His Human, and thus of His dominion over all things of Heaven and the world.

701<sup>11</sup>. That the proceeding Divine, which is the Divine truth, thus the Word, is 'a covenant,' because it conjoins. Ill.

710<sup>9</sup>. 'Blessed are they who hear the Word of God, and keep it' (Luke xi.28)=to learn truths from the Word and to live according to them.

714<sup>10</sup>. They who love truth because it is truth . . . are elevated from their proprium while they are reading the Word, even into the light of Heaven, and are enlightened . . .

—<sup>11</sup>. They who study the Word without doctrine, and are at the same time in the love of self, constitute the externals of the draconic body. Ex.

715<sup>2</sup>. All spiritual truths are from the Word, and make a one with the good of love and of charity.

718. The falsification and adulteration of all the Truths of the Word. Sig. and Ex. 719.

734. Their warfare is not against the Word, for this they call holy and Divine; but it is against the genuine truths of the Word . . . 775.

—<sup>2</sup>. 'The Word of Jehovah' (Is.ii.3)=truth from the good of love.

747. That they dispute with them continually from the Word. Sig. and Ex.

748<sup>2</sup>. How the Word is falsified, if regarded only exteriorly, and not at the same time interiorly.

754. To live from the Word, is to live from the Lord; for the Lord is in the Word; nay, is the Word.

768<sup>23</sup>. The Word is said to be falsified when its truths are perverted, and adulterated when its goods, and also when its truths, are applied to loves of self.

778<sup>2</sup>. How the Word is blasphemed by the falsification of it. Examp.

—<sup>3</sup>. The 'sin and blasphemy against the Holy Spirit' is to deny the Word, and also to adulterate its very goods and falsify its very truths. But 'to speak

a word against the Son of Man' is to interpret the natural sense of the **Word** . . . according to appearances. Ex.

[E. 778]<sup>4</sup>. That to deny the **Word** is a sin that cannot be forgiven . . . to eternity . . . is because those who deny the **Word**, deny God, deny the Lord, deny Heaven and Hell, and deny the Church and all things of it.

—<sup>6</sup>. For the **Word** in ultimates is like a man clad in a garment, whose face and hands, however, are bare; and, where the **Word** is thus bare, its goods and truths appear there bare as they are in Heaven, thus such as they are in the spiritual sense. (Continued under SENSE OF LETTER.)

783<sup>5</sup>. Some infernal Spirits acquire power through the **Word**; for they know some passages, and pronounce them, by which communication is effected with the simple good . . . and they prevail over others accordingly as they are in this conjunction; the reason of which is that all things of the **Word** are truths, and there is all power in truths, and the simple good are in truths . . .

785. The disagreement of their doctrinals with the **Word**, where love, life, and works are so frequently mentioned. Sig. and Ex.

790<sup>4</sup>. Therefore it is necessary for the spiritual mind to be opened and formed through things that are in the **Word**, where all things are spiritual, because Divine. Ex.

—<sup>6</sup>. The second reason is that the **Word** is from the Lord, and hence the Lord is in the **Word**, inasmuch that He is the **Word**; for the **Word** is Divine truth, which is all from the Lord; from which it follows, that he who abstains from doing evils because they are contrary to the Divine precepts in the **Word**, abstains from them from the Lord.

—<sup>8</sup>. The spiritual mind is formed from the things which are in the man's memory from the **Word**. Ex.

— This spiritual affection of truth . . . is given through the **Word**, because the Lord in the Church is the **Word**.

—<sup>6</sup>. Man has no need to 'work,' further than to learn truths from the **Word**, and live according to them.

797. That the **Word** is the Lord because from the Lord, is because the **Word** is the Divine truth, (which) proceeds from the Lord as a Sun, and that which proceeds is His from whom it proceeds, nay, is Himself; and therefore the Divine truth, from which both Angels and men have all their wisdom and intelligence, is the Lord in Heaven. That it is also the **Word** such as it is with us in the world, is because the **Word** is the Divine truth in the ultimate of order, and contains a spiritual sense, which is the Divine truth such as it is in Heaven. —<sup>9</sup>.

—<sup>2</sup>. On those who so falsify the **Word** that they completely close Heaven against themselves.

798. When (the things said in the **Word** about works, deeds, and doing) are falsified, all things of the **Word** are falsified; for all the other things of the **Word**, which are called its truths, live from those things . . . Moreover, there is a marriage of good and

truth everywhere in the **Word** . . . so that when good is taken away, the truth that remains is falsified . . .

—<sup>4</sup>. In (love to the Lord and towards the neighbour) are all those who do goods from the **Word** . . .

800<sup>2</sup>. On those who although in Churches where faith alone is acknowledged, still do not falsify the **Word**. Fully ex.

803<sup>2</sup>. In order for a man to be in enlightenment . . . let him read the **Word** every day, one chapter, or two . . .

815. For the **Word** can never confirm a false dogma unless it is falsified; for all things of the **Word** are truths, and therefore all truths can be confirmed from the **Word**, and by no means falsities.

816<sup>2</sup>. The reason (any heresy can be confirmed from the **Word**) is that the sense of the letter is according to the apprehension of the simple, and therefore consists in great part of appearances of truth . . . In the sense of the letter of the **Word** there are naked truths as well as truths clothed, and these latter are appearances of truth (which) can be understood only from passages where naked truths are visible, from which doctrine can be formed by the Lord with one who is enlightened, and all the other things explained according to it. This is why those who read the **Word** without doctrine are led into manifold errors. The reason the **Word** has been written in this way is that there might be conjunction of Heaven with man; and there is this conjunction because every word in it, and in some passages every letter, contains a spiritual sense, in which the Angels are, so that when a man perceives the **Word** according to its appearances of truth, the Angels who encompass the man understand it spiritually. . . If the **Word** had been written differently, no conjunction of Heaven with man would have been possible.

—<sup>3</sup>. As the **Word** in the letter is of such a character, it is as it were a support for Heaven: for all the wisdom of the Angels . . . as to the things of the Church, is terminated in the sense of the letter of the **Word** as in its basis . . . Hence it is that the sense of the letter of the **Word** is most holy, and is even more powerful than its spiritual sense. (This is shown by the fact that) when Spirits bring forward any passage according to the sense of the letter, they at once excite some heavenly Society to conjunction with them. (This shows that) everything of the doctrine of the Church must be confirmed from the sense of the letter of the **Word** for there to be any holiness or power in it, and this from those books of the **Word** in which there is a spiritual sense. (This also shows) how dangerous it is to so falsify the **Word** as to destroy the Divine truth that is in its spiritual sense; for by so doing Heaven is closed to man. 832<sup>2</sup>.

819<sup>2</sup>. See FALSIFY, here. —<sup>e</sup>. 888<sup>3</sup>, etc.

825. For that which is confirmed from the **Word**, is confirmed from Heaven. But when falsity is confirmed from the **Word**, it is not confirmed from Heaven, but only appears (to be so).

826. When reasonings (from the natural man) are confirmed from the **Word**, they become effectual, the

reason of which is that the Word is Divine, and in the sense of the letter consists of appearances of truth . . .

832. For each and all things of the Word communicate with the Heavens, from which there inflows what is holy into one who is speaking or preaching it . . .

—<sup>3</sup>. All love becomes spiritual through truths from the Word in proportion as the man acknowledges them, and sees them in his understanding, and afterwards loves, that is, does them from the will.

846<sup>2</sup>. In order that man may from enlightenment see and perceive the genuine Truths of the Word, the three degrees of the understanding, natural, rational, and spiritual, must be together. Ex.

888<sup>4</sup>. For the Word in the whole complex regards the life of man, thus works; for the Lord says that the law and the prophets hang upon these (two great) commandments.

914<sup>3</sup>. For when the Word is explained in favour of earthly loves, and to confirm falsities of doctrine, the Church is laid waste; but not when the Word is understood in simplicity according to the sense of the letter . . .

937<sup>5</sup>. For conversation with the Lord is through the Word.

941<sup>2</sup>. When the spiritual internal has been opened . . . the man is enlightened, especially when he is reading the Word, because the Lord is in the Word, and the Word is the Divine truth, (which) is light to the Angels.

948<sup>2</sup>. The Word interiorly revealed, before the Church had been completely devastated. Tr. and Ex. 956.

960<sup>14</sup>. 'The name of God' (which is not to be taken in vain) = . . . the Divine truth, and, with us, the Word.

—<sup>15</sup>. There are two things by which Heaven is closed against the men of the Church; one is the denial of the Divinity of the Lord, and the other is the denial of the holiness of the Word. Ex.

974. This is why an internal holiness from the Angels inflows into the external thought of the man who holds the Word to be holy, although he is unaware of it.

983. For they who remove a life according to the Lord's commandments, annihilate all things of the Word; for all things of the Word are precepts of life; the precepts of faith which are the truths of the Word, teach life.

985<sup>4</sup>. As the members of generation . . . correspond to the Societies of the Third Heaven, and as the love between married partners corresponds to the love between good and truth, therefore those members and this love correspond to the Word, the reason of which is that the Word is the Divine truth united to Divine good that proceeds from the Lord; and hence it is that the Lord is called the Word; and from this also it is that in everything of the Word there is the marriage of good and truth.

— This also is why adulterers make Divine truths, and consequently the Word, of no account . . .

988<sup>4</sup>. The Reformed . . . emerged into some light by the reading of the Word . . .

1006<sup>3</sup>. They who have studied the Word solely for the sake of glory . . . breathe forth adulteries as of a father with a daughter-in-law.

1024<sup>3</sup>. For the Word is Divine truth itself, thus Divine wisdom, proceeding from the Lord as a Sun, and appearing in the Heavens as light. The Divine truth is that Divine which is called 'the Holy Spirit' . . .

1028. That the Word has been falsified even to the destruction of all genuine truth. Sig.

1033. (That religiosity) dominating over all things of the Word. Sig. and Ex.

—<sup>3</sup>. For the genuine truths of the Word are like a man; and the appearances of truth of which the sense of the letter consists, are like his garments . . .

1038<sup>2</sup>. How the Divine Word can be signified by 'a beast.' Ex.

1054. That the Word was at first received in the Church and read, and was afterwards taken away from the people and not read. Sig. and Ex. 1058.

1055. That the Word is rejected by them. Sig. and Ex. 1056.

1062. The goods of the Word adulterated and profaned by them. Sig. and Ex.

1063. The truths of the Word falsified and profaned by them. Sig. and Ex.

1064<sup>3</sup>. The fifth kind of profanation . . . consists in jesting from the Word, and about the Word. Ex.

1065<sup>3</sup>. On the Word and its holiness. *Seriatim* articles. 1066<sup>3</sup>, etc.

1066<sup>3</sup>. The four senses of the Word. Enum. and Ex.

1067<sup>3</sup>. That the Word is Divine truth itself, which gives wisdom to Angels, and enlightens men. Ex.

—<sup>e</sup>. Hence it is that the man who reads the Word from the affection of truth, has enlightenment through Heaven from the Lord.

1069<sup>2</sup>. That the Lord is the Word. Ex.

1070. Those (of them) who have ascribed Divine holiness to the Word, and not to the decrees of the Pope. Sig. and Ex. 1071. 1072.

1073<sup>2</sup>. That the Word is such, is because in its origin it is the Divine itself proceeding from the Lord, which is called Divine truth, and when this was sent down to men in the world, it passed through the Heavens in their order . . . and in each Heaven it was written accommodatedly . . . to the wisdom and intelligence of the Angels therein . . . from which it is evident that all the wisdom of the Angels in the three Heavens has been implanted by the Lord in our Word . . . and, as the Divine truth is the Lord in the Heavens, the Lord Himself is present in each and all things of His Word, as He is in His Heavens, and may be said to dwell in them.

1074<sup>2</sup>. As the Divine truth . . . has been written in each Heaven, and made the Word, the Word is the union of the Heavens with each other, and also the union of the Heavens with the Church in the world; for the same Word is everywhere, and differs only in the perfection of glory and wisdom, according to the degrees in which the Heavens are. (Continued under READ.) 1082<sup>e</sup>.

[E.] 1077<sup>2</sup>. The Word of the Lord is wonderful in this: that in every particular of it there is a reciprocal union of good and truth, which testifies that the Word is the Divine that proceeds from the Lord, which is Divine good and Divine truth reciprocally united; and testifies also that there is in the Word the marriage of the Lord with Heaven and the Church, which also is reciprocal. Ex. and Ill.

1079<sup>2</sup>. Each least particular of the Word contains senses more and more interior, (such as exist in the three Heavens in order). These senses are in the sense of the letter, one within another, and they are evolved therefrom, one after another, each from its own Heaven, when the Word is read by a man who is led by the Lord. . . (This shows) how the Word has been inspired by the Divine, and that it is written from an inspiration to which nothing else in the world can be compared. The arcana of wisdom of the three Heavens which are in it, are the mystical things of which many have spoken.

1080<sup>2</sup>. There is a Word in each Heaven, and these Words are in our Word in their order, and thus make one by influx and the derivative correspondences. Ex. 1081<sup>2</sup>.

1083<sup>2</sup>. As there is a trine of one thing within another in every least thing of the Word, and as this trine is like effect, cause, and end, it follows that there are three senses in the Word. Ex. and Examps. 1084<sup>2</sup>, Ex.

1084<sup>2</sup>. How a man, from the Word in the letter, calls forth a natural sense, a spiritual Angel a spiritual sense, and a celestial Angel a celestial sense, and this in an instant, whence comes conjunction and communication. Ill. by comparisons.

1085<sup>3</sup>. (This shows) what a profanation it is to falsify the truths and adulterate the goods of the Word; and how infernal it is to deny or invalidate its holiness. As soon as this is done, Heaven is closed against that man of the Church. The blasphemy against the Holy Spirit . . . is the blaspheming of the Word by those who deny its holiness. As the Word is the basis of the Heavens, and as it had been wholly falsified and adulterated by the Jewish nation . . . therefore, lest the Heavens should be endangered, and the wisdom of the Angels there should become foolishness, it pleased the Lord to descend from Heaven, and . . . become the Word . . .

1086<sup>5</sup>. As all higher things place themselves in the lowest ones in simultaneous order, it follows that in the ultimates of the Word . . . are all things of Divine truth and Divine good even from their primes . . . (thus) the power of Divine truth is there, and the omnipotence of the Lord in saving man. Ex.

1089<sup>2</sup>. That no one can understand the Word without doctrine. Ex.

—<sup>3</sup>. Yet doctrine can be acquired solely from the Word. Ex.

—<sup>e</sup>. He who loves truth because it is truth, can as it were interrogate the Lord in doubtful matters of faith, and receive answers from Him; but nowhere else than in the Word, for the reason that the Lord is the Word.

1106. For all things that man draws from the Word are 'a voice from Heaven.'

1130<sup>2</sup>. For the Word never confirms evil (unless it is falsified).

1173<sup>2</sup>. That the Lord does not teach man truths immediately . . . but mediately through the Word . . . Ex.

1177. Immediate revelation is not given, except that which has been given in the Word . . . which is such that everyone may be taught according to the affections of his love, and the derivative thoughts of his understanding . . . Ex.

—<sup>2</sup>. (Thus) the Lord teaches the man of the Church immediately through the Word, according to the love of his will which he has by his life, and according to the light of his understanding which he has by his knowledge; and nothing else is possible, because this is the Divine order of influx.

—<sup>3</sup>. Even those outside the Christian world, and who have not the Word, are taught in no other way. Ex. 1179<sup>2</sup>.

1228. Thus has the Word been written by the Lord by the media of Angels. Ex.

J. (Post.) 261. The Word in (the Hebrew) letter has a more immediate communication with Heaven.

**De Verbo.** Title. On the Holy Scripture, or Word of the Lord, from Experience.

2. That the Word is interiorly alive. Ex.

4. On the Word: that it is holy as to the letters and apexes. Ex.

6. On the Word and natural theology . . . Ex.

— On the excellent style in the Word.

9. That they who have (worldly ends) see nothing of genuine truth in the Word. Ex.

11. That the wisdom of the Angels of the three Heavens is from the Lord through the Word . . . Ex.

12. On enlightenment through the Word. Ex.

13. How greatly the mediate revelation which is effected through the Word surpasses the immediate revelation which is effected through Spirits. Ex.

14. On the Word in the Heavens. Gen.art.

— Without the Word there would be no Heaven . . .

—<sup>2</sup>. The Word in the Spiritual Kingdom. Ex. 24.

—<sup>3</sup>. The Word in the Celestial Kingdom. Ex. 24.

—<sup>4</sup>. How the spiritual Word, and the celestial Word, differ in their writing. Ex.

—<sup>5</sup>. The difference between the three Words, the natural, the spiritual, and the celestial, shown by an examp.

—<sup>7</sup>. (This shows) the nature of the Word in its bosom.

— In our natural Word, therefore, are contained both the spiritual Word, and the celestial Word; but in (these) is not contained the natural Word; and therefore the Word of our world is the most full of Divine wisdom, and so is more holy than the Words of the Heavens.

15. On the old Word which is lost.

—<sup>5</sup>. The religions of many nations were derived . . . from this (old) Word.

16. On the nations and peoples outside the Church, with whom there is not the Word. Gen.art.

22. It is better for man to understand the Word according to the letter, in very many places. Examps.

D. Wis. xi. 2a. They who are in the love of truth are actually in the light of Heaven, and are therefore in enlightenment, and in the perception of truth when they are reading the Word. All others are only in the confirmation of their own principles. Ex.

Dicta Probantia. The Word, through which the Church would revive. Sig. (in Dan.iv.15).

Inv. 24. The Reformation took place for the sole reason that the Word, which had lain buried, might return into the world. Ex.

55. It pleased the Lord to prepare me (Swedenborg) from my earliest youth to perceive the Word . . .

Docu. 234. When Heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read over the Word of God many times; and as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, who is the Word.

## Word. Vox.

See VOICE-vox; and under EXPRESSION, and SPEAK.

A. 2°. Whatever word in the Word does not involve the Lord, is not Divine.

4°. There is not the least of a word which is not representative . . .

41. Every word, etc. of an Angelic Spirit is alive. Ex.

64. The Angels do not know even the proximate meaning of a single word (of the letter) . . . They have only the idea of the Things signified by the words and names.

241. He who fixes his attention on the sense of the words, hears the words, but as it were does not hear them . . . but he who attends to the words (only) apprehends little of the sense . . . and sometimes forms a judgment of all that is said from a single word, or grammatical form.

607. The Most Ancients did not speak so much by words . . .

608. With external respiration came the speech of words, that is, of articulate sounds, into which were determined the ideas of thought.

621. In the Word, one word is never used instead of another.

771. Every word in the Word is from the Lord. Ex.

793. They who are in the internal sense can know . . . from a single word what is the subject treated of . . . When a different subject is treated of, the words are at once different, or the same words stand in a different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things . . . Examps. . . In the Hebrew they are very often distinguishable by the sound. Ex.

1007°. Therefore such mild words are here used.

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1118. Not like the speech of words, of our time. . . 1120.

—<sup>2</sup>. Than by articulate sounds, or sonorous words . . .

—<sup>3</sup>. There is nothing in any word that is not directed by applications of the breathing.

1388. The quality of Spirits known from every word. Ex. 1640°. D. 3064, Ex.

1391. Spirits can represent more by one idea than they can utter by a thousand words.

1637°. The language of Spirits is not of words . . . When with man, their ideas pass into the words that are in the man; and . . . they suppose the words to be their own.

1638. The words they speak . . . are well chosen and clear, full of meaning, and distinctly pronounced . . . They choose the words better and more promptly than the man himself . . . for the ideas of their language inflow only into words that are fitting; almost as when a man speaks, and thinks nothing about the words . . . for then the thought falls readily and spontaneously into the words: it is the internal meaning that brings forth the words.

1639. The speech of words is that proper to man, in fact to his corporeal memory.

—<sup>2</sup>. Every word contains an idea of great possible extension . . .

1641. Ideas the primitives of words.

1648. In choirs they have no thought about the words, or ideas . . . The words follow spontaneously from the meaning.

1756. The series . . . cannot appear when each thing is explained according to the signification of the words . . . As with one who hears another . . . and pays attention to the words.

—<sup>2</sup>. The most ancient mode of writing represented subjects . . . by words that were understood quite differently.

1757. The speech of Spirits among themselves is effected by ideas, the originaries of words. 1876, Ex.

1759. The speech of celestial Spirits cannot easily inflow into the articulate sounds, or words, with man; for it cannot be fitted to a word in which there is anything that sounds harshly . . .

1763°. Others spoke by a belching of words, as from the belly.

1870. Each of the words (in the Word) presents in form its own idea; for a word is nothing but an idea so presented in form that the sense may be perceived.

—<sup>2</sup>. The Word is inspired, not only as to each word, but as to the letters . . .

1876°. No part of a word of the Word can pass to Spirits . . .

1925°. How the speaking (of the Word) came to man by words of articulate sound. Ex.

1936°. There are inexhaustible things in every word of the Word . . .

1955°. Angelic ideas do not fall into the words, but only into the sense of the words . . .

[A.] 2157. They who perceive the Word as to the affection, pay no attention to the words . . .

2209<sup>2</sup>. Souls speak together most distinctly, yet without the speech of words.

2236. (The internal sense is here) not so evident from the signification of the words . . .

2303. Angelic speech, not distinct in words.

2311. All the words have a spiritual sense.

2333<sup>2</sup>. The internal sense does not come into view, unless the words are explained one by one according to their constant signification.

2343<sup>2</sup>. The series cannot appear fully in the explanation of the several words . . .

2470<sup>e</sup>. The ideas belong to the Angels and Spirits, the words into which they inflow, to the man.

2472. Men cannot speak together except by languages distinguished into articulate sounds, that is, into words . . . because (they speak) from the exterior memory.

2643<sup>e</sup>. These are Divine things which can be expressed by no forms or formulæ of words.

3342<sup>2</sup>. When (speech that is heard) ascends towards the interiors, it passes into ideas not unlike those of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the words.

3343. The ideas (of the interior Heaven) are not expressible in words . . .

3952. Why this has been explained for the most part only as to the signification of the words . . .

3969<sup>4</sup>. There are words in the Word that express spiritual things, and words that express celestial things, and this constantly. Examp.

4043<sup>2</sup>. All human words . . . as they involve natural things, are inadequate to express these things.

4136<sup>e</sup>. There is not a single word used in the Word that does not involve a heavenly arcanum.

4402<sup>4</sup>. The Word is inspired as to all the words . . .

4406<sup>e</sup>. As man's spirit is in the light of Heaven . . . many things that are interior have fallen into words (that are used correspondentially).

4493<sup>4</sup>. Like one who . . . takes in the sense, and does not attend to the words. 5165<sup>2</sup>.

— Like one who is intent upon the words . . .

4528<sup>2</sup>. The speech of Angels is effected by means of spiritual and celestial ideas, which to them are the forms of words . . .

4585<sup>4</sup>. There is no other way than to use these words; for without words adapted to the subject, nothing can be described.

4609<sup>2</sup>. The things which then appear . . . do not fall into words; for human words are from ideas formed from things that are in the light of the world.

4966<sup>4</sup>. (Philosophical things) are mostly bare words . . .

5075<sup>2</sup>. The interior significatives of words originate for the most part from the interior man . . .

5212. Lowest truths . . . being in the external memory . . . can be represented to others by forms of

words, that is, by ideas formed into words by means of such things as are of the world and its light.

5287. So far as thought and speech are determined to . . . words, they become less universal . . .

—<sup>2</sup>. (Thus) in so far as the thought regards the words of a speaker, it does not regard his meaning.

5614<sup>4</sup>. The interior mind . . . does not think from the words of any language . . .

5648<sup>2</sup>. Those in the other life . . . understand no human words, but only the sense of the words; and this not according to the man's natural thoughts, but according to his thoughts that are spiritual.

5757<sup>e</sup>. Why one word sometimes means many things.

6319<sup>2</sup>. Man thinks in a moment more than he can utter in half an hour, because he thinks abstractedly from the words of language.

6343<sup>2</sup>. There are words which constantly = good; words which constantly = truth; and words which constantly = both . . . 8314. 8330. 10254<sup>2</sup>. 8.80<sup>e</sup>.

6516<sup>e</sup>. In (spiritual writings) all the words, and even the syllables, involve such things as are of that World, thus spiritual things, and they are perceived from the aspiration, and from the affection that results from their utterance, thus from a milder or a harsher modification.

6621. The thought was then as it were kept in prison; for it was determined solely to the words, by withdrawing the mind from the sense. D. 1950.

6622<sup>2</sup>. So, innumerable things concur to one word, as foldings of the lips, etc.

6623. The Angels can know, from a single word that comes forth from the thought, the quality of a Spirit, or man.

6624. Ideas of thought are the words of Spirits; and ideas of thought still more interior are the words of Angels. Ideas, being the words of speech, are sonorous (there); so that the tacit thought of man is audible to Spirits and Angels, when the Lord so pleases. 7745.

6814. (The Spirits of Mercury) are averse to the speech of words, because it is material . . .

6924<sup>e</sup>. Affectations of elegance . . . hide Things, and present words, which are the material forms of Things.

6974<sup>e</sup>. In the Word, where truth is expressed by its words, good is also expressed by its words . . .

6987<sup>2</sup>. It appears as if the words of speech were in the thought, but it is a fallacy . . .

— When the speech of the spirit inflows into the correspondent organs of the body, it presents the speech of words . . .

— Yet, the words of spiritual speech are not such words as man uses in the body, but are ideas . . .

7089<sup>e</sup>. For spiritual speech is not one of material words, but of spiritual words, which are ideas modified into words in the spiritual aura . . .

So22. The speech (of the Angels of Jupiter) was not effected (with me) by words, but by ideas . . . So do they speak with the men of their Earth. Ex.

8249<sup>e</sup>. The Most Ancients could not have the speech of words, because the words of language were not poured in immediately, but had to be invented and applied to Things, which could not be done except in course of time.

8250<sup>e</sup>. The dissidence is clearly perceived in every word, and in the tone of every word . . .

8314<sup>2</sup>. In the Word there are words that belong to the spiritual class, and words that belong to the celestial class . . . There are also words that are predicated of both (truth and good).

8420. The spiritual signification is seen in the very word 'walk,' as in many others.

8443<sup>2</sup>. Truth Divine in the fifth degree is such as is in the First Heaven . . . and is such that a great part of it cannot be uttered in human words.

8733. In order to know the thought (of the spiritual) it must be collected from their words; but with the celestial it is not so . . .

8990<sup>4</sup>. For the interior sense of very many words has flowed from the Spiritual World from correspondences. Examps.

9094<sup>2</sup>. When let down again into the light of the natural man, I could not express in words the things I had heard . . .

9258. For words adapt themselves to their subject . . .

10604<sup>2</sup>. The initiations of the thoughts are devoid of words of speech . . .

10708. The *quasi* articulate speech (in the Fourth Earth) is not by words, but by ideas . . .

10709<sup>e</sup>. The speech of words is relatively material.

H. 1. There is an internal sense . . . not only as to the sense of many words, but also as to every word.

235. Angelic speech is equally distinguished into words as is human speech . . . and the Angels utter their words by means of the respiration . . .

236. The articulations of sound, which are words, correspond (there) to the ideas of thought . . .

237. The angelic language has nothing in common with human languages, except some words, which sound from some affection; yet not with the words themselves, but with their sound.

— The Angels cannot utter one word of human language; it has been tried . . .

239. (The Angels) can express by one word what man cannot by a thousand words.

—<sup>3</sup>. The ideas of thought of the Angels, from which are their words, are modifications of the light of Heaven; and the affections, from which is the sound of the words, are variations of its heat . . .

240. By a few words, the Angels can present what has been written on many pages.

—<sup>2</sup>. The ideas of thought of the Angels, and the words of their speech, thus make a one . . . and this is why every word comprehends in it so many things.

241<sup>2</sup>. From the words of the Word in the Hebrew, it may in some measure be known whether they belong

to the celestial or the spiritual class . . . those which involve good partake much of u and o, and somewhat of a; and those which involve truth, of e and i . . . In human discourse also, when great subjects are treated of . . . those words are preferred that contain the vowels u and o.

262. (In the writings in Heaven) the hand does not hesitate in the choice of any word, because the words they speak, as well as those they write, correspond to the ideas of their thought . . .

269. The quality of the wisdom of the Angels cannot be described in words . . . The Angels can express in one word what a man cannot in a thousand words; moreover in one angelic word there are innumerable things that cannot be expressed in the words of human language . . . What the Angels do not fully express by the words of their speech, they supply in the tone . . . They can utter in a few words all the things written in a volume . . . and insert into every word such things as elevate to interior wisdom; for . . . every word is consonant to their ideas; and the words are varied in infinite modes according to the series of the Things . . .

—<sup>2</sup>. The interior Angels are able to know the entire life of a speaker from the tone and some words . . .

284<sup>e</sup>. I can describe the peace of Heaven, but not in words, such as it is in itself, because human words are not adequate, but only in words such as it is comparatively . . .

U. 23<sup>e</sup>. A speaker who draws attention more to his words than to the meaning of his words, affects the hearing of another more than his mind.

J. 41<sup>2</sup>. No word can be wanting without the series of Things in the internal sense suffering a consequent change.

S. 18. That it is from the spiritual sense that the Word is . . . holy in every word. Ex.

W. 280. From the sound the Angels know a man's love, from the articulation of the sound, his wisdom, and from the sense of the words, his knowledge. They say that these three are in every word, because a word is as a conclusion; for the sound, the articulation, and the sense are in it . . . From every word of one who is speaking in a series, the celestial Angels perceive the general state of his lower mind, and some of the particular states also. (What there is in every word of the Word. Ex.)

281. This is why it is said . . . that a man shall render an account of his words. D.2661.

295. There was no word of spiritual speech that was like any word of natural speech . . .

306. (This) cannot be described otherwise by words flowing from natural ideas; but it can by words flowing from spiritual ideas, because these are apart from space (and which therefore) do not fall into any words of natural language.

P. 258. Place Salvation in certain words . . . 264<sup>3</sup>. 279<sup>4</sup>.

M. 326<sup>4</sup>. (The words of spiritual language are not



understood by Spirits themselves when the Spirits are with men. Shown.)

D. 1147. The words are flowing . . .

1394. The words of speech are all from natural things . . . but the sense is spiritual.

1645. The celestial love soft words . . .

1735. If one word is uttered—as all words are ideas—that word is as it were put on (by the Spirits) . . .

2002. There is a certain universal sphere of the thoughts which rules . . . so that all the words or ideas flow fitly . . .

2138. When these (spiritual ideas) inflow into the memory of a man, they excite corresponding words . . .

—<sup>e</sup>. Spirits excite the ideas, consequently the words, which are in agreement with their nature.

2142. Spirits speak by ideas the primitives of words; for in every word there is some idea, and in every composition of words, a composite idea . . .

—<sup>2</sup>. When (their speech) entered my internal sense, [it fell] into distinct words . . .

2251. I have spoken with Spirits by ideas only, without words, and they have understood as well as with words . . .

2285. Particulars are the words of every language . . .

2301. Nay, the ideas of the words . . . are material . . .

2370. He who inheres in words, inheres in material and corporeal things . . .

2380. On those who inhere solely in the words of the Word . . .

2410. The Angels can then know how many times I have read these words . . .

2472. Each word is as it were a vessel . . .

2631. Nature of the Hebrew words.

2961. They who are high over head perceive the sense without being disturbed by the words.

2969. Fitting words then follow . . .

3043. That an idea remains attached to a word.

—<sup>e</sup>. Therefore such words should be constantly used as have had an idea once impressed on them.

3050<sup>e</sup>. For every word has an idea which is of great extension . . .

3210. That the quality of a man is sometimes Known from a single word. Ex.

3278<sup>e</sup>. Their thought does not fall into words, but into motions of the lips.

3423. Spirits and Angels use familiar words, and no word is introduced that multiplies the sense, or diverts it: (they avoid) an artful elegance and combination of words . . .

3637. A speech of words (in which attention is paid only) to the sense of the words. Des.

3812. (Such) answer the same purpose as certain words . . . as connectives.

4143. On the materials of words.—When I took

certain words from my collection to insert them in what I was writing, and I took a single word . . . that was not in my memory, there occurred a change of Spirits . . . The reason was that Spirits succeeded who indulge in words, or the materials of speech, but the former only in thoughts: thus I learned from experience that these two kinds of Spirits cannot be together . . .

4342. When Spirits are speaking together, they cannot bring forth . . . a word of human language. (Continued under SPEAK.)

4784<sup>2</sup>. For many of these (ideas) make one idea of speech, or one word.

4866. Examps. of the articulate words of spiritual language. 6063. 6090. J.(Post.)324. E.107<sup>e</sup>.

4871. Not a single word of the (infernals) can be uttered by the Angels . . .

5112. The words of the spiritual Angels . . . have an affinity with the vowels e and i . . . but the words of the celestial Angels, with a, o, and u . . . Therefore when a man is speaking with the latter, he is diverted from words that contain e and i, to words that contain a, o, and u.

5114. Hence, in the Hebrew language, and, in general, in the most ancient language, there were words proper to the celestial class, and to the spiritual class; and some common to both.

5561. The words (in the writing of the spiritual Heaven) are according to their natural ideas.

5579. In the Spiritual Kingdom (the writing) is made by words written in a like diction to that (here); but the words there are from their natural or universal language . . . I have often seen such words in Roman letters, but when I was in the natural sphere I understood nothing whatever of them . . .

—<sup>2</sup>. But the writing of the celestial is quite different . . . They express, by one such (inflected) form, more than can be expressed by very many words in the spiritual language . . .

5585. The speech of Spirits . . . is from their interior memory, the ideas from which become words, but such as accord with the Things themselves; which also are the initiations of natural words.

5587. The celestial do not speak anything from their interior, because this does not fall into words.

5588. The ideas of the speaking thought, with man, are devoid of words . . .

5589. Every subject has its own conformity . . . and these conformed ideas fall, with Spirits, into words, which are distinctly enunciated, and are distinctly and sonorously heard . . .

—<sup>2</sup>. (Thus, spiritual) speech is one of words, but of entirely different words, being formed according to the nature of the Thing [spoken of], and articulated by the sound . . .

5589a. How much the words of the language of Spirits differ from the words of that of men. Ex.

5594. I could express even material things without words . . .

5606. The fourth class . . . attend solely to the words (of the Word) . . .

5964. In (that Word) there are words which only the wiser (Angels) understand . . .

5965. (Thus) the writings in Heaven (contain) words that contain more than those who read them are aware of . . .

6062. Not like the inspiration of a prophet, to whom all the several words were dictated.

6063. One letter (there) means an entire word.

D. Min. 4617. How much more perfect are ideas than words of speech. Ex.

J. (Post.) 324. The Spirits and Angels were told to speak words . . . in their spiritual state, and to retain them when with me in a natural state, and then not any word was similar, nor did they understand any of their own words. Examp.

De Verbo. 3<sup>3</sup>. It was granted to some Angels of the Middle Heaven to speak with some of the Third Heaven, and to retain in the memory what they had said, and afterwards to return into their own Heaven, and they told me that they could not express any idea or any word of the previous state.

—7. I have retained the words (uttered by the Angels) and have afterwards examined to see whether any word coincides with any word . . . of men, and there has not been one.

26. The spiritual Angels utter the words of their speech according to correspondences. Examp.

—2. They have correspondences in the words of their speech which previously they had not known. . . Their words are all formed from correspondences. Examps.

### Work. Opera.

A. 6393. That still he labours with every exertion. Sig. and Ex.

8976. A state of confirmed truth without his exertion. Sig. and Ex.

R. 956. Without their exertion. Sig. and Ex.

M. 207<sup>2</sup>. We have heard that in Heaven there are . . . wonderful handicrafts.

—3. In Heaven there are . . . also mechanical arts and handicrafts.

—6. They were then brought to the wonderful handicrafts that are performed in a spiritual manner by the artificers

T. 71<sup>2</sup>. Man must purify himself from sins by his own exertion and power. —3.

D. 6088<sup>4</sup>. In the Hells, all are driven to their works . . . Thus are they driven to their labours. E. 1226<sup>3</sup>.

E. 1191<sup>2</sup>. All the inhabitants (of Heaven) love uses, and perform them by various kinds of work.

1226<sup>4</sup>. The uses they perform in the Heavens, and the works they do in the Hells, are in part like those done (here); but most of the uses are spiritual . . .

J. (Post.) 230. In Hell (such) remain under the supervision of a judge, who imposes tasks on them which they must do daily, (otherwise) no food, garment, or

bed is given them; and if they do them negligently they are severely punished. Thus by tasks adapted to them they are withdrawn from the delights of their will. D. Love xv<sup>2</sup>.

D. Wis. vii. 5<sup>3</sup>. The manual employments (or handicrafts—*operae manuarum* of the Angels), which are innumerable, and the duties of their callings, differ in the same way from the employments (or crafts) and duties of natural men in the world; and therefore cannot be described in words of human language.

xi. 4. That use is to discharge one's office, and do one's work rightly, faithfully, sincerely, and justly. Ex.

— (Then) everyone . . . is doing uses daily . . . a workman by his craft.

### Work. Opus.

See under ACT, DO, and USE.

A. 63. Therefore the regenerate man is called in the Prophets, 'the work of the fingers of God.'

84. 'On the seventh day God finished His work . . .' (Gen. ii. 2) = the celestial man . . .

88. When the spiritual man becomes celestial, he is called 'the work of God,' because the Lord alone has fought for, created, formed, and made him . . . III.

348. 'The fruit of the ground' = works of faith without charity . . . for (such) are works of no faith, and, in themselves, are dead, being of the external man only.

531. 'He shall comfort us for our work . . .' (Gen. v. 29) = doctrine, by which what has been perverted should be restored. . . By 'work' is signified that they would not be able to perceive what truth is without labour and distress. . . There is work and labour of our hands, when men have to seek what is true, and do what is good, from themselves, or from what is their Own.

848<sup>2</sup>. When he reflects about the goods of charity, or, as they are called, good works . . .

880<sup>2</sup>. Man's Natural is what does a work of charity . . . but, in itself, this work is dead, and lives only from what is spiritual that is in the work, and what is spiritual does not live except from what is celestial, which lives from the Lord; and from this it is called a good work . . .

—3. (Thus) in every work of charity, the work itself is only something material.

1110. On those who have placed merit and righteousness in good works. 1111.

—e. These are . . . vastated, because they have performed good works . . .

1679<sup>3</sup>. With one who believes in meriting salvation by works, and confirms himself in it . . .

—e. One who believes that piety of life is impossible without merit being placed in works . . .

1873. It was said that good works are the fruit of faith in the external sense . . . but that these good works have no life unless they proceed from charity.

—e. For thus in the good work there is charity; in this love to the Lord; and in this the Lord Himself.

2039<sup>3</sup>. The celestial things of love are (here) described by the works of charity. Enum.

[A.] 2094. (Such) have no need to know . . .

2439<sup>2</sup>. (Thus) to do a good **work**, or good of charity . . . with one is a good of charity . . . with another is a work of obedience . . . with some is meritorious . . . and with others is hypocritical . . .

2784. 'Wood' = the goods that are of **works** . . . and 'to cleave wood' = to place merit in the goods that are of **works**. Shown.

3147<sup>2</sup>. When . . . the love of self and of the world are removed, good is received . . . for then the man exercises the **works** of charity . . . and also the **works** of piety so far as he can.

—<sup>7</sup>. Good **works** are evil **works** unless the things of the love of self and the world are removed; for when **works** are done before these have been removed, they appear good outwardly, but are evil inwardly; for they are done for the sake of reputation, etc. . . and thus are either meritorious or hypocritical; for the things of the love of self and the world make these **works** such. But when these evils are removed, the **works** become good, and are goods of charity . . . for then celestial love and spiritual love inflow from the Lord into the **works**, and make them to be love and charity in act.

3240<sup>4</sup>. Celestial things, that is, the goods of faith, or, what is the same, the **works** of charity, which they have. Sig.

3260. At the commencement of a **work**, the Ancients used to say, 'God bless.' Ex.

3451<sup>3</sup>. If anyone says that good **works** ought to be done that we may have our reward in Heaven, according to the literal sense . . . in Matt. x. 41, 42; xxv. 34-46, and elsewhere, and yet in doing good **works** never thinks of merit, he is in the Lord's Kingdom . . . and readily suffers himself to be instructed . . . that **works** wherein merit is placed are not good.

3671<sup>2</sup>. Scientifics and **works** are like ground . . . (in which) the seeds grow.

3923. See CHARITY, here.

3934. 'A troop cometh' . . . in the external sense, = **works** . . . because these correspond to the good of faith; for the good of faith produces **works**, since it is impossible without **works**. Ex.

— . Unless **works** correspond to the good of faith, they are neither **works** of charity, nor **works** of faith . . . but are dead **works**, in which there is neither good nor truth; but when they correspond, they are **works** either of charity or of faith. **Works** of charity are those which flow from charity as their soul; and **works** of faith are those which flow from faith. **Works** of charity exist with a regenerate man; but **works** of faith with one not yet regenerate, but being regenerated. Ex.

—<sup>3</sup>. This shows what **works** are; and also that he who makes profession of faith . . . and denies **works**, and still more so if he rejects them, is devoid of faith, and still more so of charity.

—<sup>4</sup>. As the **works** of charity and of faith are such, and as a man is never in charity and faith unless he is in **works**, 'works' are so frequently mentioned in the Word. Ill.

—<sup>7</sup>. From these passages it is evident that **works** are what save man, and what condemn him; namely,

that good **works** save, and evil **works** condemn; for the will of a man is in his **works**. Ex.

—<sup>8</sup>. Moreover, the Lord's Kingdom commences in a man from the life which is of **works**; for he is then at the beginning of regeneration; but when His Kingdom is in the man, it terminates in the **works**; and then the man is regenerate. Ex. . . His **works** are then charity.

— . As the life of the internal man thus comes forth in the **works** of the external man, the Lord, in speaking of the Last Judgment, recounts nothing but **works** (Matt. xxv. 32-46) and says that those who have done good **works** shall enter into life eternal . . .

—<sup>e</sup>. By 'John' (also) who lay on the Lord's breast . . . were represented good **works**.

3935. 'God' = the quality of the good of faith, and of **works**. 4609.

— . The good of faith of the internal man, and the good **works** of the external man, when they correspond, are the third general medium . . .

3956. Therefore the **works** that are done for the sake of reward are not in themselves good, because they do not spring from the genuine fountain, which is charity towards the neighbour.

4189. The conjunction of the Divine Natural with the goods of **works**, in which are . . . the gentiles. Sig. and Ex.

—<sup>e</sup>. Good **works** may exist without goods within; but not the goods of **works**.

4191. Those who are in the good of **works**. Sig. and Ex.

—<sup>e</sup>. 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me,' means the **works** of charity; (and shows that charity towards the neighbour is conjunction with the Lord).

4198<sup>e</sup>. The quality of the Lord's presence . . . with those who are in the goods of **works**. Sig. and Ex.

4226. Spirits interiorly evil . . . but who had exteriorly assumed the appearance of good by means of the **works** they had done for others for the sake of themselves . . . complain that they are not admitted into Heaven . . .

4270<sup>e</sup>. These truths of faith . . . and **works** of faith that are first exercised, are the things by which man . . . is insinuated into good. Sig.

4368<sup>5</sup>. When those in the affection of truth from the good of genuine charity, are instructed that the **works** of the external man are nothing unless they proceed from the internal man . . . they receive it with joy; but those in the affection of truth from the love of self and the world applaud the **works** of the external man, and care nothing for the willing well of the internal man . . .

4382. 'According to the foot of the **work**' (Gen. xxxiii. 14) = according to generals.

4638<sup>9</sup>. That they wish to enter Heaven . . . from **works** in which there is not the Lord's life, but the life of self. Sig.

4663<sup>2</sup>. They say that in what the Lord said of **works**, the fruits of faith are meant; and that He mentioned them for the sake of the simple.

—<sup>3</sup>. This is why only **works** of charity are mentioned by the Lord; for he who is in the **works** of charity . . . is capable of receiving faith . . . But one who is not in the **works** of charity . . . is by no means capable of it . . .

4683. When there is no longer any charity, faith . . . is said to be saving without **works**; and then **works** are no longer called **works** of charity, but **works** of faith, and are named the fruits of faith.

4730<sup>2</sup>. He confirms himself against charity by thinking . . . that if he does the **works** of charity or of piety, he cannot but place merit in them. . . He (then) confirms himself still more, until he believes that the **works** of charity are not necessary to salvation.

— The reason (faith alone) has not been everywhere recognized . . . is that the prelates cannot gain anything . . . except by the preaching of **works**.

4754. Those in simple good acknowledge that . . . the **works** of charity are necessary to salvation.

4766. That there is no Church where . . . charity is not (recognized) as an essential of the Church, and consequently the **works** of charity. —<sup>4</sup>, Ex.

4783<sup>2</sup>. From these words (in John iii. 16) it is concluded that faith alone without **works** is what gives eternal life . . . and then they no longer attend to what the Lord so often said concerning . . . charity and **works**.

—<sup>5</sup>. They who are in faith separate cannot believe otherwise than that the **works** of charity consist solely in giving to the poor . . . when yet the **works** of charity consist in doing what is just and right, each in his own employment, from the love of what is just and right, and of what is good and true.

5004. 'He went into the house to do his **work**' (Gen. xxxix. 11) = when He was in the **work** of conjunction with spiritual good in the Natural.

5084<sup>3</sup>. It is a fallacy of sense that good **works** merit reward; and that to do good to anyone for the sake of self is a good **work**.

5128<sup>4</sup>. For the life of **works** is from the will, and . . . from the intention or end. Such, therefore, as is the intention or end . . . in the **works**, such is the life; for . . . **works** without interior life are mere motions.

5132. Therefore the exercises of charity are described in the Word by **works** of mercy. Ill.

5148. 'The work of the baker' (Gen. xl. 17) = according to every use of the Sensuous.

— That '**work**' = use, is because it is predicated of the Voluntary . . . [for] whatever is done by this, and can be called a **work**, must be a use. All the **works** of charity are nothing else; for they are **works** from the will, which are uses.

5351<sup>3</sup>. They do indeed call charity and its **works** the fruits of faith; but who believes that fruits do anything for salvation, when it is believed that man may be saved by faith at the last hour . . . and when by doctrine they separate **works** . . . from faith, saying that faith alone saves without good **works**, or that **works**—which are of life—contribute nothing to salvation?

5608<sup>3</sup>. End, cause, and effect (are as) love to the Lord,

charity towards the neighbour, and the **works** of charity. When these three become a one . . . the first must be in the second, and the second in the third. As in the **works** of charity—unless charity . . . is interiorly in them, they are not **works** of charity. . . So (also) unless there is innocence (in the charity) they are not **works** of charity.

5622. 'Fruits' = **works**; the fruits of useful trees, good **works**; or, what is the same, goods of life; for goods of life, as to use, are good **works**.

6024<sup>4</sup>. The good of faith, the derivative **works**, and their doctrinals. Sig.

6048. 'What are your **works**?' (Gen. x. vi. 33) = to know your goods; for '**works**' = goods, because they are from the will.

6073. 'What are your **works**?' (Gen. xvii. 3) = concerning offices and uses; for '**works**' = goods . . . All goods that are called goods of charity are nothing but uses, and uses are nothing but **works** done for—*erga*—the neighbour, our country, the Church, and the Lord's Kingdom. Moreover, charity itself . . . does not become, in itself, charity, until it comes into act, and becomes **work**. Ex. . . But then, within the deed or **work** itself, are contained all things of charity towards (the neighbour); for **works** are the complex of all the things of charity and faith in the man; and are what are called spiritual goods, and they become goods by exercise, that is, by uses.

—<sup>2</sup>. The Angels . . . long . . . to perform uses . . . and they enjoy bliss and happiness according to the uses; as the Lord teaches in . . . 'The Son of Man . . . shall render to everyone according to his **works**' (Matt. xvi. 27). '**Works**,' here, do not mean **works** as they appear in the external form, but as in the internal form, that is, according to the quality of the charity they have in them. The Angels see **works** no otherwise.

—<sup>3</sup>. As **works** are the complex of all the things of charity and faith in the man . . . the Lord loved John more than the other disciples . . . for by him were represented the goods, or **works**, of charity.

— By (these words) it was foretold that faith would despise **works**; but that still they are with the Lord . . .

6353. That doctrinal things serve to destroy the **works** of charity, thus charity itself. Sig. and Ex.

6377<sup>7</sup>. 'He poured in oil and wine' = that he performed the **works** of love and charity.

6388. 'Issachar' = recompense from **works**. Ex. 6390<sup>2</sup>.

6390. 'Lying between the burdens' = life among **works**. . . That '**burdens**' = such **works**, is because they do not do goods from the affection of love towards the neighbour, but from the affection of love towards self; for the **works** that flow from (this) are like the burdens which the viler asses carry; for they are among the lowest services. Ex. —<sup>e</sup>.

6391. That **works** of good without recompense are full of happiness. Sig. and Ex. 6392<sup>2</sup>. Ex.

6392<sup>2</sup>. Hence many reject good **works**, believing that they are not possible without the end of meriting . . .

for they are not aware that they who are led by the Lord, desire nothing more than to do good works, and think of nothing less than of merit by them . . .

[A.] 6393<sup>2</sup>. They who want a reward for the works they perform . . . are never content, but are indignant if they have not a greater reward than others . . . and make bliss to consist in . . . being eminent, etc.

6394. To 'be a servant unto tribute'=those who want to merit by works. III.

6404. 'Gad'=works from truth and not yet from good.

6405. That works without judgment will drive away from truth. Sig. and Ex. . . For they who do works from truth and not yet from good have the understanding obscured; but they who do them from good have it enlightened. Ex.

—<sup>2</sup>. 'Gad,' here = those who hallucinate about truth, and yet do works from it, thus works not of truth, still less works of good. By works from this source they are driven away from truth; for as soon as (such a one) carries out anything into act from a religious principle, he afterwards defends it . . . Examp.

—<sup>3</sup>. By 'Gad' are also signified those who place everything of salvation in works only, like the Pharisee . . . Such are in the Lord's Kingdom, but at the threshold. Sig.

— . Hence their works are such as are their (erroneous) truths; for works are nothing but the will and understanding in act. What saves them is the intention to do good . . . —<sup>4</sup>, III.

6406. They who do works from truth and not yet from good, cannot but induce a want of order on their Natural; for works affect the Natural; and consequently they cannot but in the same proportion close interior things against themselves. Ex.

—<sup>e</sup>. However, works are most necessary, for they are charity and faith in effect and life. Who cannot see that without them there is no charity? Works are nothing else than good and truth itself in an external form; for when the good that is of the will, and the truth that is of the understanding, are put forth into act, they are called works; from which it is evident that such as is the good and truth, such are the works.

6587<sup>2</sup>. The external of the Church is to perform rituals holily, and to do the works of charity, according to the precepts of the Church.

6628. (Instruction) was one of their works of charity.

7104. 'Why do ye . . . withdraw the people from their works?' (Ex.v.4)=that (they) shall not exempt them from grievous things. . . For the works were labours, and also burdens . . . thus grievous things from combats.

7133. 'Fulfil your works' (ver.13)=that they should serve falsities so called; for . . . the making of bricks . . . were the works.

7272<sup>2</sup>. He who believes . . . that the works of charity contribute nothing to salvation . . . and from this principle lives without charity . . . This is an evil of falsity.

7318. Truth is falsified when it is said that all the

good man does regards himself, and is done for the sake of recompense, and therefore the works of charity should not be done.

7430<sup>e</sup>. 'The work of his hands' (Is.xvii.8)=such things as are from proprium.

7893. 'No work shall be done in them' (Ex.xii.16)=detention then from earthly and worldly things; for 'work'=labours and studies which have as their end the things of the world and the Earth. . . The reason it was so severely forbidden that they should do any work on the feasts and Sabbaths, was that they were then in a full representative state, that is, in such things as represented celestial and spiritual things. This state would have been disturbed if they had done works that had regard to the world and the Earth as the end. . . The communication (with Heaven) would not have been maintained, unless it had been forbidden under the penalty of death to do any work on (those) days; for worldly and earthly things were seated in their minds . . .

8121. Charity . . . is to do right in every work . . .

8708. 'The work that they shall do' (Ex.xviii.20)=faith in act; for 'the work that they shall do'=action; here, action from the light of intelligence, thus from faith . . . It is this reception (of the truths of faith) that is meant by 'the work that they shall do.'

8888. 'Six days shalt thou labour, and do all thy work' (Ex.xx.9)=the combat that precedes and prepares for this marriage. . . For 'to labour,' and 'do one's work'=to do the things that are necessary for life; here, for the spiritual life. T.301.

8890. 'Thou shalt not do any work . . .' (ver.10)=that then Heaven and bliss appertain to each and all things in man's internal and external; for 'not to do any work'=rest and peace, thus Heaven; for when a man is in Heaven, he is free from all solicitude, unrest, and anxiety . . .

9278. 'Six days shalt thou do thy works' (Ex.xxiii.12)=a state of labour and combat while in external delights that are to be conjoined with internal things.

— . By the works of the six days, and the rest on the seventh, are signified those things which come forth with a man in his first and second states during regeneration . . .

—<sup>3</sup>. When man is in externals, he is in labour and combat . . . which are signified by the six days of the week in which works shall be done. But when he is in internals . . . the labour and combat cease . . .

9296. 'When thou gatherest in thy works out of the field' (ver.16)=the enjoyment and use of all things that have been implanted in good; for 'works' mean not only those of the field, but also those of the vineyard and oliveyard . . .

9319. 'Thou shalt not do according to their works' (ver.24)=that evils of life are not to be followed after.

9598. 'The work of the designer' (Ex.xxvi.1)=the Intellectual.

9642<sup>8</sup>. 'The tribe of Gad'=works from these truths.

9824<sup>3</sup>. This is why it is said that man is to be judged according to his deeds, or works, which=that he is to

be judged according to his thought and will ; for these are in his deeds as the soul is in its body. H. 358<sup>2</sup>, Refs. 471. Fully ill.

9915. 'The work of the weaver' (Ex.xxviii.32)=from the Celestial . . . for 'work'=that which is done or comes forth, thus that which is from something else.

9976. Therefore they who place merit in works, love themselves ; and they who love themselves despise the neighbour . . .

9977. (Thus) their works are not from heavenly love, nor from true faith . . . Such cannot receive Heaven in themselves.

9978. They who place merit in works cannot fight against the evils that are from the Hells . . . But the Lord fights and overcomes for those who do not place merit in works.

10143<sup>3</sup>. When man is such, then in every work that he does there is Divine worship . . .

10230. 'The work of the Tent of meeting' (Ex.xxx.16)=that which operates and makes Heaven.

10265. 'The work of the dealer in ointment' (ver.25) =from the influx and operation of the Divine itself . . . 'Work'=its operation.

10331. 'In wisdom, and in intelligence, and in knowledge, and in every work' (Ex.xxxi.3)=as to the things that are of the will and of the understanding in the internal and the external man. . . 'Work'=the things of the will and the derivative effect, in the external man.

—<sup>2</sup>. 'Work' is that which is effected from the foregoing ; thus 'work' is their effect in which they conjoin themselves together ; and therefore no one can be called wise, intelligent, or knowing . . . who does not do. Ex.

—<sup>3</sup>. With those who are in love to the Lord, wisdom, intelligence, knowledge, and work follow together in order from the inmost to the ultimate . . . Work is to do well from willing well, and is of the external man. Thus, wisdom must be in intelligence, this in knowledge, and this in work. Thus work includes and concludes all the interior things ; for it is the ultimate in which they cease.

—<sup>4</sup>. From this it is evident what is meant by 'works,' and 'deeds,' which are so frequently mentioned in the Word. Ill.

—<sup>5</sup>. 'Works,' here, mean all things that are in man, because all things of man that are in his willing and understanding are in his works ; for the man does these from those ; from them the works have their life ; for the works without them are like shells without a kernel, or a body without a soul. That which proceeds from a man proceeds from his interiors, and hence the works are the manifestations of them, and are the effects by which they appear.

—<sup>6</sup>. It is a general law, that such as is a man, such is all his work ; and hence it is that by the works according to which there will be reward and recompense, is meant the quality of the man as to love and as to faith . . .

—<sup>7</sup>. Besides, the very willing of a man is nothing but work, because that which anyone wills, he does . . .

10364. 'Everyone that does work on that day' (ver.

14)=who turns himself from heavenly to corporeal and worldly loves. 10362<sup>2</sup>, Ex.

10366. 'Six days shall work be done' (ver.15)=the state that precedes and prepares for the heavenly marriage.

10406<sup>11</sup>. 'The work of the hands' (Jer.x.3)=that which is from the proprium of man, thus that which is from his Own proper understanding, and . . . will . . .

10453. 'The tables were the work of God' (Ex.xxxii.16)=(what is) from the Divine.

10635. 'To see the work of Jehovah' (Ex.xxxiv.10)=to acknowledge the Divine in it.

10729. 'Six days shall work be done' (Ex.xxxv.2)=the first state of man's regeneration by the Lord ; and, in the supreme sense, of the glorification of the Lord's Human.

10731. 'Everyone that doeth work in (the seventh day) shall die' (id.)=spiritual death for those who are led by themselves and their own loves, and not by the Lord.

H. 393<sup>3</sup>. In Heaven, there are so many offices and administrations, and also so many works, that they cannot be ennum. In the world there are relatively few. All are in the delight of their work and labour from the love of use . . .

394. In Heaven, everyone is in his work according to correspondence ; but the correspondence is not with the work, but with the use of each work . . . He who is in a function or work that corresponds to his use, is in a state of life exactly similar to that in which he was (here) . . . with this difference, that he is in more interior delight . . .

472. (What is meant by the 'deeds' and 'works' according to which man will be judged and rewarded. Fully quoted under Do.)

473. As deeds, or works, are of the will and thought, so they are of the love and faith ; consequently, are such as are the love and faith.

474. But . . . the will makes the man, and the thought only in so far as it proceeds from the will ; and the deeds, or works, proceed from both . . .

—e. (Thus) a deed, or work, without love . . . is a deed or work of death . . .

475. In the deeds, or works, the whole man is presented ; and his will and thought, or love and faith, which are the interiors of the man, are not complete, until they are in deeds or works, which are the exteriors of the man : for these are the ultimates in which the former things are terminated, and without terminations they are as it were unbounded things, which as yet do not come forth into existence. (Fully ex. under Do.)

—<sup>2</sup>. The love and will is the very soul of the deed, or work . . .

—e. In a word, all things of a man and his spirit are in his deeds, or works.

483. Love in act is what remains . . . Love in act is work and deed.

484. All works and deeds are of moral and civil life, and therefore have regard to what is sincere and right,

and also to what is just and fair . . . The **works** and deeds of moral and civil life are heavenly if they are done from heavenly love . . . But the deeds and **works** of moral and civil life are infernal if they are done from infernal love . . .

J. 13. That every Divine **work** has regard to infinity and eternity. Ex.

— . There is everywhere a certain image of the Infinite, to the end that all things may be regarded by the Divine as His own **work**; and at the same time, that all things, as His **work**, may have regard to the Divine.

S. 27. In every Divine **work** there is a first, a middle, and an ultimate . . .

28<sup>e</sup>. (Thus) every Divine **work** is complete and perfect in the ultimate.

81<sup>e</sup>. For in every Divine **work** there is good conjoined with truth, and truth conjoined with good.

Life. 2<sup>e</sup>. That **works** are what make the man of the Church; and that he is saved according to them. Ill.

30<sup>e</sup>. Unless man shuns evils . . . none of his **works** are good. Ill.

72. When a man is in . . . the good of love towards the neighbour, whatever he does is of this love, and consequently is a good **work**. A priest, who is in this good, whenever he teaches and leads, does a good **work**. (So with a magistrate, a merchant, and a workman.)

—<sup>e</sup>. (But) he who does not regard as sins the kinds of murder . . . whether he be priest, magistrate, merchant, or workman, whatever he does is not a good **work**, because all his **work** partakes of the evil that is within him . . .

105. As this reciprocal . . . and the derivative mutuality, is in a man from the Lord, man must render an account of his **works**, and be recompensed according to them. Ill.

W. 36. There is a union of love and wisdom in every Divine **work**; from this is its perpetuity, nay, its eternity . . .

214. In a series of like degrees are charity, faith, and good **work**; for charity is of affection, faith of thought, and good **work** of action.

—<sup>e</sup>. So all things of faith and charity are in good **work**.

215. The ultimate of each series, which are use, action, **work**, and exercise, is the complex and containing of all the prior things. Ex.

—<sup>2</sup>. Hence it is that from the deeds, or **works**, of a man, others judge of the thought of his will . . . From a mere deed, or **work**, of a man, the Angels see and perceive everything of the will and thought of the doer. . . . This is why '**works**' and '**deeds**' are so frequently commanded in the Word, and it is said that a man is Known from them.

216. Unless the will and understanding . . . clothe themselves with **works**, or deeds, whenever possible, they are . . . phantoms . . . The reason is that the ultimate is the complex, containant, and basis of the prior things. Such an airy nothing . . . is faith

separated from good **works**; and such also are faith and charity without their exercises; with the sole difference, that they who maintain faith and charity, know and can will good **works** . . .

220<sup>2</sup>. (It follows) that everything of charity and of faith is in **works**; and that without **works** charity and faith are like rainbows round the sun, that vanish . . . and this is why '**works**' are so frequently mentioned in the Word, and it is said . . . that the salvation of man depends on them . . .

—<sup>3</sup>. But it is to be known that by **works** are here meant uses which are actually done . . .

253<sup>e</sup>. (Thus) the end is the all of the cause, and the effect is the all of the end through the cause. The end is charity, or good; the cause is faith, or truth; and the effects are good **works**, or uses. From this it is evident that no more of charity can be carried into **works** than in so far as charity has been conjoined with truths that are called of faith. Through these, charity enters into **works**, and qualifies them.

277. That all things of the three degrees of the natural mind are included in the **works** that are done by the acts of the body. Gen.art.

279<sup>2</sup>. The quality of a man is perceived from a single **work**. Ex. . . In a word, every act, or **work**, of a spiritual man, before the Angels is like a fruit that is palatable, useful, and beautiful . . .

307<sup>2</sup>. Thereby conjoin the Creator with His great **work**.

316<sup>2</sup>. There is a like progression . . . of charity, through faith, into **works** . . .

431. In Heaven, to do uses is to act sincerely, rightly, justly, and faithfully in the **work** that is of one's office: this they call charity . . . and they say that when anyone does the **work** of his office (in this way) the community subsists and persists in its good; and this is to be in the Lord . . .

P. 115. That 'man is justified by faith without the **works** of the law' (Rom.iii.28) (refers to) the rituals described by Moses . . . and not to the commandments . . . and therefore Paul explains his meaning by saying, 'Do we then make the law of none effect through faith? God forbid; nay, we establish the law' (ver.31). (Fully ex. in R.417<sup>2</sup>. —<sup>3</sup>) T.288<sup>2</sup>, Ex. 338<sup>e</sup>.

— . Those who have confirmed themselves in faith separate . . . do not see where Paul enumerates the laws of faith, that they are the very **works** of charity themselves; and therefore what faith is without its laws they do not see where he enumerates evil **works**, and says, that those who do them cannot enter Heaven.

258<sup>e</sup>. Still, the goods of charity, which are good **works**, are everywhere taught, (which) is of the Divine Providence, lest the common people should be seduced by (faith alone).

—<sup>e</sup>. Luther thought that if he did not reject **works**, no separation from the Catholic religion could be effected.

318<sup>e</sup>. When they were asked whether they saw the many things in the Word about love and charity, **works** and deeds . . . they said that while reading those

things they did not see but that they were faith, and so passed them by as with their eyes shut. R.456<sup>2</sup>.

326<sup>2</sup>. Good [works] enum. They are not good unless the man shuns evils as sins. Ex.

R. Pref. IIIa. The doctrine of the Reformed concerning good works. Fully stated.

76. 'I know thy works' (Rev.ii.2)=that He sees all man's interiors and exteriors together. (=the things that are of the will and love. E.98. Ex. and Ill.) R.94. 109.etc. E.107. 116,etc.

— Ten men may do works that appear alike in externals, but yet are unlike with them all, because they proceed from a different end, and from a different cause; and the end and the cause make the works to be either good or evil; for every work is a work of the mind; and therefore such as the mind is, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity; and yet both may appear alike in externals. Works appear to men in their external form, but to the Angels in their internal form, and to the Lord such as they are from inmosts to outermosts. (Shown by a comparison with fruit.) Such are all works, the inward quality of which the Lord alone sees, and the Angels also perceive from Him, when the man is doing them. 641.

84. 'Repent, and do the first works' (ver.5)=that they should invert the state of their life. . . He who is being regenerated, after he has imbued truths, regards the goods of life in the first place. . . (=that the good of life of the Church at its beginning may come into mind. E.105.)

86. 'Thou hatest the works of the Nicolaitans which I also hate' (ver.6)=that they do not want works to be meritorious, because this is contrary to the merit and righteousness of the Lord. (=aversion from the Divine for those who separate good from truth, or charity from faith, from which there is no life. E.107.)

107. 'The Church in Pergamos'=those who make everything of the Church to consist in good works, and not anything in the truths of doctrine.

— There are two kinds of men of whom the Christian Church at this day for the most part consists; one. . . who are in works only, and in no truths; the other, who are in worship only, and not in works or truths. The former are here treated of; the latter, in the things written to the Church in Sardis. They who are in works alone. . . are like those who do without understanding, and deeds without understanding are inanimate, and appear before the Angels like images carved out of wood; and they who have placed merit in works, like these images naked. They also appear like sheep without wool; and they who place merit in works, like the same sheep covered over with dung. For all works are done from the will through the understanding; and they receive life, and at the same time clothing, in the understanding. This is why they appear before the Angels as things lifeless and naked.

110<sup>2</sup>. By those 'in darkness. . . whose eyes the Lord will open,' are meant the gentiles, who have been in

good works, but not in any truths. . . Quite similar to them are those in the Christian world who are in works alone. . . on which account they cannot be called anything but gentiles. . .

—<sup>3</sup>. In the Spiritual World, satanic Spirits have power through those who are in works alone. . . If one of these Spirits says, I am thy neighbour. . . they give him aid. . . Sig.

114. That among them are those who do hypocritical works. . . Sig. and Ex.

115. That among them are also those who make works meritorious. Sig. and Ex.

120. The appropriation of the good of celestial love in their works, and thus the conjunction of the Lord with those who work. Sig. and Ex.

124. 'The Church in Thyatira'=those who are in faith from charity, and thence in good works; and also those who are in faith separated from charity, and thence in evil works.

130. By 'the last works being more than the first,' are meant all things of their charity and faith; for these are the interior things from which are the works. (=the external things that are therefrom. E.157.) See also E.157<sup>4</sup>.

141. 'I will give to everyone according to his works' (ver.23)=that He gives to each one according to the charity and its faith that are in his works; (for works are the containants of charity and faith. . . (=eternal bliss according to one's internal in his external. E.168.)

146. 'He that. . . keepeth My works unto the end' (ver.26)=those who are in charity and faith actually, and remain in them until the end of life. (=perseverance in love and faith. . . even unto death. E.174.)

153<sup>5</sup>. Those who, in doctrine and life, have. . . rejected from the means of salvation the goods of charity, which are good works, are led. . . into the evil Societies. . . T.281.

—<sup>7</sup>. They enter the huts, and some work is there given them to do; and, as they do it, so they receive food.

—<sup>8</sup>. After some time, they are disgusted with work. . . and if they are priests, they want to build. Des.

—<sup>9</sup>. Certain say to them, Why sit ye idle? come with us into our houses, and we will give you work to do, and will feed you. Then. . . to each one is given his work; and food is given for the work. But, as all who have confirmed themselves in falsities of faith cannot do works of good use, but of evil use; and not these faithfully, but only so as to appear, for the sake of honour, or gain, they leave their work. . . and are then cast out as useless.

—<sup>10</sup>. The overseer of the cavern says to them. . . behold your companions, they all labour; and, as they labour, food is given them from Heaven. . . And their companions say, Our overseer knows what work each one is fitted for, and allots it daily to everyone. On the day in which you finish it, food is given; and if not, food is not given, nor clothing. . . After his work, everyone is permitted to walk about, to converse, and afterwards to sleep. . . Of such caverns, which are



nothing but eternal workhouses, the universal Hell consists. 531<sup>4</sup>.

[R.] 160. 'I have not found thy works full before God' (Rev.iii.2)=that the interior things of their worship have not been conjoined with the Lord. Ex. (=that otherwise the Divine is not in the moral life. E.189.)

417<sup>1</sup>. They concluded that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. (This idea refuted.)

—<sup>6</sup>. They think that every good of charity, which is called a good work, that is done by man for the sake of salvation, is . . . evil, because the man wants to save himself by a work done by himself . . . and that it is so with every good work in which a man is sensible of his own will. Therefore, among themselves, they call the good works done by man . . . cursed; and say that they merit Hell rather than Heaven.

—<sup>7</sup>. But . . . do they not preach . . . charity and its works, which they call the works of faith? (But) they think of moral charity only, and its civil and political goods . . . And therefore they unanimously declare that no one is saved by any works, but by faith alone. (Their idea ill. by comparisons.) 421<sup>2</sup>.

—<sup>8</sup>. Their goods of charity, or works (are supposed to be) invisible, being done within the man by the Holy Spirit, and of which he knows nothing. Further ex.

—<sup>9</sup>. (How we can do good works without their being from ourselves.)

457. 'Yet repented not of the works of their hands' (Rev.ix.20)=that neither did they shun as sins their Own things, which are evils of every kind. E.585.

463<sup>3</sup>. (The solidian clergy) speak from the Word about love, charity, good works . . . and quote almost all things therein on these subjects. But . . . they understand inwardly that all these things are not to be done for the sake of God, Heaven, and salvation; but only for the public and private good.

541<sup>2</sup>. They assert that whatever proceeds from man's will and judgment is not good; and therefore that the goods of charity, or good works . . . contribute nothing to salvation. (Refuted.)

—<sup>3</sup>. They have broken this sole bond of conjunction (of man with the Lord), by asserting that the goods of charity, or good works, which proceed from man and his will, are nothing but the moral, civil, and political works, by which man has conjunction with the world . . .

571<sup>2</sup>. Who cannot see that no one can love the neighbour unless he lives according to the works of the law? . . . (Thus) it is blasphemy to exclude the works of this law from Salvation . . .

641. 'Their works follow with them' (Rev.xiv.13)=as they have loved and believed and thence have done and spoken. By 'the works that follow with them' are signified all the things that remain with a man after death. . . The externals and internals, taken together, are the works; good works, if the internals are in love and faith; but evil works, if the internals are not in love and faith, and the externals act and speak from them.

If the externals act and speak *as if* from love and faith, the works are either hypocritical or meritorious. (=that such have spiritual life, which is the life of the Angels of Heaven. E.901.)

—<sup>3</sup>. Like things are signified by 'works,' in the following passages. III.

649. The Lord's operation . . . into the works of charity and faith, of the men (in the Christian world). Sig.

651. 'He cast it into the great winepress of the anger of God'=exploration of the quality of their works—that they were evil.

663. 'Great and marvellous are Thy works . . .' (Rev.xv.3)=that all things of the world, of Heaven, and of the Church, have been created and made by the Lord, from His Divine love, by His Divine wisdom. (=that all the goods of Heaven and the Church are from Him. E.93S.)

675<sup>6</sup>. The subtleties and artifices (of the solidians) to set aside good works, which are the goods of charity. (Exposed.)

698. 'They repented not of their works' (Rev.xvi.11) =that although instructed from the Word, they do not recede from falsities of faith and the consequent evil of life. (=that they were not willing to live according to the Lord's commandments. . . 'Their works'=evils from falsities. E.993.)

716<sup>6</sup>. Through that hierarchy, the above-named Works for the New Jerusalem, though published in London, and sent them as a gift, have been so basely rejected . . .

758. Among the dogmas (of the Babylonians) is this wicked one: that the works which are done according to their doctrinals constitute merit . . .

793. For every work of man corresponds . . . provided it is of any use, to such things as are of angelic intelligence. Enum.

868. 'The dead were judged from the things written in the books, according to their works' (Rev.xx.12)=that all have been judged according to their internal life in the externals. S71.

— There are works of the mind, and works of the body; both of them internal and at the same time external. The works of the mind are the intentions and endeavours; and the works of the body are the speech and acts; and the latter and the former proceed from the man's internal life . . . Whatever does not cease in works, either in internal works of the mind, or in external works of the body, is not in the man's life . . .

875<sup>7</sup>. (So) charity and faith without works are not anything; but they become something in works, according to the quality of the use of the works.

926. I saw . . . bishops who taught . . . that works are good, but not for salvation; but that still they are to be taught from the Word, in order that the laity . . . may be kept more strictly in the bonds of obedience to the magistrates; and, as from religion . . . may be compelled to exercise moral charity.

949. 'I come quickly, and My reward is with Me, to render to everyone as his work shall be' (Rev.xxii.12)

=that the Lord will certainly come, and that He is Heaven and the happiness of eternal life to everyone, according to his faith in Him, and his life according to His commandments. . . For by 'good works' are signified charity and faith in internals, and their effects at the same time in externals.

M. 5<sup>l</sup>. The Angels (have these social gatherings) after they have done the uses in their functions, and in their works.

9<sup>l</sup>. The Glorification of God means to bring forth the fruits of love, that is, to do the work of one's function faithfully, sincerely, and diligently; for this is of the love of God, and of the love of the neighbour; and this is the bond of society, and its good.

10<sup>l</sup>. As (good work) is the containant of (charity and faith,) the state of heavenly life is from the conjunction of these in (good work). Ex.

11<sup>e</sup>. Until noon, all (in that Society of Heaven) are engaged in their offices and in their works.

207<sup>l</sup>. (For the wonderful works that are done in a spiritual manner by the artificers in Heaven, see WORK -*opera*, here.)

—<sup>e</sup>. The maidens then sang an ode, in which they expressed . . . the affection of the works of use . . .

267<sup>3</sup>. It is granted to (such, in the Spiritual World) to apply their minds to some study, or work, by which they are kept in externals, and thus in a state of intelligence.

524<sup>3</sup>. 'The works' according to which it is rendered to everyone, are the life, because the life does them, and they are according to the life.

527<sup>2</sup>. By the deeds, or works, according to which everyone will be judged, are meant the will and the understanding; consequently by evil works are meant the works of an evil-will, whatever they may have appeared to be in externals; and by good works are meant the works of a good will, although in externals they may have appeared like the works done by an evil man.

B. 5. The Council of Trent on good works, etc. Fully quoted.

12. On justification by faith without the works of the law. From the Formula Concordiae. 46.

21. Why and how the Reformers separated charity or good works from faith. 23.

24. That still the Reformers adjoined and also conjoined good works to faith, but in man as a passive subject; but the Roman Catholics in man as an active subject; and yet there is between the two an actual conformity as to faith, works, and merits. Gen.art.

27. The Reformers made a distinction between the works of the law flowing forth from purpose and will, and the works of the spirit flowing forth from faith as a free and spontaneous vein, and they called these goods the fruits of faith. Ex.

47. That the faith of the modern Church cannot be conjoined with charity, so as to produce any fruits which are good works. Gen.art.

48<sup>e</sup>. From this marriage (of charity and faith) are born good works, like fruits from a tree.

49<sup>e</sup>. Good works from the marriage of good and truth; and evil works from the marriage of evil and falsity.

59. (How these ministers of the Church juggle with faith and works. Ex.)

68<sup>2</sup>. It may be said that it was provided that the Reformers should cast out charity and good works from their faith. Ex.

79<sup>2</sup>. Precious sayings about good works, etc. are the exteriors of the doctrine of faith alone for the sake of the laity.

84<sup>2</sup>. When charity is thus removed, good works, which are of charity . . . become so obliterated that they no longer come into remembrance. It is a general rule of religion, that in proportion as anyone does not will goods and consequently does not do them, in the same proportion he wills evils and consequently does them; and the converse. (Shown from the parable of the sheep and the goats.)

I. 17. This is why it is said . . . that 'everyone is to be judged according to his works'; for the end, or the love of the will; and the cause, or the reason of the understanding, are simultaneously present in the effects, which are the works of his body. Thus the quality of the whole man [is in his works].

T. 71<sup>2</sup>. It is a consequent law of order that man ought to introduce himself . . . into charity by good works . . .

96<sup>2</sup>. Who does not know another from his works, if he attends to them . . .

317. Workmen transgress the seventh commandment who do their works unfaithfully and dishonestly.

373. That charity and faith are together in good works. Gen.art.

— . In every work that proceeds from man, there is the whole man such as he is as to the mind—*animam*, or such as he is essentially . . . If we look upon works thus, they are as mirrors of the man. Ex. . . But that he is such in all his work, is not manifest in his external man . . . Ill.

—<sup>2</sup>. That . . . every work which proceeds from a man is good, when the Lord, charity, and faith reside in his internal man. Fully ex.

374. That . . . good works are to do well from willing well. Ex.

— . Charity and works are distinct from each other as are will and action . . . and are like cause and effect . . . 420, Ex. 421.

—<sup>2</sup>. (Thus) works are essentially of the will, formally of the understanding, and actually of the body. Ill. by comparisons.

—<sup>e</sup>. Finally, there is a determination to uses, according to the doctrinal things . . . which is effected by acts of the body, which are called good works. Thus the end, through the mediate causes, produces the effects, which are essentially of the end, formally of the doctrinal things of the Church, and actually of uses.

375. That charity and faith are only mental and perishable things, unless, when possible, they are determined to and coexist in works. Ex. and Ill. 376, Fully ill.

376<sup>2</sup>. (Thus) charity and faith are not charity and faith until they are in works. Des.

[T.] 377. That charity alone does not produce good works, still less faith alone; but charity and faith together. Ex.

— (Thus) when a man does good works according to truths, he does them in light; that is, intelligently and wisely.

392. On Good Works. Chapter.

403<sup>2</sup>. All the works a man does with the body are done according to the state of his mind in his head; and if the mind is in the love of uses, the body . . . effects them. Ex.

421. Therefore, if the works proceed from the spiritual mind, they proceed from its good will, which is charity; but if from the natural mind, they proceed from a good will which is not charity, although it may appear like charity in the external form. Ex.

422. That charity itself is to act justly and faithfully in the office, business, and work in which anyone is . . . Gen.art.

423<sup>2</sup>. (These) place no merit in their works, because they do not think of merit, but of duty . . .

425<sup>2</sup>. They who make charity itself to consist in these benefactions, cannot but place merit in these works . . . After death, they enumerate their works, and demand salvation as a reward. But inquiry is then made as to the origin of the works, and thus as to their quality; and if it is found that they have proceeded from pride, a hunt for fame, from bare munificence, friendship, merely natural inclination, or hypocrisy, they are judged accordingly; for the quality of the origin is in the works.

—<sup>e</sup>. But genuine charity proceeds from those who have imbued it from the justice and judgment in the works which they do without the end of recompense . . .

426. Some who have performed these beneficent acts . . . believe that they have practised the works of charity; and they regard them as many in popedom do indulgences . . . and yet do not regard as sins adultery, hatred, revenge, etc. What in this case are those good works but pictures of Angels in the company of devils . . . It is quite different if these benefactions are done by those who shun these evils as hateful to charity.

439. That in the exercises of charity a man does not place merit in works while he believes that all good is from the Lord. Gen.art.

— It is hurtful to place merit in the works that are done for the sake of salvation; for evils lie hidden in it of which the doer knows nothing. Enum.

440. But to think that men come into Heaven, and that good is to be done for the sake of this, is not to . . . place merit in works. Ex.

441. Very different is the case with those who in their works regard the reward as the end itself. Ex.

442. (Thus) . . . such as are the faith and charity together, such are the works.

457. They who are in the mere worship of God, and not at the same time in good works from charity. Des.

506<sup>e</sup>. The conjunction of faith and good works . . . could not be found, because it has been impossible, on account of there not being faith in the Lord . . .

535. That . . . this repentance is performed by those who do the works of charity from religion. Gen.art.

D. 1194. (Such) good works are external . . . Good works are more interior when . . .

2474. Faith and works are like soul and body . . .

3979. On good works. Ex.

— Those came who had confined themselves in the belief that faith saves without good works. (They were tied up by the lower good Spirits, because the persuasion that good works are of no account caused a sphere so general that the other Spirits seemed to themselves to disappear, or to be diffused into the atmosphere . . .) Such was the sphere when good works were snatched away from them. Ex. . . Such a sphere is sad, because there is nothing determinate. 3980. 3982.

3983. Some good Spirits, who had the idea that faith is possible without good works, said that it would be better to call them the goods of charity, although [the term] *good works* is applicable; and that works which are devoid of faith are works simply.

3984. They now add, that if any should want to snatch away works, they must want the whole Heaven and human race to perish . . . for to serve man, teach Spirits, resuscitate them . . . and perform the works of charity to each other, are what hold Heaven and the human race together . . .

4021. On faith and good works. Ex.

4022. They who are in faith without . . . good works, are in no Knowledge . . . Much better are those who do good works from a conscience received from the fact that the Lord has commanded us to give to the poor, and do good; for those who act from a conscience thus originated do not place merit in works, and are admitted into Heaven; whereas those who confirm themselves in the belief that faith saves without good works cannot be admitted into Heaven, because they do not know what love is . . .

4561. One who did his work with avidity . . . but (was in merely natural good). Des.

6041. Luther replied that if he had received works, he would not have removed far from the Papists. . . Calvin remained in faith *with* good works; but Luther in faith alone, believing that faith produces them as a tree does fruit, and said that there is a conjunction, but he had not thought it out . . . He wrote to Calvin that he could not confirm works, because they are from man . . .

6044. They were industrious in their works.

6075. On good works with merit, and without merit.

6087. She is in some spiritual work that corresponds to knitting.

6088<sup>3</sup>. Food is given everyone (there) according to the work he performs . . .

—<sup>e</sup>. The works of those in Hell have correspondences with the Heavens, but not the infernals themselves.

6094. In the touch of the hand there is the affection with the thought . . . and this is why, in the Spiritual

World, they are in **works**, because the thought is determined vividly by the hand into the **works**.

6098. On an English bishop (who) said that in England they would receive the first **work** on the Lord . . . and also the second **work** on the holiness of the Word, and the third on the doctrine of Life; but would utterly reject the fourth on Faith . . . and he at last confessed that unless the fourth **work** was received, the other three would fall to the ground.

6101<sup>2</sup>. That bishop told how he had nullified the five **works** on Heaven and Hell and the other four, which had been presented to all [the bishops], and to all the Protestant peers. 6098<sup>2</sup>.

—<sup>2</sup>. When he was told that it is not my **work**, but the Lord's . . . he was not ashamed . . .

6105<sup>2</sup>. One is a part in the general body from the fact that he does his **work** faithfully and justly . . . for everyone in a society must be in some **work**. **Works** make the communion, and cause all things to be held together in connection; for **works** contain in themselves all things of men. Therefore they must be in **works** even in Hell.

D. Min. 4639. Good **works** are especially to administer justice . . . So in every employment.

E. 98. '**Works**'=the things of the will and love. —<sup>2</sup>, Ex. 116, Ex. 154.

—<sup>3</sup>. '**Works**'=all things of the Church in general, (thus) love and faith. . . For every **work** . . . is not done from the body, but through the body from the will and thought . . . This is why '**works**'=these, and not the things that appear in the external form.

—<sup>4</sup>. Hence it is said that 'man shall be judged,' and that it 'shall be rendered to him,' 'according to his **works**.' Ill.

—<sup>5</sup>. Why '**works**' are so frequently mentioned.

154<sup>e</sup>. The internal of the Celestial Church is meant by '**works**.'

157. '**Works**'=external things in which are internal things; for **works** are the ultimate effects in which the internal things present themselves together, and in a series; there they form their ultimate and fulness.

167<sup>3</sup>. 'The fruits of his **works**' (Jer.xvii.10)=the goods that are of love.

174. '**Works**'=the things that are of the love and the faith in the cause and in the effect, that is, in internals and in externals.

185. '**Works**'=the things that are of man's life, both good and evil. (For) **works** are the effects of life . . . If the life is good, the **works** are good; but if the life is evil, the **works** are evil. The life that is in the **works** is the intention that is of the will and the derivative thought . . . Without this life in **works**, they would be only motions like those of an automaton. . . . This is why the wise do not look to the **works**, but to that life in the **works**, namely, the intention . . . The Angels do not see a man's **works**; but only the intentions of his mind . . . (Thus) '**works**,' in the spiritual sense, mean the life; and, as the life of man is various, and depends principally on his love, therefore his love is principally signified by '**works**.' This is why it is said to the Angel of each Church . . . 'I

know thy **works**,' by which is meant that the Lord knows the whole life of man, and its quality as to love. 207.

237<sup>7</sup>. Such call '**works**' the fruits of faith . . .

250<sup>6</sup>. The Athanasian Creed (says) At whose coming all men shall give account for their own **works** . . . (Fully proved from the Word.)

288<sup>6</sup>. 'The **works** of Jehovah' (Ps.cxi.2)=all things that proceed from and are done by Him . . .

323<sup>3</sup>. 'All His **work** is done in Truth' (Ps.xxxiii.4)=the good of truth.

324<sup>22</sup>. 'The **works** of their own hands' (Jer.i.16)=the things that are from man's Own intelligence.

355<sup>29</sup>. 'The **work** of the hands' (Hos.xiv.3)=the proprium itself.

376<sup>19</sup>. '**Works**,' by which uses are effected,=the Knowledges of good.

—<sup>37</sup>. 'The **work** of Jehovah' (Is.v.12) is said of the goods of life; and 'the deed of His hands,' of the truths of doctrine, both from the Word.

405<sup>21</sup>. 'The fruit of Thy **works**' (Ps.civ.13)=the Divine operation.

412<sup>32</sup>. '**Works**' (Is.iii.8)=affection, because man does that which is of his affection. (=life. 433<sup>29</sup>.)

444. 'Of the tribe of Levi were sealed 12000'=good **works**. Ex.

—<sup>4</sup>. As the tribe of Levi=charity in act, thus the goods of charity, which are good **works** (his rod . . . blossomed with almonds). Ex.

458<sup>8</sup>. 'The **work** of the hands of the workman with the axe' (Jer.x.3)=what is from proprium and Own intelligence. 587<sup>6</sup>. 1145<sup>6</sup>.

514<sup>12</sup>. 'That do **work** in many waters' (Ps.cvii.23)=who intensely study truth from the Word. 'These see the **works** of Jehovah'=that they understand . . . all things of the Word that perfect man.

585<sup>4</sup>. That 'the **works** of the hands'=such things as a man thinks, wills, and does, from proprium. Ill.

—<sup>12</sup>. But where 'the **works** of the hands' are attributed to . . . the Lord, they=the reformed or regenerated man, and also the Church; and, in special, the doctrine of truth and good of the Church. Ill.

695<sup>3</sup>. That they will receive Heaven according to their love and affection of good and truth from the Lord, is meant by, 'the wages of His **work** are before Him'; and by 'He will give to every one as his **work** shall be.' By 'the **work**' for which Heaven is given as a reward, no other is meant than **work** from the love or affection of good and truth; for all the **work** from which is Heaven must be from this source in a man; for **work** derives its all from the love or affection . . .

778<sup>3</sup>. Those who exclude the **works** of charity . . . blaspheme the Holy Spirit . . . They have put . . . evil **works** in place of good **works**, because their **works** are done from earthly love . . .

785. The disagreement of their doctrinals with the Word, in which . . . '**works**' . . . are so often mentioned. Sig. and Ex.

[E. 785]<sup>2</sup>. They separate the life of love, which is good works, from faith . . .

—<sup>3</sup>. Passages in which 'deeds,' 'works,' 'doing,' and 'working' are mentioned. Fully ill. and ex.

786. The disagreement apparently removed by devised conjunctions of works with faith. Sig. and Ex. 787<sup>4</sup>, Ex.

—<sup>e</sup>. A person seen who had excogitated hundreds of modes of conjoining (faith and works) . . . but the more interiorly he thought upon the subject, the more he separated faith from good works.

787<sup>5</sup>. The less learned . . . think that faith produces good works, which they call the fruits of faith . . .

794<sup>2</sup>. The goods of the Word . . . are destroyed especially by the teaching that faith without good works justifies . . .

— . But such do not know what good works are. For there are works done by man, and these are not good; and there are works done by the Lord through man, and these are good. Yet both appear the same . . . The works enumerated by the Pharisee were works done by himself, and were therefore meritorious; and so there are works done by servants by command, who are called useless.

—<sup>3</sup>. How works are done by man himself; and how they are done by the Lord in man. Ex. —<sup>4</sup>, Ex.

797<sup>3</sup>. They regard the goods of life, which are good works, as of no value . . .

—<sup>4</sup>. (Thus) those who regard good works—which are the goods of love, the goods of charity, and the goods of life, and which in Heaven are called uses—as of no account . . . close Heaven against themselves . . . —<sup>5</sup>. —<sup>10</sup>, Ex.

—<sup>5</sup>. (For such) excuse evil works . . .

798. Such shut out love and charity, from which works become good . . .

— . When the passages where 'works,' etc. are mentioned are falsified, all things of the Word are falsified. Ex.

—<sup>4</sup>. For works are love and charity in act . . .

— . As those who confirm themselves, in doctrine and life . . . that faith produces good works as a tree does fruits, look from faith to good, they have conjunction with the natural Heaven . . . —<sup>5</sup>, Ex. —<sup>7</sup>. —<sup>8</sup>.

802<sup>2</sup>. It follows that by 'works,' and 'doing,' faith and to have faith are meant.

—<sup>4</sup>. Therefore just the same things must be said of faith as are said of works . . .

—<sup>5</sup>. All things that a man does before evils have been removed, although they are works of chastity, works of sincerity, works of charity, works of Truth and of justice, are still not good, because they are from man.

— . As all works, both those done by God, and those not done by God, cannot be performed except by man, or as by him, it is evident why 'works,' etc. are so frequently mentioned in the Word . . .

—<sup>7</sup>. (The falsity) that by 'works' . . . in the Word is meant faith. Ex.

804<sup>4</sup>. Although with such (as shun evils as sins) there is a like perception that their works are done

as from self, yet they are all good, and, from the light of Heaven, appear like white snow and wool (Is. i. 12-18). These are the works that are meant in the Word by 'the works' that can by no means be separated from faith . . .

819<sup>2</sup>. (Such) pay no attention to the passages in the Word where 'works,' etc. are mentioned . . . but wrest them . . . by saying that faith alone includes works. Ex.

822<sup>2</sup>. As 'John'=good works . . . I will show what good works are . . . that they contain in them all things of charity and faith that are with the man. Fully ex.

825<sup>3</sup>. What is meant by good works. Good works are all things that a man does, writes, preaches, and speaks, not from self but from the Lord; and he does this when he lives according to the laws of his religion. Fully ex.

826<sup>2</sup>. Good works. Def. 828<sup>2</sup>, Further ex. 831<sup>5</sup>.

837<sup>9</sup>. By good works are meant each and all things that a man does after he has turned away from evils because they are sins against God. Ex.

—<sup>12</sup>. So long as faith was conjoined with works . . . the Church was in truths . . .

— . But if man is saved by a faith separated from . . . good works, what need is there of truths . . .

—<sup>9</sup>. (Thus) faith without works is not faith. Ex.

839<sup>2</sup>. By works are meant all things a man does, speaks, and writes. Fully enum.

— . All such works are good when done from the Lord in the man, and are evil when done from the man himself. Thus they are good in proportion as he shuns evils as sins . . . but evil in proportion as he does not do so.

— . Such as are the works, such is the faith. Ex. 842, Ex.

842. The love, the life, and the works, make a one with every man. Ex.

847<sup>3</sup>. When good works are set aside . . . evil works take their place. Ex.

901. The reason 'works'=the life of man, is that they make his life. Ex.

902<sup>4</sup>. (The good works that had been done by those who have become celestial Angels. Enum.)

932<sup>2</sup>. On the goods of charity, which are good works. Ex. *seriatim*. 933<sup>2</sup>. 934<sup>2</sup>.

934<sup>2</sup>. For works to be done by the Lord, and not by man, two things are necessary: the acknowledgment of the Lord's Divine . . . and a life according to the commandments . . . Ex. 935<sup>2</sup>, Ex. 936<sup>2</sup>.

946<sup>5</sup>. The goods that a man does (by shunning evils) are what are meant by good works; and good works in their whole complex are what is meant by charity. 974<sup>2</sup>, Ex. 975<sup>2</sup>, Ex.

963. Where there are not good works, there are evil works. Ex.

974<sup>2</sup>. Works done by man. Ex.

975<sup>2</sup>. Works are more or less good according to the excellence of the use. Ex.

— The goodness of the works increases with the man according to the fulness of the Truths from the affection of which they are done. Ex.

976<sup>e</sup>. What is meant in the Word by 'evil works.' Ex.

979<sup>e</sup>. Refrain from asking . . . What are the good works that I must do . . . to receive eternal life? Only abstain from evils as sins, and look to the Lord, and He will teach and lead.

1002<sup>e</sup>. The good works of chastity. Ex. —<sup>3</sup>.

1017. When a man abstains from hatred . . . then for the first time the works he does are works of love and charity; while the works he did before . . . were all works of the love of self and of the world . . . Life 72, Ex.

D. Love vi. In the Lord's sight, these uses are good works themselves.

De Just. 64. What the Reformed priests mean by good works. Ex.

C. 4. There is an internal and an external work. Ex.

8. Every good that a man does to the neighbour for the sake of the neighbour; or for the sake of truth and good, and thus for the reason that it is according to the Word; or for the sake of religion, and thus for the sake of God—and which is therefore from a spiritual love or affection—is called a good of charity, or a good work.

115. The fruits of this tree are the good works that are done in the body . . .

134. That ministries, functions, offices, and various works are the goods of use . . . from which the general good arises. Ex.

158. That every man who looks to the Lord, and shuns evils as sins, and does the work of his office and duty sincerely, justly, and faithfully, becomes a form of charity. Gen.art. (Shown by the case of priests, magistrates, generals, soldiers, sailors, workmen, etc.)

189<sup>e</sup>. There are also various works of the hands, which give motion to the body, and divert the mind from the works of its calling.

196. These do the works of their calling for the sake of the diversions; and are human beasts. Des.

**Work, Little.** *Opusculum.* R.1.

**Workhouse.** *Ergastula.*

F. 63. Those in evil affections are in the Hells either shut up in workhouses, which are devoid of windows, but in which there is a light as from fatuous fire, or are in deserts . . .

R. 153<sup>11</sup>. Of such caverns, which are nothing but eternal workhouses, the universal Hell consists. Des. —<sup>12</sup>, Ex. 782<sup>e</sup>. 835<sup>e</sup>, Des. M.80. 264<sup>e</sup>. 461<sup>e</sup>. T.281<sup>11</sup>. See 662<sup>e</sup>. 797<sup>e</sup>. E. 1194<sup>e</sup>, Des. C. 196<sup>e</sup>, Des.

T. 117. A just king . . . shuts up a part of them in workhouses.

**Workman.** *Faber.*

A. 9391<sup>14</sup>. That 'the workman made it' (Hos.viii.6) = that it is from proprium. E.270<sup>9</sup>.

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9466<sup>e</sup>. 'The work of the workman . . .' (Jer.x.9) = that it is from Own intelligence. R.450<sup>e</sup>.

D. 4909. They say that everyone is the artificer of his own fortune. 4988<sup>e</sup>.

E. 316<sup>13</sup>. 'He showed me four smiths' (Zech.i.20) = the like things as iron, namely, truth in ultimates, which is mighty and potent . . .

458<sup>8</sup>. See WORK, here.

585<sup>10</sup>. As these falsities and evils are from man's Own intelligence, they are called 'the work of the workman, and of the hands of the goldsmith' (Jer.x.9).

—<sup>11</sup>. Moreover, 'the work of the workman,' 'of the artificer,' and 'of the mechanic-*opifex*,' in the Word, = whatever of doctrine, of religion, and of worship is from man's Own intelligence. This is why the altar and temple were built, by command, of whole stones, and were not hewn by any workman, or artificer. Ill. and Ex.

Ath. 125. He was a carpenter's son.

**Workman.** *Operarius.*

Life 72. A workman also, who is in the good of love towards the neighbour, from it works as faithfully for others as for himself, and dreads injury to the neighbour as he would to himself.

—<sup>e</sup>. See WORK, here.

T. 317. Workmen transgress against the seventh commandment who do their works unfaithfully and dishonestly.

422<sup>e</sup>. So also a workman and an artificer, if he does his work uprightly and faithfully, and not dishonestly and deceitfully (is in charity itself).

432. The payment of wages to workmen (one of the private obligations of charity).

D. 6075<sup>2</sup>. For example, a workman-*operans*, who does his labour as a matter of religion, and therefore as his duty (does good works that are devoid of self-merit). Whereas one who does them only to be praised, or advanced, or enriched, places merit in it. The former also accept any reputation, honour, or gain [that may arise], but as accessories from the Lord.

E. 911<sup>15</sup>. 'The labourers are few' (Matt.ix.37). By 'the labourers' are meant all who will teach from the Lord.

C. 168. Charity in workmen.—By workmen are meant mechanics and artificers of various kinds. If they look to the Lord, and shun evils as sins, and do their works sincerely, justly, and faithfully, they become forms of charity, each in proportion as he loves his work, and is earnest in it. For their works are goods of use (enum.) and are gains-*emolumenta*—to the commonwealth. In proportion as anyone applies his mind to his work and labour from the love of it, he—as to the affection and derivative thought—is in it; and in the same proportion is withheld from thinking and loving vain things, and is afterwards led by the Lord to think and love good things, and also to think and love the means to good, which are truths. It is not so with one who applies himself to no work. Every workman who looks to the Lord, and shuns evils as

sins, shuns idleness, because it is the devil's pillow; shuns insincerity and fraud; and shuns luxury and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbour as he would for himself. . . .

D. Love xiii. See USE, here.

—<sup>2</sup>. Workmen (love the Church, state, society, and their fellow-citizens) if (they discharge their functions) from rectitude.

xvii. 3<sup>e</sup>. 'Depart from Me, ye workers of iniquity' (Luke xiii.27) = (those who have performed uses from mere natural affection, thus for the sake of self and the world). D. Wis. xi.6, Ex.

D. Wis. xi. 4. Everyone . . . is then doing uses daily . . . a workman by his work.

**Workman.** *Opifex.*

**Workmanship.** *Opificium.*

A. 9846. 'A workman in stone' (Ex. xxviii. 11) = the good of love, thus the Voluntary of the regenerate man . . .

9915<sup>e</sup>. 'The craftsman' (Ex. xxxv. 35) = Divine celestial good, from which is the Voluntary of the regenerate man . . .

R. 200. 'The beginning of the working-opificium-of God' (Rev. iii. 14) = the Word . . . such as it is in the sense of the letter; for this sense is the complex of the holiness of its interior things. (=faith from Him, which in appearance is the first thing of the Church; for 'the working of God' = the Church. Ex. E. 229.)

M. 12<sup>2</sup>. They have been built by the Artificer of the universe.

T. 13<sup>3</sup>. Cannot see that the universe is the workmanship of one God.

—<sup>4</sup>. They who do not contemplate the universe as the workmanship of God . . . but as the workmanship of nature . . . close the higher regions of their mind . . .

E. 585<sup>11</sup>. See WORKMAN-faber, here.

**World.** *Mundus.*

**Worldly.** *Mundanus.*

See LOVE OF THE WORLD, NATURAL WORLD, SPIRITUAL WORLD, and WORLD OF SPIRITS.

A. 123. The worldly and corporeal man. Des. 128.

200<sup>e</sup>. Such a change was made after the flood, lest the world should perish.

256. Unless He had united . . . the world would have utterly perished.

685<sup>e</sup>. While they lived in the world.

760. For no one can love worldly and heavenly things at the same time. To love worldly things is to look downward . . .

931<sup>2</sup>. Not that the . . . world will then perish, but the Church. —<sup>3</sup>, Ill. 4059.

—<sup>3</sup>. He is judged according to what he has done in the world.

1409. All things in the world present some idea of the Lord's Kingdom . . .

1411. The corporeal and worldly things from which He was to recede. Sig. and Ex.

1453. See A1, here. 1557.

1557. The Lord's state then was childlike; and the state of a child is such that worldly things are present; for worldly things cannot be dispelled until truth and good are implanted in celestial things through Knowledges; for man cannot (otherwise) distinguish between celestial and worldly things . . .

1631. They are first introduced into the same life they had in the world. Des. But the scene is (gradually) changed. Des.

1806<sup>e</sup>. For the other life is that for which man lives in the world.

1880. Spirits cannot see anything in the world, and still less Angels . . . except through the eyes of a man . . . to whom the Lord grants to speak with them. —<sup>3</sup>.

1909. When (the life) inflows . . . into affections that have the world as their end . . . there results worldly life.

2117. (The common idea about the destruction of the world.) 4059.

2204. Human rational good has in it much from worldly delights; for it is formed . . . also from many delights that are in the world. Into these delights . . . spiritual good is insinuated, by which what is worldly is tempered . . . But the Lord utterly expelled all that is worldly from the Rational . . .

2235<sup>e</sup>. 'The prince of the world judged' (John xvi. 11) = evils cast into their Hells, so that they cannot do any more harm.

2249<sup>3</sup>. As the ideas could not but be formed from things in the world, or from things analogous to those in the world . . .

2333<sup>2</sup>. Angels are no longer in worldly and corporeal things . . .

— From the correspondence of spiritual with worldly things, and of celestial with corporeal things.

—<sup>3</sup>. How worldly and corporeal ideas pass into corresponding spiritual and celestial ideas . . .

2477. Spirits who were in favour of corporeal and worldly things (said) that with the use of the exterior memory . . . they could come again into the world through man.

2494. (Such) men have in them angelic intelligence and wisdom while they live in the world . . . but not apparent . . .

2520<sup>2</sup>. For without an idea from worldly things, man cannot think at all.

2588<sup>e</sup>. Man, while in the world, can be in Heaven also . . . through the Word, which is for both lives.

2625. Two things appear essential while man lives in the world . . . namely, space, and time. Thus to live in space and time, is to live in the world, or nature.

2682<sup>e</sup>. To those who believe . . . the world is relatively nothing; but to those who do not believe, the world is everything of their thought and affection . . .

2750. When anyone commits adultery . . . he lives solely in worldly and corporeal things . . .

2752. Those addicted to adulteries want . . . to obsess men, and through them to return into the world . . .

2763<sup>e</sup>. For man has become altogether worldly and corporeal . . . What then will he do in the other life . . . where there is nothing worldly and corporeal . . .

2813<sup>d</sup>. 'The field is the world' (Matt. xiii. 38) . . . 'The world' = men. (= the whole human race. 9295<sup>d</sup>) (= the Church. R. 645<sup>e</sup>) (= the Church everywhere. E. 911<sup>e</sup>.)

2896<sup>e</sup>. They saw worldly and earthly things . . . but from them thought of spiritual and celestial things . . . For when celestial and spiritual things come down to man, they fall into such things as are with him in the world. Every several thing in the world represents and signifies something that is in the Heavens. 2897.

2973<sup>5</sup>. See CORPORAL, here. 3304<sup>2</sup>. 3345<sup>e</sup>. 3885-3928. —. 4027<sup>2</sup>. 4269<sup>e</sup>. 4622<sup>6</sup>. 6928. 8452<sup>3</sup>. H. 312<sup>e</sup>. 481. D. 1897.

2987. Unless he knows that there is a Spiritual World, and that it is distinct from the natural world . . .

2990. It is known, or may be, that there is a Spiritual World, and a natural world. The Spiritual World, in the universal, is where Spirits and Angels are; and the natural world is where men are. In the particular, there is a spiritual world and a natural world with every man; his internal man being to him a spiritual world, and his external a natural world. The things that inflow from the Spiritual World and are presented in the natural, are, in general, representations; and, in so far as they agree, they are correspondences.

2992. In the natural world and its three kingdoms, there is not the smallest thing which does not represent something in the Spiritual World, or which has not something there to which it corresponds. Examp. 2993. 2999.

3016<sup>e</sup>. For human life . . . is nothing but a progression from the world to Heaven . . .

3425<sup>2</sup>. Then corporeal and worldly things appear as relatively nothing . . .

3438<sup>2</sup>. (Such a one opens his internal eye) when he looks downward, that is, to worldly and corporeal things . . .

3603<sup>d</sup>. (Effect of the things of the glory of the world.)

3660<sup>3</sup>. For the thoughts of Angels and Spirits are not interrupted by cares about Things worldly, corporeal, and earthly, as they were (here).

3696. As he advances in life (man) gives himself up to worldly cares (and thus loses tranquillity).

3701<sup>3</sup>. This nature is what must be extirpated while man lives in the world.

3827<sup>e</sup>. By the affection of genuine love, man is withdrawn from corporeal and worldly things . . .

3834. For there are as yet present with him worldly and corporeal affections, which do indeed cause him to receive these (heavenly) arcana; but (prevent them) from being conjoined.

3913<sup>2</sup>. See SELF, here. —<sup>d</sup>. 4948.

—<sup>3</sup>. The spiritual man does not despise riches, because by means of them he can be . . . in the world.

3938<sup>3</sup>. To come forth—*existere*—is predicated of the Lord, but only when He was in the world . . .

—<sup>7</sup>. As to the happiness of eternal life, the man who is in the affection of good and truth cannot perceive it while living in the world, but in place of it a certain delight. The reason is, that . . . he is in worldly cares, and consequently in anxieties. Ex.

3951<sup>2</sup>. Those who infer that spiritual good is impossible in worldly opulence . . . are much mistaken. (Fully quoted under RICH.)

3954. The sense of the letter cannot come to the Angels, because it treats . . . of worldly, earthly, and corporeal things, of which the Angels cannot think. 5329<sup>e</sup>.

3957<sup>2</sup>. For while man is in the body, corporeal and worldly things occupy his thoughts, and induce obscurity . . .

— . When man dies, he passes from shade to light, because from the things of the world to those of Heaven . . .

—<sup>3</sup>. The life a man has acquired in the world follows him . . . —<sup>6</sup>.

—<sup>5</sup>. He who in the world has thought solely of such (worldly things) . . . is not fitted to be among those whose delight is to think of heavenly things.

—<sup>7</sup>. Therefore, man, while living in the world, ought to be solicitous to acquire such a plane . . .

4042. (Thus) through man alone is there a descent from the Heavens into the world, and an ascent from the world into the Heavens.

4063<sup>2</sup>. But the old man is in the affections of worldly and earthly things . . . He, therefore, regards ends in the world.

—<sup>3</sup>. The concupiscences of the world must be put off . . .

— . Man must therefore be kept long in a certain mediate good, which partakes of both the affections of the world, and those of Heaven. Sig. 4145.

—<sup>e</sup>. When he no longer has worldly, earthly, and corporeal things as his end . . . that mediate good is separated.

4096<sup>e</sup>. For they who have worldly and earthly things as their end, cannot withdraw their senses from them. Ex.

4099. The Societies of Spirits that serve as mediate good are those which are in worldly things . . .

—<sup>2</sup>. In proportion as the man is initiated into heavenly things . . . the Spirits in worldly things are removed, (otherwise) truths are dissipated. For worldly things and heavenly are in accord with man, when heavenly things dominate over worldly things; but are in disagreement when worldly things dominate over heavenly . . . and in this case truths are diminished . . . because worldly things cast a shade over heavenly . . . but when heavenly things have the dominion, they enlighten worldly things, and put them in clearness . . .

4104<sup>3</sup>. When man acknowledges (the things of the kingdom of the world) as instrumental and secondary,



Truths and their affections are elevated in him . . . The contrary happens when he prefers the things . . . of the kingdom of the **world** to those of the Lord's Kingdom . . .

[A.] 4279<sup>2</sup>. The literal sense is for man while he lives in the **world**.

4318. The Angels thus know and perceive innumerable things in the Heavens, and thence also those that are in the **world**; for the things that come forth in the **world** and its nature, are causes and effects from the former as their first principles.

4570<sup>2</sup>. Through these (sensuous things of the body) man has communication with **worldly** and corporeal things.

4585<sup>3</sup>. Saying, We see the **world**; but not the other life . . .

4658<sup>2</sup>. For everyone can easily be let into the state of life he had in the **world**, because he takes it all with him.

4801. Being such, he could have no other opinion of Heaven than as a **worldly** kingdom.

4947. Under the soles are those who . . . had lived to the **world** . . . being delighted with such things as are of the **world**, and had loved to live in splendour; but only from an external cupidity . . . for they had not been proud . . . and had not rejected the doctrinal things of the Church . . . In some of these, the interiors are open towards Heaven . . . and they are afterwards taken up there. (See 4948, for those who had been devoted to the things of self and the **world** from *interior* cupidity.) D.2683.

5006<sup>4</sup>. Man is in the **world** in order to be initiated by his training there into the things of Heaven; and his life in the **world**, relatively to his life after death, is hardly a moment.

5078<sup>3</sup>. Immediately after death, a man appears to himself in a body, just as in the **world**. Des. . . So that when he sees and touches himself, he says that he is a man as in the **world**. Ex. 6054, Ex.

—<sup>4</sup>. The earthly Corporeal is no longer of any use to him, for he is in another **world** . . .

5079<sup>2</sup>. He (no longer) sees what is in the **world**, nor hears the things in the **world**, nor smells, tastes, and touches the things in the **world**, but the things in the other life, which indeed for the most part appear like those in the **world**; but still are not like them, for they have in them what is living, which the things that properly belong to the natural **world** have not. Ex. . . What appears living in them is from the Spiritual **World**; that is, through it from the Lord.

5094<sup>2</sup>. When a man dies, he takes with him all the Natural as it has been formed with him in the **world**, and such it remains . . .

5114. This Sensuous sees from the light of the **world** . . . and all that it sees is **worldly**, corporeal, and earthly.

5119<sup>2</sup>. It appears as if the things in the **world** inflow . . . towards the interiors, but it is a fallacy . . .

5159<sup>3</sup>. He who does not suffer himself to be re-

generated . . . loves the **world** for the sake of the **world** . . . But one who is being regenerated, likewise loves . . . the things of the **world**, but . . . for the sake of the end that by the **world**, its wealth, possessions, and honours, he may have the means of doing what is good and true, and what is just and right. . . In the outward form, they appear alike . . .

5161<sup>2</sup>. Feasts on birthdays represented regeneration, which is . . . the conjunction of Heaven with the **world** in a man; for what is **worldly**, or natural, is then conjoined in him with what is spiritual and celestial.

5280<sup>4</sup>. As soon as they reach the age of adolescence, they suffer themselves to be carried away by the **world**, and thus go over to the side of the infernal Spirits . . .

5368. They who are in **worldly** things only, and still more they who are in corporeal things, and still more they who are in earthly things, cannot apprehend what is meant by its being the duty of the Natural to . . . obey. . . It does obey when it has not the **world** as the end, but Heaven . . . thus when the man regards corporeal and **worldly** things as means, and not as the end; and he so regards them when he loves his neighbour more than himself, and the things of Heaven more than those of the **world**.

5477<sup>2</sup>. For all the ideas of man's thought, so long as he lives in the **world**, are founded upon such things as are in the **world** . . .

5614<sup>3</sup>. As the interior or rational mind of the man who is in good is in the Spiritual **World**, and his exterior or natural mind in the natural **world**, both minds must think . . .

6013<sup>2</sup>. As to his exteriors . . . man is formed after the image of the **world**, and has therefore been called a microcosm. Des. 6057.

6048<sup>2</sup>. For the natural **world** is from the Spiritual **World** as an effect from its cause, to the end that the Spiritual **World** may inflow into the natural **world**, and there act the causes; and in this way all things therein are kept in their tenor and order.

6054. He knows no otherwise than that he is in the **world**; for the life after death is a continuation of the life in the **world**.

6110<sup>5</sup>. The reason (the shining of the sun and the rotation of the Earth, causing day and night) come forth in the natural **world**, is that the natural **world** comes forth—*existit*—from the Spiritual **World**, and consequently also subsists from it.

6202<sup>2</sup>. (Man is let down into his proprium) when he immerses himself too much in **worldly** and corporeal things . . .

6210. (When) I have thought inordinately about **worldly** things . . . I relapsed into what is sensuous . . . and was removed from the company of the Angels. D.185. 1166.

—<sup>e</sup>. Once, when I was led through the abodes of Heaven, and was in a spiritual idea, it happened that I suddenly lapsed into thought about **worldly** things, and then all that spiritual idea was dissipated. D.304.

6631. When man became external, he became also **worldly** and corporeal. Des.

6696. (The expression 'this world' used in the sense of our solar system.) 6697. 7171.

6810<sup>e</sup>. (Such) care not for **worldly things**, except in so far as the necessities of life require.

6839<sup>e</sup>. He who is taken up with **worldly things** cannot possibly apprehend interior things . . .

6927. (The Spirits of Mercury) know more than others about the **worlds** and Earths outside the sphere of the **world** of our sun . . .

6948<sup>2</sup>. But as the things in the **world** and upon the Earth appear otherwise than as they are, they are full of fallacies . . .

6954. Of himself, man looks only downwards, that is, into the **world**, and to the earth . . .

7090<sup>3</sup>. Those who have filled their ideas with **worldly things**, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the Lower Earth . . . until those **worldly** and earthly things have been separated from the truths of faith . . .

— . These **worldly** and earthly things cannot be separated and removed, except through combats against falsities. Des.

—<sup>4</sup>. For the man of the Church cannot endure combat while he lives in the **world**. Ex.

7250<sup>e</sup>. This (delight of destroying others) is concealed in the **world**. 7392<sup>2</sup>.

7721<sup>e</sup>. Such things frequently happen to those in Hell . . . especially that they may remember the evils they had done in the **world**.

7820. (Thus) those who are in the glory of the **world**, that is, who are pre-eminently in eminence and opulence, are equally able to look above themselves to the Lord . . . for they (do so) when they have (these things) as means, and not as the end.

7893. See WORK, here.

8380. (The inhabitants of Jupiter) care little for **worldly things**. Des.

8472<sup>e</sup>. Everyone in Heaven has the power of receiving (the Divine good) according to the quality and quantity of the good he has acquired in the **world**. 8533.

8478<sup>2</sup>. Those have care for the morrow . . . who look only to **worldly** and earthly, and not to heavenly, things. Des.

8700<sup>4</sup>. In the other life, all are consociated according to the life they have acquired in the **world**. Ex.

8701<sup>e</sup>. But in the other life everyone is led according to his will—*velle*—which has been acquired in the **world**.

8711. Pure truths without a **worldly** end. Sig. and Ex.

8717<sup>3</sup>. Those who place all happiness in **worldly** and corporeal things (then) reject the Divine Providence.

8783<sup>2</sup>. For they who have earthly and **worldly things** as the end—that is, love them above all things—are averse to spiritual things . . .

8812<sup>e</sup>. For all things in the **world** have been created to the image of those in Heaven; for natural things

come forth from spiritual as effects from their causes; hence there is a correspondence of all things in the **world** with those in Heaven . . .

8939<sup>2</sup>. That **worldly** blessing is nothing in comparison with heavenly blessing . . . the Lord thus teaches in, 'What does it profit a man, if he gain the whole **world**, and lose his own soul?' (Matt.xvi.26). But the man who is in **worldly** and earthly things does not understand this word; for **worldly** and earthly things suffocate, and even cause disbelief in eternal life . . .

8981<sup>3</sup>. Those who from infancy have thought little about life eternal . . . but about **worldly** life and its prosperity, and yet have lived a good moral life, and have believed the truths of doctrine of their Church, when they come to a more adult age cannot be reformed otherwise than by the adjunction of spiritual good while they are in combat; but still they do not retain it, but only confirm the truths of their doctrine by it. The reason of this is that in their past life they had indulged in **worldly** loves, which, when inrooted, do not suffer spiritual good to be conjoined with truth. Further ex.

8993<sup>3</sup>. For **worldly** ends, which are gains, and corporeal ends, which are honours, cause total blindness (as to truth).

9093<sup>2</sup>. To 'serve two masters,' is to serve the Lord by faith, and the **world** by love.

9128<sup>e</sup>. Evil and falsity . . . do not come forth—*exiunt*—from the Lord, but from the **world**; for the Lord is above, and the **world** is below; and therefore with those who are in evil and the derivative falsity, the internal man is closed above and open below, and this is why they see all things invertedly—the **world** as everything, and Heaven as nothing.

9227<sup>2</sup>. (This shows) how man is elevated from the **world** into Heaven when being regenerated . . .

9256<sup>3</sup>. Denials of truth, or affirmations of falsity . . . must be dispelled in the **world**.

—<sup>4</sup>. Then, at the same time, all the earthly and **worldly things** that they have drawn with them from their life in the **world**, are elevated . . .

9265. 'A gift' = everything **worldly** that is loved, whether it be opulence, dignity, reputation, or anything else that pleases the natural man . . .

— . These things are held in aversion when what is heavenly and Divine is loved more than what is **worldly** and earthly; for in proportion as the one is loved, the other is hated, according to the Lord's words (about serving two masters).

9274<sup>e</sup>. In the first state (of regeneration) man looks from the **world** to Heaven; in the second, from Heaven to the **world**. Ex.

9278<sup>2</sup>. Divine order is for Heaven to rule the **world** in a man, and not the **world** Heaven . . . Man is born into this—that he loves the **world** and himself more than Heaven and the Lord; and this, being opposite to Divine order, must be inverted by regeneration, which is effected when the things of Heaven and the Lord are more loved than those of the **world** and self. (How this is brought about.)

[A. 9278]<sup>3</sup>. Thus it is according to Divine order, that the Lord, through Heaven, rules the world in a man, and by no means the converse.

—<sup>4</sup>. When a man is in external things . . . he grows warm from the world, and cold towards Heaven, unless it is as the world, and he is consequently in such shade that he cannot conceive otherwise than that external things inflow into internal . . . and that consequently he can . . . from the world, see Heaven.

— . But when he is elevated from external into internal things . . . he perceives that the things of the world in him, thus those of the body and its senses, see and act through influx from Heaven . . .

— . This shows why a sensuous man believes that the whole of his life is derived from the world, and from nature . . .

—<sup>6</sup>. That 'the world cannot receive the Spirit of Truth, because it seeth Him not' (John xiv.17)= that it will not acknowledge the Lord in faith of heart, because the external things that are of the world will obscure.

9279<sup>2</sup>. The externals of man have been formed to the image of the world, but his internals to the image of Heaven; and therefore his externals receive the things of the world . . . The externals that are of the world are opened in man successively from infancy . . . and they are opened through the things that are of the world . . .

9441. That there are many worlds. Shown.

9582. Near the end of our solar world there appeared a bright but dense cloud, and then a fiery smoke . . . A vast gulf separated our solar world on that side from certain worlds of the sidereal heaven . . .

—<sup>e</sup>. There were guards there to prevent Spirits from this world from passing, without permission, into any other world in the universe. D.4665.

9706. The external man has been created to the image of the world; and therefore . . . to think and will from the external man, is (to do so) from the world, that is, through the world from self.

9730<sup>2</sup>. There are in man two determinations of the intellectual and voluntary things, one outwards towards the world . . . (which exists) with natural and sensuous men; but with spiritual and celestial men there is a determination of those things towards Heaven, and also, alternately, towards the world . . . But if a man does not suffer himself to be regenerated, all his interiors remain determined towards the world . . .

9755<sup>15</sup>. To be 'sunk in the depth of the sea' = into what is merely worldly and corporeal, thus into Hell.

9763. They who come from the world into the other life . . . take with them worldly and earthly things that do not accord with spiritual and celestial things . . . and therefore those who are to be elevated into Heaven are first prepared, which is effected by the separation of the worldly and earthly things . . .

9993<sup>3</sup>. For at this day what is worldly is everything in the understanding and the will . . .

10030<sup>2</sup>. The universal world is a theatre representative of the Lord's Kingdom.

10049. And the things of the world cannot enter into

those of Heaven . . . but the things of Heaven can enter into those of the world in a man. 10236<sup>4</sup>, Ex.

10156. For the knowledge of the natural man . . . is in the light of the world . . . and so long as a man is solely in the light of the world, he is in Hell . . .

—<sup>3</sup>. So long as a man is merely natural . . . only his exteriors, which see from the light of the world, are open; and the man then looks downwards, that is, into the world and to self . . .

—<sup>4</sup>. For man has been so created, that as to his internal he is formed to the image of Heaven, and as to his external to the image of the world, to the end that Heaven and the world may be conjoined in man, and that thus the Lord, through him, may inflow from Heaven into the world, and may rule the latter, in particular with everyone, and in general with all, and may thus conjoin both together, and thereby cause that even in the world there is an image of Heaven. But when a man cares solely for the world, Heaven is closed with him. But when he suffers himself to be elevated by the Lord, Heaven is opened with him, and the world is subjected to it, and then Hell is . . . removed from him, and for the first time the man knows what good and evil are. This is what is called 'the image of God' in a man.

10200. For the things that come forth in the world are images of the Things that are in the Heavens . . .

10471<sup>e</sup>. The external in man is in the world, thus is his world, and the world has been made in order to serve Heaven, as a servant his lord.

10655<sup>3</sup>. Hell in the whole complex is what is called 'the prince of the world' . . .

10702<sup>e</sup>. They who love themselves, turn themselves to the world, thus outwards . . .

10734. I was brought to an Earth in the universe outside our solar world, which was effected by changes of the state of my mind . . . 10736. 10783.

10789. There are two things in man that must be in order, namely, the things of Heaven, and the things of the world . . . The things of the world are called civil.

H. 252<sup>2</sup>. The Most Ancients . . . spoke with the Angels . . . and Heaven and the world made a one in them.

282<sup>e</sup>. So that all the delight of the world appears to be relatively nothing.

309. For the man of this Earth is more in worldly things, and thus in externals, than those of other Earths (and therefore cannot receive immediate revelation).

312. For it cannot be believed that Heaven and Hell are from mankind, when it is believed that no man goes there until the end of the world.

313<sup>e</sup>. The exteriors of man have been formed for the reception of all things of the world; and they who receive the world, and not Heaven at the same time, receive Hell.

347<sup>e</sup>. He who loves Divine truths for the sake of his own glory . . . turns his (mental) sight from Heaven

to the world . . . and this is why such are in the light of the world (only).

349. All who in the world have acquired intelligence and wisdom, are received in Heaven . . . For whatever a man acquires in the world . . . he carries with him after death . . .

358. In a word, a man may live outwardly altogether like a man of the world, and it will not hinder his coming into Heaven, provided that he inwardly thinks as is becoming about God, and deals sincerely and justly with his neighbour. Ex.

360. I have spoken with some who, while they lived in the world, had renounced the world . . . so that by the withdrawal of their thoughts from worldly things, they might be at leisure for pious meditations . . . But in the other life these are of a sad disposition, and despise others. (Their nature and lot des.) 528. 535.—<sup>2</sup>. Man cannot be formed for Heaven except by means of the world. Ex. 528. 535<sup>3</sup>.

394. He who, in Heaven, is in an employment . . . that corresponds to his use, is in a state of life altogether similar to that in which he was in the world . . . but in more interior delight . . .

493. The first state of man after death is similar to his state in the world. Des. . . This is why he knows no otherwise than that he is still in the world, unless he pays attention . . .

509. No one is punished there for evils done in the world . . .

532. Therefore if the internal sight, or thought, is turned to the world, and there abides, the thought becomes worldly ; if to self, corporeal.

602. All (Spirits) can be brought into a state like that in which they had been in the world . . .

N. 123. Renunciation of the world without life in the world does not make spiritual life . . . but renunciation of the world with life in the world, does.

126. It is believed . . . that to renounce the world, and to live to the spirit and not to the flesh, is to reject worldly things, which are chiefly riches and honours, and to be continually engaged in pious meditation . . . prayer, the reading of the Word, etc. But these things are not the renouncing of the world ; but to renounce the world is to love God and the neighbour ; and God is loved when we live according to His commandments, and the neighbour when we perform uses ; and therefore in order that a man may receive the life of Heaven, he must by all means live in the world, and in offices and business there. A life withdrawn from worldly things, is a life of thought and faith separated from a life of love and charity . . . and the spiritual life is like a house without a foundation . . .

128. (Thus) the renunciation of the world is of avail, and is accepted by the Lord, in proportion as it is made in the world ; for those renounce the world who remove the love of self and of the world, and deal justly and sincerely in every function, business, and work, from . . . a heavenly origin, and this origin is in his life when a man (does this) because it is according to the Divine laws.

J. 1. That the destruction of the world is not meant by the day of the Last Judgment. Gen.art. J.(Post.) 134.

73. On the state of the world and of the Church hereafter. Gen.art. C.J.S,Gen.art. 13.

L. 13. By 'the world,' 'the prince of the world,' etc. (in these passages) is meant Hell. T.116<sup>3</sup>.

34. So the Heavens where Angels are, without the world where men are, would be like (a house without a foundation). Ex.

Life 63. Such a man thinks these things allowable before God, but not before the world.

—<sup>2</sup>. Thus he abstains from evils only for the sake of the world.

69<sup>2</sup>. So long as a man is in the world, he is in the midst between Heaven and Hell . . . and is kept in the freedom of turning himself to either . . . Or, what is the same, so long as a man is in the world, he stands in the middle between the Lord and the devil . . . Or, what is the same, so long as a man is in the world, he is in the middle between evil and good . . .

86. The natural mind is the mind of man's world ; and the spiritual mind is that of his Heaven . . .

108. That he who shuns evils for any other reason than because they are sins . . . merely causes them not to appear before the world. Gen.art.

W. 261. And all that inflows into the natural mind is from the world ; for the natural mind is the world in form.

284<sup>e</sup>. When the Angels look into the world, they see nothing but darkness . . .

P. 17. In the world, man can with difficulty come into the . . . union of good and truth, or of evil and falsity, because so long as he lives there, he is kept in a state of reformation or of regeneration . . .

41. The closer anyone is conjoined with the Lord, the more happy he becomes ; but his happiness rarely manifests itself in the world, because man is then in a natural state, (which) communicates with what is spiritual only by correspondences ; and this communication is felt only by a certain quiet and peace of the lower mind, especially after combats against evils . . .

142. No one is reformed in a state of bodily disease . . . for a mind that is removed from the world does indeed think about God, but not from God, because it is not in the freedom of reason. Man has the freedom of reason from the fact that he is in the midst between Heaven and the world, and that he can think from Heaven, and from the world ; and also from Heaven about the world, and from the world about Heaven. But when a man is in a state of disease . . . he is not in the world . . . and in this state no one can be reformed, but he can be confirmed, if he had been reformed before.

—<sup>2</sup>. It is the same with those who renounce the world, and all business there . . .

278<sup>3</sup>. On those who on account of worldly things do not think about sins, and therefore are not aware of them. Ex. . . These are they who love the world above all things . . .

R. 153<sup>1</sup>. No one (in those Hells) knew who, and in what employment, he had been in the world. But the Angel told me . . .

224<sup>4</sup>. (The Angels said) When we have looked down from Heaven into the world, we have not seen anything, but only heard sounds. Ex.

589. 'From the foundation of the world' (Rev.xiii.8) = from the establishment of the Church, both Jewish and Christian. E.807, Ex.

— By 'the world,' in the widest sense, is meant the whole world, both the good and the evil in it, and sometimes only the evil; but in a sense not so wide, by 'the world,' is meant the like as by 'the world-orbem,' and 'the earth,' thus the Church. Ill.

—<sup>e</sup>. That 'the world' also = the people of the Church. Ill.

— From this it may be seen what is meant by 'the foundation of the world' in other passages. Ill. E.807.

937<sup>e</sup>. This (removal of evils) must be done by man in the world; for such as a man is in the world as to his spirit, such he remains to eternity . . .

M. 31. I have often heard (Spirits) saying that they knew no otherwise than that they were in the former world, with the sole difference that they no longer see those whom they had left behind them in that world, but those who had departed from that world. Ex.

48a<sup>e</sup>. But a good man, because in the world he had looked to God, and had repented, is more wise in his internal than in his external: in the external, also, through the allurements and vanities of the world, he had sometimes been foolish.

269<sup>e</sup>. The highest things in man are turned upwards to God, the middle ones outwards to the world, and the lowest downwards to self.

339<sup>e</sup>. Some of them are cast into the gulfs that are at the borders of the worlds.

T. 13<sup>2</sup>. He can see that the world is a complex of uses in successive order for the human race . . .

75. (Creation cannot be understood unless it is known that) there are two worlds . . . and in each world a sun . . . and in each world three degrees . . . 76<sup>2</sup>.

79<sup>7</sup>. All who have been made corporeal sensuous through confirmations in favour of nature, know no otherwise than that they are in the same world as that in which they were born . . .

395<sup>2</sup>. The man in whom these three loves are rightly subordinated . . . (in the lowest storey of his mental house) is in company with Genii as a man of the world; and instructs, improves, and subdues them.

475. That so long as he lives in the world, man is kept in the midst between Heaven and Hell, in spiritual equilibrium, which is free will. Gen.art.

497<sup>8</sup>. So long as he lives in the world, man is in equilibrium between Heaven and the world, and scarcely knows that in proportion as he recedes from Heaven to the world, he accedes to Hell.

604<sup>e</sup>. The lower or national region of the mind is the world in the least effigy.

798. When Calvin first arrived in the Spiritual World,

he believed no otherwise than that he was still in the world where he was born. Des.

D. 179. On the end of the world.

1166<sup>e</sup>. That he who inheres in worldly cares falls down into an entirely different state. Ex.

—<sup>e</sup>. (Thus) Spirits cannot speak with a man who is much devoted to worldly and bodily cares.

2656. (Spirits who desire to possess men's bodies, and thus return into the world. Tr.) 2665. 4198. 4207. 4225. 4668.

2740. On the sphere of those who are worldly . . . Ex.

2772. On those who are devoted solely to the world and self.

2908. That man seeks for the universal world merely to be clothed, fed, etc.

3712. Sirens especially desire to come into the world through others. 4420.

4563. Above all others, adulterers want to come into the world . . .

4668. Spirits who have loved worldly and earthly things, and had felt a horror of the life after death (burn to enter into man, and thus return into the world). They are sent away . . . to a place that appears as if at the extremity of our solar world.

6080. Thus does the Lord lead men of the world.

6086. Worldly Spirits do not perceive this . . .

E. 306<sup>2</sup>. Unless Heaven were in order, the world, that is, men on earth, could not exist and subsist; for the world is dependent on Heaven and on its influx into the spiritual and rational things of men: in a word, all things would perish.

359<sup>2</sup>. 'I have overcome the world' (John xvi.33) = that the Lord has subjugated all the Hells; for 'the world,' here, = all the evils and falsities that are from Hell, as also in other passages. Ill.

391<sup>19</sup>. 'The foundation of the world' = the establishment of the Church.

405<sup>82</sup>. 'Ye are the light of the world' (Matt.v.14) = the truth of the Church.

594<sup>5</sup>. 'The arms of the world' (Deut.xxxiii.27) = Divine truths with men, (that is) the truths of the sense of the letter.

683. 'The kingdoms of the world are become our Lord's and His Christ's' (Rev.xi.15) = all things in the Heavens and on earth subject to the Lord. 684, Ex.

750. The faithful . . . who have regarded the life of the world as of no account in comparison with the life of Heaven. Sig. and Ex.

797<sup>e</sup>. And the natural mind is man's world; and therefore he has conjunction with the world through it. 1056<sup>2</sup>, Ex.

1057<sup>5</sup>. For 'the world' = the like as 'heaven and earth.'

1062<sup>8</sup>. Those who give themselves up wholly to a life of piety . . . and yet do not shun (evils) as sins . . . are those who profane more; for by the impurities of

their minds they defile the piety of their lips, especially if they renounce the world, and live solitary.

**D. Love.** viii. That to a like form (of use) do all things of the world look. Gen.art.

— . All things of the world, defined.

**Can.** God iii. 13. It is vain to think what there was before the world, and also what there is outside the world; because there was no time before the world, and there is no space outside the world.

vi. 1. The first origin of all things of the world is love, and the world has been created from it through wisdom. It is solely from this that the world, from its primes to its ultimates, is a work that coheres to eternity.

Trinity ix. 8. 'No such affliction from the beginning of the world.' Ex.

**5. M.** 6. The Angels know that (the novitiates) think that they are still living in the former world . . .

8. On the destruction of the world, and the end of the Church.

**Coro.** 17<sup>a</sup>. Therefore each of the two worlds . . . consists and subsists from three atmospheres or elements . . .

## World. Orbis.

See under CHRISTIAN, and GLOBE.

**A.** 425. Hitherto unknown to the world. 607<sup>a</sup>. 2089<sup>a</sup>.

483. How little the world at this day knows . . .

947<sup>a</sup>. They suppose the universe to be a globe about which they walk . . .

953. Have wished to be great in the world . . .

1032<sup>a</sup>. Not so from the other parts of the world.

1637. Whether from Europe, Asia, or another part of the globe.

—<sup>e</sup>. They can understand the speech of all in the universal world-*terrarum orbe*.

1886. The world, and even the learned world, has hitherto thought . . .

2117. Conjectures that the world-*orbis terrarum*-will perish by fire.

2228. By 'all the nations of the earth' are not signified all in the universal world-*terrarum orbe*.

2762. Spirits from a certain distant world . . . on being elevated into Heaven . . .

4799. Spirits from another world were with me . . . whose faces were different from those of the men of our world.

5554<sup>e</sup>. For our world is in externals, and reacts against internal things, as the skin is wont to do. D.1741.

6297<sup>a</sup>. 'The earth'=the Church in the special; 'the world,' the Church in the universal sense. Ill.

7396<sup>a</sup>. But the societies that constitute this order are scattered through the whole world-*terrarum orbem*.

8813. 'The lightnings lightened the world' (Ps. lxxvii.18). . . 'the world'=the Church.

8902<sup>s</sup>. 'The face of the world' (Is. xxvii.6)=the Church in general.

9256<sup>a</sup>. Therefore the Lord's Church is scattered through the universal world . . .

9755<sup>a</sup>. 'The earth,' and 'the world' (Ps.xxiv.1)=the Church.

10248<sup>a</sup>. 'Before . . . Thou hadst formed the earth and the world' (Ps.xc.2). This does not mean the creation of the world-*mundi*; but the establishment of the Church.

H. 511<sup>e</sup>. They are usually led about through a wide circle.

W. 10<sup>e</sup>. The Lord is present in and with men in the universal world-*terrarum orbe*.

165. The terraqueous globe, in which, upon which, and around which are such things, is as the basis and support; for it is the ultimate work in which all things cease, and upon which they come to rest. It is also as a matrix . . .

318. The endeavour and power (of these forms of uses) to fill the spaces of the universal world, and of many worlds . . .

P. 256. When he sees that the Christian religion is only in the smallest part of the habitable globe . . .

260<sup>a</sup>. The Jews . . . have been scattered over a great part of the world, for the sake of the Word . . .

R. 272. From it is the Divine truth in the universal world-*terrarum orbe* . . . Sig. and Ex.

551. 'That seduceth the whole world' (Rev.xii.9)=that they pervert all things of the Church. . . By 'the world' is not meant the world of lands-*orbis terrarum*, but the Church in it. Ill. E.741.

—<sup>e</sup>. When 'the world,' and 'the earth' are mentioned together, by 'the world' is signified the Church as to good, and by 'the earth' the Church as to truth.

704. 'The kings of the earth, and of the whole world' (Rev.xvi.14)=all in the falsities of evil in the whole Church. E.1003.

M. 2<sup>e</sup>. Each company formed itself into a ring . . .

75<sup>a</sup>. The olive-trees were disposed in perpetual rounds.

T. 29. Spaces were introduced into the natural world by the Earth's being massed into a globe . . .

30<sup>a</sup>. By means of which (ether) the terraqueous globe is held together, and made to revolve.

31. The things that are of space are predicated of the terraqueous globe regarded in itself . . .

121<sup>a</sup>. The universal world had (then) completely alienated itself from God by idolatry and magic.

266. There was an ancient Word in the world, especially in the Asiatic world.

291. In much of the Asiatic world there was idolatrous worship. 292.

307. By the Communion of Saints is meant His Church scattered through the universal world. 416.

475<sup>a</sup>. The great Interval between Heaven and Hell appears . . . like an entire world.

500. (Then) all in the universal world-*terrarum orbe*-could be brought to believe . . .

[T.] 646<sup>2</sup>. Whether from this, or one of the other two parts of the globe.

786. The crown of all the Churches that have hitherto existed in the world—*terrarum orbe*.

E 215. 'The hour of temptation that is to come upon the whole world . . .' (Rev.iii.10)=the time of the Last Judgment. R.186.

273<sup>2</sup>. 'The voice of thunder into the world' (Ps. lxxvii.18)=the Divine truth as to perception and understanding in the Church.

—<sup>4</sup>. 'The world' =the Church. 275<sup>9</sup>. 304<sup>16</sup>.  
—<sup>26</sup>. —<sup>47</sup>. 419<sup>13</sup>.

518<sup>20</sup>. 'The world' (Ps.xcviii.7) = the universal Heaven as to its truths.

—<sup>23</sup>. 'The world' (Ps.xxiv.2)=Heaven and the Church in the whole complex.

600<sup>10</sup>. 'The world, and the fulness thereof' (Ps. lxxxix.11)=the Heavens and the Church in general as to good and as to truth . . . 1057<sup>4</sup>.

612<sup>6</sup>. 'The earth'=the Church; 'the world' (Ps. xxvi.13)=those in the Church who are in the good of charity; and 'the peoples'=those in the derivative truths.

644<sup>19</sup>. 'The world' (Jer.x.12)=the Church in the universal world—*terrarum orbe*.

697<sup>3</sup>. 'The world' (Is.xiv.17)=the general Church.

730<sup>5</sup>. 'The earth'=the Church; 'kingdoms'=its truths; and 'the world' (id.)=its goods. 1029<sup>13</sup>.

1133<sup>2</sup>. The omnipotence of God shines forth from the universe, which is the visible heaven and the habitable globe . . .

—<sup>6</sup>. The good affections, which are the Angels, dwell upon a world, (or globe,) that is called Heaven . . . The world is a one, but is divided as it were into expanses, one below another. There are six expanses (the three lowest being in the Hells). Further ex. (See Globe, at D.5240<sup>e</sup>.)

## World of Spirits. *Mundus Spirituum.*

A. Title. Wonderful things that have been seen in the World of Spirits . . .

50. Through Spirits, man has communication with the World of Spirits; through Angels, with Heaven. Without (these two communications) man could not live.

59. Such deadly hatred reigns in the World of Spirits against the things of love and faith in the Lord . . .

167. The words of the letter . . . are represented in the World of Spirits . . . for the World of Spirits is representative; and whatever is represented to the life there, is perceived in the Second Heaven . . .

311. Those who perished by the Flood . . . cannot be in the World of Spirits . . .

581. If the Lord, by His coming into the world, had not delivered the World of Spirits from (the Nephilim) no one could have been there, and so the human race would have perished . . . —. 1266, Ex. 1675<sup>2</sup>.

592<sup>2</sup>. So in the World of evil Spirits . . .

644<sup>2</sup>. Man is a least Heaven . . . corresponding to the World of Spirits, and to Heaven.

730<sup>5</sup>. This idea was represented in the World of Spirits by such things as are in the world; as is the case with all angelic ideas when they pass down into the World of Spirits.

996. Man's delight (becomes far greater) when he comes into the World of Spirits.

1269. Some (of the Nephilim) were permitted . . . to ascend into the World of Spirits . . .

1270<sup>e</sup>. While they were in the World of Spirits, the character of the sphere there was changed. D.3367, Ex. 3584.

1376. The states of thought and affection are presented to view in the World of Spirits (as places and distances); but not so much in Heaven, because the Angels are not in the idea of place . . . 1377, Ex. 1379.

1388<sup>2</sup>. This knowledge is natural to man (and originates) from the communication of his spirit with the World of Spirits.

1399. There are communications of (a Spirit's) interiors in Heaven, as there are of his exteriors in the World of Spirits.

1524. Such is the light . . . in Heaven, in comparison with that in the World of Spirits. Des.

1786<sup>e</sup>. The Lord had then a perception of all things in the World of Spirits and the Heavens.

1808<sup>2</sup>. Similar things (to those which appear in Heaven and earth) are seen in the World of Spirits . . . and there they are nothing but representatives.

1868<sup>2</sup>. Evil and diabolical Spirits desire nothing more than to come up into the World of Spirits . . .

1877. The Souls in the World of Spirits, especially the evil, at first retain the things they had in the bodily life . . .

1887. What is inspired by the Lord descends . . . through the angelic Heaven, and so through the World of Spirits down to man.

1971. What comes forth in Heaven . . . is turned into representatives when it passes down into the World of Spirits.

1972. The sights . . . I have seen in the World of Spirits I have seen in clear light; but those in Heaven . . . more obscurely . . .

1980. The ideas of the Angels are turned into representatives in the World of Spirits. 2039<sup>7</sup>.

2025<sup>e</sup>. The Lord delivered the World of Spirits from infernal Genii and Spirits, and thus freed the human race from destruction . . .

2026<sup>e</sup>. On the Heaven of Angels depends the Heaven of angelic Spirits; on this the World of Spirits; and on this the human race.

2034<sup>8</sup>. By this (influx through the Divine Human) were dispersed the direful persuasions . . . and lusts . . . with which the World of Spirits was filled, and with which it was continually filling . . .

2121. At this day (A.D. 1750) the World of Spirits

is full of evil Genii and Spirits, mostly from the Christian world . . . This is the case also with the interior sphere of the **World of Spirits**, where those are who have been interiorly evil . . . This, also, is now so filled up, that I have wondered . . . For all are not cast into the Hells in a moment . . . Hence these regions of the **World of Spirits** are very densely thronged with Spirits of this kind . . . and through them the Souls that come from the world are grievously infested . . . 2122<sup>2</sup>. 2123, Des.

2179<sup>2</sup>. Various representatives are presented in the **World of Spirits** (such as) horses variously caparisoned, oxen, sheep, lambs, and other animals, and sometimes such as are nowhere seen on Earth, but are only representative. Such animals were seen by the prophets. Ex. 2762. —<sup>3</sup>.

2252<sup>2</sup>. The Ancients . . . had the significations of numbers from the representatives in the **World of Spirits** . . .

2625. In the **World of Spirits** (space and time) still appear as something, because Spirits fresh from the body take with them the idea of natural things . . .

2762. When (such) Spirits are taken up from the **World of Spirits** into Heaven, there appear to them horses that shine as with fire. 8029<sup>2</sup>.

2763. Besides representatives, there are also correspondences . . . These are not so represented in the **World of Spirits** . . .

3213. In the **World of Spirits** there come forth innumerable and almost continual representatives, which are forms of Things spiritual and celestial, not unlike those in the world. . . These inflow from Heaven, and from the ideas and speech of the Angels there. Fully ex. 3216, Examps.

3368<sup>3</sup>. Before an Angel (rational things) are not presented so evidently in the Natural; but they are with those in the **World of Spirits**, and are in the spiritual natural; and hence they have representatives of truth.

4043<sup>2</sup>. The things which take place in the Heavens are represented in the **World of Spirits** by forms to which those seen (here) bear some resemblance.

4227<sup>2</sup>. What their Hell is, where they are when not in the **World of Spirits**, will be told.

4264<sup>2</sup>. When the speech of the Angels passes down into the **World of Spirits**, it falls into various numbers. 5265<sup>2</sup>.

4335<sup>5</sup>. This signification is from the representatives in the **World of Spirits**.

4533<sup>2</sup>. The Angels look at the evil whenever they observe them trying to get . . . into the **World of Spirits** (which causes them to appear in horrible forms). Des.

4627<sup>2</sup>. For the spiritual things in Heaven are represented in the **World of Spirits** by natural things, or rather by such things as are similar to natural. Examp. 5201<sup>4</sup>.

4742<sup>2</sup>. When the light passes from Heaven into the **World of Spirits**, it is there presented under the appearance of various colours. Des.

4951. In this Hell are the most malicious . . . they pour out the poison of their malice to those in the **World of Spirits**, and excite them . . .

5115<sup>2</sup>. (Such representatives) are actually presented in the **World of Spirits**, when the Angels . . . are conversing . . . 6048, Examp. 9272<sup>2</sup>, Examp.

5427. The Angels . . . can see everything that is taking place in the **World of Spirits**, which **World** is next beneath the Heavens . . . but not the converse.

5852. The evil Spirits with man are from the Hells, but while with him are not in Hell . . . The place where they then are is midway between Hell and Heaven, and is called the **World of Spirits**. In this **World of Spirits** there are also good Spirits, who are likewise with man. Into that **World** also come men immediately after death, who, after tarrying a while there, are either sent away to the Lower Earth, or let down into Hell, or taken up into Heaven, each one according to his life. In that **World** the Hells are terminated upward . . . and Heaven is terminated downward. Thus it is an intermediate space separating Heaven from Hell. . . While the evil Spirits who are with man are in that **World**, they are not in any infernal torment; but are in the delights of the love of self and of the world, as also of all the pleasures in which the man himself is . . . 6657<sup>3</sup>. H. 292.

5984. When Spirits who are in the **World of Spirits** want to have communication with a number of Societies, they are wont to send forth Subjects. (Continued under SUBJECT [Spirit]).

5990<sup>2</sup>. Lest such (obsessing) Spirits should come into the **World of Spirits**, it is provided . . . that they be kept closely shut up in their Hells . . . Nevertheless, there are *internal* obsessions. Ex.

6475. See EVIL SPIRIT, here. 6559. 6762<sup>2</sup>.

6484. He was then in the **World of Spirits**; and when Spirits are there, they are in the delights of the loves in which they had been (here).

6626<sup>2</sup>. The gates (of Hell and of Heaven) that open into the **World of Spirits**. 10483<sup>2</sup>. H. 428, Ex.

7111<sup>2</sup>. These emissaries (from the Hells) appear in their own stated places in the **World of Spirits**. (Fully quoted under EMISSARY.)

7357<sup>2</sup>. When any such (infernal) speaks—as is the case when they appear in the **World of Spirits**—it is at once known that it is false.

8029. See HEAVEN, here.

H. 294. All the Spirits who are in the **World of Spirits** have communication with either Heaven, or Hell . . .

421. On the **World of Spirits**, and the State of Man after Death. (Title of the second part of H.)

— The **World of Spirits** is not Heaven, nor is it Hell, but is a place or state midway between them; for thither man first comes after death, and then, after some time has passed, he, according to his life in the world, is either elevated into Heaven, or cast into Hell.

422. The **World of Spirits** is both an intermediate



place . . . and an intermediate state . . . The Hells are beneath it, and the Heavens above . . . and while a man is there he is not as yet in either Heaven or Hell. Ex. . . This conjunction (of either good with truth, or of evil with falsity) is made in the **World of Spirits**, because the man is then in an intermediate state. 423, Ex. 428.

[H.] 426. There is a vast number of people in the **World of Spirits** . . . Some merely enter that **World**, being soon either taken up into Heaven, or cast down into Hell; some remain there only for some weeks; some for many years, but not more than thirty. The differences of the time arise from the correspondence, or non-correspondence, of the interiors and the exteriors.

427. As soon after death as men come into the **World of Spirits**, they are well distinguished by the Lord; the evil are at once attached to the infernal Society in which, as to their reigning love, they had been in the world; and the good to the heavenly Society, in which, as to love, charity, and faith, they had been. But still those who have been friends and acquaintances (here) all meet in that **World** . . . when they desire it, especially wives and husbands . . .

—<sup>2</sup>. The reason they see each other in the **World of Spirits**, and not in Heaven or Hell, is that those who are in the **World of Spirits** are brought into states similar to those in which they had been (here), from one to another . . .

429. The **World of Spirits** appears like a valley between mountains and rocks, which winds upwards into them here and there. The gates and doors to the heavenly Societies do not appear, except to those who are prepared for Heaven . . . To every Society there is one entrance from the **World of Spirits** . . . Neither do the gates and doors to the Hells appear, except to those who are about to enter . . .

430<sup>2</sup>. The rational mind, during its formation, corresponds to the **World of Spirits**; the things above it, to Heaven; and those below it, to Hell.

431. Those who are in the **World of Spirits** are (called) Spirits . . .

457. When the spirit of a man first enters the **World of Spirits**, which takes place shortly after his resurrection, he has a similar face and tone of voice to that which he had (here); the reason of which is that he is then in the state of his exteriors . . . But the face is afterwards changed . . . and becomes like his reigning love. Fully ex.

481<sup>2</sup>. As soon after death as they come into the **World of Spirits**, all are examined, and are attached to those who are in like love . . . After passing through the first and second states, they are so separated that they no longer see or know each other . . .

491. After death, man undergoes three states before he comes into either Heaven, or Hell: that of his exteriors; that of his interiors; and that of his preparation. He undergoes these three states in the **World of Spirits**. There are some, however, who do not undergo these states, but are either taken up into Heaven, or cast into Hell, immediately after death. Ex.

—<sup>e</sup>. But these are few relatively to those who are kept in the **World of Spirits**.

510<sup>e</sup>. (Such) have been in Hell even (here); but . . . in a state similar to that of those who are in the **World of Spirits**.

540. This, then, is the equilibrium between Heaven and Hell. Those who are in the **World of Spirits** are in this equilibrium; for the **World of Spirits** is intermediate between Heaven and Hell. Hence all men . . . are kept in a like equilibrium; for they are ruled by the Lord through Spirits who are in the **World of Spirits**. 590.

550. Evil Spirits are severely punished in the **World of Spirits**, to deter them from doing evil. Des.

583. The **World of Spirits** is in the low parts of the Spiritual World . . . The Heavens do not appear to the Spirits in the **World of Spirits**, except when their interior sight is opened. Sometimes, however, they appear like clouds . . . The reason is that the Angels of Heaven are in a more interior state in respect to intelligence and wisdom; and therefore are above the sight of those in the **World of Spirits**.

—<sup>e</sup>. All the gates to the Hells open from the **World of Spirits**, and none from Heaven.

588<sup>e</sup>. The whole of Heaven, and the whole of the **World of Spirits**, are as it were hollowed out [beneath], and under them there is a continuous Hell.

590. The reason the **World of Spirits** is in that equilibrium, is that after death every man first enters the **World of Spirits**, and is there kept in a state like that in which he had been (here) . . . for by this all are examined . . . being left in freedom.

600. The conjunction of man with Heaven and with Hell is not with them immediately, but mediately through Spirits who are in the **World of Spirits**. These Spirits are with man, and none from Hell itself, or Heaven itself. Through evil Spirits in the **World of Spirits**, man is conjoined with Hell; and through good Spirits who are there, with Heaven. As this is the case, the **World of Spirits** is midway between Heaven and Hell, and there is equilibrium itself there. 601.

J. 69. The Last Judgment was not executed . . . upon those in the **World of Spirits** . . . but only upon those who had made themselves a likeness of Heaven.

C. J. 20. (The arrangement of the Reformed nations in the **World of Spirits**.)

30. After the Last Judgment . . . there was light in the **World of Spirits** such as there had not been before . . . because those infernal Societies had been interposed like a cloud . . .

57. Such Societies are innumerable in the **World of Spirits** . . . for they are as many as are the genera and species of good and evil affections. Meanwhile . . . they are in spiritual conjunction with men . . . for the reason that these also are in the midway between Heaven and Hell. W. 141.

F. 63<sup>3</sup>. Between Heaven and Hell there is a middle place, which is called the **World of Spirits**, and every man comes into it immediately after death; and there . . .

is a like intercourse of one with another to that of men upon the Earth. All things that appear there are correspondences. Enum.

W. 140. After death, every man first comes into the **World of Spirits** . . . and there passes through his times, or states, and is prepared, according to his life for either Heaven, or Hell. So long as he stays in that World, he is called a Spirit . . . he who is being prepared for Heaven is called an angelic Spirit; and he who is being prepared for Hell, an infernal Spirit . . . All the Spirits who are in the **World of Spirits** are adjoined to men, because, as to the interiors of their mind, men are in like manner between Heaven and Hell, and through those Spirits communicate either with Heaven, or with Hell, according to their life. R. 850.

—<sup>e</sup>. It is to be known that the **World of Spirits** is one thing, and the **Spiritual World** another. Ex.

P. 166<sup>2</sup>. **Spiritual natural light** is such as is the diurnal light in this world, and exists with those in the **Ultimate Heaven**, and also with those in the **World of Spirits**, . . . with the good being like the light of summer on earth, and with the evil like that of winter.

307<sup>3</sup>. The Lord rules the interiors of the mind of man (in either Heaven or Hell); but the exteriors in the **World of Spirits**. Ex.

— . And therefore, when man dies, he first comes into the **World of Spirits**, into his external, which is there put off . . .

R. 153<sup>2</sup>. After some days they see that they are in a **World** where various Societies are instituted, which **World** is called the **World of Spirits**, and is midway between Heaven and Hell. All the Societies there, which are innumerable, are wonderfully ordained according to natural affections, good or evil, and communicate either with Heaven . . . or with Hell. (Continued under SOCIETY.)

204<sup>2</sup>. It is said of these that they are 'spewed out,' because the **World of Spirits** . . . corresponds to the stomach. Ex. 791.

342. The universal Heaven in the endeavour to execute the Last Judgment upon those who were in the **World of Spirits**. Sig. and Ex.

—<sup>2</sup>. 'The four corners of the earth' = the universal **World of Spirits** . . . For the Last Judgment was executed upon those who were in the **World of Spirits** . . .

—<sup>3</sup>. The Lord (then) caused the Heavens to approach over the **World of Spirits** . . .

343. A Last Judgment takes place when the evil are multiplied to such a degree . . . in the **World of Spirits**, that the Angels cannot subsist in their state of love and wisdom, because they have no support and foundation.

530<sup>e</sup>. Such (reasonings, commotions, and falsifications of good and truth) come forth in the **World of Spirits** from the presence and influx of the Heaven that is above them. Sig.

552. That ('the dragon') was cast out into the **World of Spirits** . . . from which there is immediate

conjunction with the men of the Earth. Sig. and Ex. 558.

— . That by 'the earth' into which the dragon is said to have been cast out, is meant the **World of Spirits**, is because that World lies immediately under the Heavens . . .

—<sup>e</sup>. It is to be known that as to his affections and the derivative thoughts, every man is in Society with those who are in the **World of Spirits**; and, mediately through them, with those who are in either Heaven or Hell. The life of every man depends on this conjunction.

784<sup>2</sup>. Purgatory is merely a Babylonish fiction for the sake of gain. . . Every man after death first comes into the **World of Spirits** . . . and is there prepared for either Heaven or Hell . . . and in that World there is tormented for no one. There are innumerable Societies in that World, and joys in them similar to those on earth; for the reason that those who are there are conjoined with men on earth . . . Their externals are there successively put off . . .

791<sup>2</sup>. For the **World of Spirits** is like a forum, in which all are at first gathered; and it is like the stomach . . .

842. That those meant by 'the dragon' were forcibly withdrawn from the rest in the **World of Spirits** . . . for a time. Sig. and Ex. 843. Ex.

855. The rest . . . remained in the **World of Spirits**.

858. That they would draw to their party all who were from the earth in the universal **World of Spirits**, and who lived there in mere external natural worship . . . Sig. and Ex.

866. All from the earth, and who were now among those in the **World of Spirits** . . . gathered together by the Lord to Judgment. Sig. and Ex.

—<sup>2</sup>. For all come first into the **World of Spirits**, and are prepared there . . . and stay there, some only for a month, or a year; and some for ten and up to thirty years; and those to whom it was granted to make for themselves as it were Heavens, for some centuries; but at this day not beyond twenty years. There is a vast multitude there; and Societies, as in the Heavens and the Hells. The Last Judgment was executed upon those who were in that World . . .

878. The reason (the New Heaven) was not formed sooner, was that the dragon and his two beasts had dominion in the **World of Spirits** . . .

M. 2<sup>2</sup>. An angel sent to convoke the wisest in the **World of Spirits** . . .

4<sup>2</sup>. This (introduction into their imaginary joys) happens to very many in the **World of Spirits** . . .

48a. The preparation in the **World of Spirits** has for its end that the internal and the external may agree and make a one. Ex.

436. In the **Spiritual World** (the two spheres of scortatory and of conjugal love) meet in the **World of Spirits** . . .

461. They replied, Heaven is above your head, and Hell beneath your feet; for you are now in the **World of Spirits**, which is midway. 477<sup>2</sup>.

B. 94. So long as the dragon with his crew stays in the World of Spirits, into which he has been cast down from Heaven, no Divine truth united to Divine good can pass through to the men of the Earth . . . T.182.

T. 77. (The satans and Angels who were conversing) were in the World of Spirits . . .

120. Every man after death comes into the World of Spirits, and is then exactly like himself . . . and at his entrance cannot be restrained from conversing with his deceased parents, brothers, relatives, and friends. Every husband first seeks his wife, and every wife her husband; and by these they are introduced into various companies of such as outwardly appear like sheep, but inwardly are like wolves; and even those who have been devoted to piety are perverted by them. From this cause, and from abominable arts unknown in the natural world, the World of Spirits is as full of the wicked and cunning, as stagnant water is of the spawn of frogs. . . For all evils are contagious. . . Thus without a redemption by the Lord, no one could be saved . . .

121. At the time of the first Advent . . . the Hells . . . had filled the universal World of Spirits . . . and had thus assaulted even the Middle Heaven . . .

135. This articulate sentence descended . . . to the lowest Heaven, and from this into the World of Spirits, where I was (and as it descended the idea of one God was changed into that of three).

137. (A council of the learned was convened) in the World of Spirits. Des.

160. I was once walking in the World of Spirits in company with Angels . . .

—<sup>2</sup>. The way from this world is terminated in the middle of the World of Spirits, because the Societies in love to God and the neighbour are in the east; those in the opposite, are in the west; and those who are more intelligent are in the south.

475<sup>2</sup>. Between Heaven and Hell there is a great interspace, which to those who are there seems like a complete world. Into it evil from Hell exhales in all abundance; and good . . . from Heaven. It was this interspace of which Abraham said to the rich man in Hell, 'Between us and you there is a great gulf fixed . . .' (Luke xvi.26). In the midst of this interspace is every man as to his spirit . . . in order that he may be in free will. This interspace, because it is so vast . . . is called the World of Spirits. It is full of Spirits . . .

476. Every man, from infancy to old age, is changing his locality or situation in (the World of Spirits). While an infant, he is kept in the eastern quarter, towards its northern part; in childhood . . . he gradually leaves the north for the south; in adolescence . . . he is carried southward; and afterwards . . . into the south, to the east. But if he favours evil . . . he advances towards the west. . . The man himself, as to his body, is not kept in that interspace . . . but as to his spirit; and as the spirit changes its state . . . it is transferred to localities . . . in this quarter, or that . . .

504. I was in the interior spiritual sight, in which are the Angels of the higher Heaven; but was then in the World of Spirits . . .

D. 1609. (First mention of the World of Spirits, The Heaven of Spirits is mentioned and described in D.1080. 1277. 1296. 1298. 1316. 1321<sup>2</sup>. 1340.)

1610. The interior Heaven is in a degree within the World of Spirits; for the World of Spirits is separated from Heaven, because Spirits derive what pertains to them from corporeal things . . . or rather the World of Spirits, relatively to our corporeal things, is as the grosser atmospheric world to the terraqueous; and therefore the World of Spirits occupies—possidet—the interiors of corporeal things. 1611.

1619. In a word, the World of Spirits, and also the interior, more interior, and inmost Heavens, each by itself constitutes a man, with his members and organs; but each of them distinctly, that is to say, the World of Spirits [does so] from the exterior . . . (Compare 1340.)

1660. The Spirits of Jupiter . . . must be considered to be Angels; and therefore . . . they constitute the Heaven of Spirits; but not the World of Spirits.

1778. The World of Spirits before the Lord's advent. 2387, Gen.art.

2180. What came through the World of Spirits to me was turned into something else; so that the World of Spirits is in such disharmony that the Word of the Lord cannot flow down to man through the World of Spirits, but is changed . . .

2237. That in the World of Spirits they are excited one by another . . . Ex.

2239. Thus, if the Lord did not rule the universe, the universal World of Spirits would perish in a moment . . .

2254. That the World of Spirits is like what men are in their thoughts. Ex.

2266. The quality of the World of Spirits then around me (is thus known).

2311. (Thus) in the whole World of Spirits there reigns hatred against truth and good, consequently against the Lord. Des.

2319. That a multitude of men who are together on earth . . . can be far apart in the World of Spirits. Ex.

2323. In the World of Spirits, and especially in that of Souls . . . the bridle is sometimes relaxed to their cupidities, but rarely to their falsities. They then suppose that this [activity] . . . disturbs not only the whole World of Spirits, but the Heavens also. But it is a fallacy . . .

2354. I can in some measure know this from the state of the World of Spirits . . .

2550. On representations in the World of Spirits, and how they inflow from Heaven. Gen.art.

2565. That insanity reigns in the interior sphere of the World of Spirits. Gen.art. 2577. 2620.

2574. Those in the interior sphere of the World of Spirits use those in the exterior sphere, as (men) use an exterior sphere for thinking and speaking. Ex.

2797. On the good Spirits who are in the interior World of Spirits.

2848. Spirits who are deceitful are not permitted to be in the World of Spirits, unless their poisons are taken away from them, or tempered . . .

2888. On the evil Spirits of the interior World of Spirits. Gen.art.

2958. Sometimes open communication with the World of interior Spirits is closed . . .

2972. (The Spirits with bells) purify the plain of the World of Spirits from the evil . . .

3104<sup>e</sup>. (When) the interior memory is ruled by evil Spirits of the interior World of Spirits—a thing never permitted—the man can no longer live.

3224. (They) thus consider the World of Spirits as a body, just as the World of Spirits considers the body of men as its own.

3398. So (the interior angelic Spirits) have, as it were, their head in their own Heaven, but their feet in the World of the lower angelic Spirits; and these have their head in their World of Spirits, but their feet in man.

3464. The customary respiration, which is the general one of the World of Spirits . . .

3528. While the World of Spirits is full of evil Spirits . . . good Spirits, or Angels, can no longer resist, and the equilibrium perishes . . .

3546. That the World of Spirits have to flee from a single Angel.

3604. When there is a tumult (in the streets) a sphere of anger has reigned in the World of Spirits . . .

3632<sup>e</sup>. Whenever others concentrate their thoughts into one of (the interior Spirits), he then comes into the World of lower Spirits.

3634. Therefore, unless the Lord saw man to be something, the whole World of Spirits would see him as nothing . . .

3637. That man can perceive the quality of the World of Spirits from himself. Ex.

3639. As man is ruled by the Lord through the World of Spirits . . . it is evident that the World of Spirits is such in the greatest, as is an individual man in particular.

3726. All the good of the Lord that inflows through Heaven into the World of Spirits is turned into evil . . .

—<sup>e</sup>. Therefore, such an equilibrium, and such an order, is preserved by the Lord in the World of Spirits . . . and if evil should preponderate . . . the World of Spirits is at once so disposed that there is equilibrium . . .

3781. For almost the whole World of Spirits is wicked, and enthusiastic, and desires to obsess man . . .

3821<sup>e</sup>. Unless the Lord preserved man every moment . . . he would at once perish, for such is the endeavour of the World of Spirits.

4003. In the Interior World of Spirits, the Lord's life is received differently from what it is in Heaven . . . and so also in the lower World . . .

4217. The Antediluvians . . . are continually striving to emerge into the World of Spirits.

4230. The things that come forth in the Spiritual World . . . are turned into representations in the natural World of Spirits. Examp.

4285. That the whole World of Spirits becomes, and has become, worse and worse. Gen.art.

—<sup>2</sup>. The Lord turns everything into good, but the World of Spirits is so evil that it turns everything into evil, and becomes worse and worse, so that the equilibrium is as it were on that side; and, when the World of Spirits is such, it cannot but be that man should become worse, through the inflowing World of Spirits; for in proportion as the World of Spirits is worse, the less avails the good that inflows from the Lord, and the less can man be bent to good. The World of Spirits, in the whole, is as each Spirit and man in the part . . . The World of Spirits is as a general receiving vessel; and a Spirit or a man is as a particular vessel. (28 May 1749.)

4286. The Spirits said that . . . as there is an influx from the whole evil World of Spirits, they are not in fault, and the same is true of men. (The answer to this.)

4344. The Lord thrusts no one down into Hell . . . and therefore the evil stay long in the World of Spirits; and one more slowly, and another more quickly, precipitates himself into Hell. Further ex.

4452. The (Sirens) are removed successively from their former station in the World of Spirits . . .

4461. That some are taken out of Hell into the World of Spirits for vile uses. Ex. 4471, Ex. 4472. 4625. 4627<sup>e</sup>. 4661. 5165. 5361, Ex. 5463. 5529<sup>2</sup>.

4471. Evil Souls . . . first return into their life, and then exercise their wickednesses in the World of Spirits . . .

4479. For Spirits are (at present) tolerated in the World of Spirits.

4486. Such are kept in the World of Spirits longer than others.

4573. Sirens . . . insinuate themselves with simple Spirits . . . and thus keep themselves in the World of Spirits, and can with difficulty be thrust down from it.

4580<sup>e</sup>. Hence, communication with the World of Spirits is taken away from (these male Sirens).

4683. He told me that he saw . . . a multitude of very tumultuous Spirits . . . and in the midst an obscure something, which was said to be a man round whom they are; and it is said by the Angels that there are such things around every man, because man is the ultimate plane . . . The Spirits do not know that it is a man. He said that there were many Hells below them . . . and that those who are above, in the World of Spirits, act thus tumultuously into a sphere . . . 4686, Further des.

4849. (Magicians) cannot penetrate further than to

the lowest form, which is that of the World of Spirits, and this scarcely to a ten-thousandth part.

[D.] 5162. On the World of Spirits, and those who are there. Gen.art.

— The World of Spirits is not a fixed place between Heaven and Hell; but is the state in which those are who are between Heaven and Hell. In that . . . world are (1) all those (in whom) the understanding and will do not act as a one . . . (2) all those with whom the interiors and exteriors are in disagreement . . .

5163. Man, from infancy up to adult age, is, as to his spirit, in the World of Spirits, because he is successively in diverse states, and is then in freedom, so that he can be reformed. (After this he is, as to his soul, in either Heaven or Hell. 5167.)

5163-5166. All men are at once in the World of Spirits when they come into the other life, because they are then in a varying state, even until the Intellectual and the Voluntary act as a one, and also until the interiors and the exteriors do not disagree . . . When a man Spirit is in this state, he is in freedom, and goes hither and thither, now to one Society, and now to another . . . until either good, or evil, obtains the ascendancy. . . . Hence many are called forth from Hell, to be with a man, or with those newly arrived Spirits, who are themselves in a different state, and thus in the World of Spirits . . .

5169. The state called the World of Spirits, defined.

5240. All taken together [in the World of Spirits] are not extended in a plane; but are in a globe, like the Earth. 5244.

5361. See LAST JUDGMENT, here.

5529. Those who are not yet vastated . . . do not constantly turn to their reigning love . . . so that there are rotations—*versuræ* . . . With some of those who come from the world, this lasts only a week; with some, months; with some, years, up to fifty; entirely according to their use there; for they are of service to man, and also to the rest, as Subjects. Such are said to be in the World of Spirits; and if they are cast into Hell, they return; but those who have been vastated . . . do not return . . .

5530. All the evil in the World of Spirits communicate with the Hells, but variously, according to the kind of their evil and falsity that has been confirmed by life. And the good communicate with the Heavens, in like manner . . . With these, evils are successively separated; and with the former, goods.

5935. See VASTATION, here.

D. Min. 4602. Spirits . . . who ascend . . . towards the internal ear . . . so as to observe what is going on in the World of Spirits . . . My sight would (then) be kept in the World of Spirits.

4791. Infernal Spirits who are long in the World of Spirits . . .

—<sup>e</sup>. Therefore those in Hell are tamer . . . when they have been in the World of Spirits . . . and, when such, they see those in the World of Spirits.

E. 537<sup>2</sup>. Every man is conjoined with Spirits who

are in the World of Spirits, and who are such as he is himself . . .

— All Spirits, before being cast down into Hell, or elevated into Heaven, are first in the World of Spirits, and are then with men who are living in the world; the evil Spirits with the evil, and the good with the good . . .

580<sup>2</sup>. 'Whatsoever goeth into the mouth passeth into the belly, and is cast out into the privy' . . . 'The belly' = the World of Spirits; and 'the privy' = Hell.

702<sup>2</sup>. The Heavens are like expanses . . . and under them is the World of Spirits; and under this, the Hells . . . The World of Spirits is midway, and receives influx from both the Heavens and the Hells, each person there according to the state of his life.

732<sup>2</sup>. The New Church on earth increases according to its increase in the World of Spirits . . .

J. (Post.) 12. (Scenery and objects of the World of Spirits, described.) 269. 317-322.

**Worm.** *Vermis, Vermiculus.*

**Vermiculate.** *Vermiculare.*

A. 2602. They prostrate themselves like worms.

2758. The transformation of caterpillars into chrysalides. 3000. 8848. H. 108<sup>2</sup>, Des. W. 354, Des. D. 2917. 3472.

6614. Little worms . . . as seen under the microscope . . .

8481. 'It vermiculated worms' (Ex. xvi. 20) = that it produced what is filthy . . . for worms are born from what is filthy and stinking. The falsity of evil which is in good from the proprium, is compared to 'a worm,' because they (both) gnaw at, and thereby torment. There are two things that make Hell . . . evil and falsity, (and these) are what make the torment there, the torment from falsity being compared to 'a worm.' Ill. See 8478. 8500.

—<sup>e</sup>. The filthiness of falsity is compared to 'a worm,' in Deut. xxviii. 39. (= all such falsity and evil, in general. 9331<sup>6</sup>.) (= the falsities that will destroy. E. 638<sup>19</sup>.)

H. 312<sup>2</sup>. How can bodies eaten up by worms (rise again)?

W. 342. For worms come forth in minute seeds, inside nut-shells, in wood, in stones, nay from leaves.

356. Silkworms. Des.

— Those vile worms called bees . . .

R. 763<sup>2</sup>. 'The worm' (Is. xiv. 11) = torment, which is internal pain.

M. 133. Man is born corporeal like a worm.

—<sup>2</sup>. The worms called insects are born into all the knowledges of their life's loves.

T. 106<sup>2</sup>. The two states (of regeneration) are represented . . . by worms (in their two states, as caterpillars and butterflies).

276. Fallacies . . . are like worms that consume the roots . . .

335<sup>4</sup>. Does the silk-worm—*bombyx*, while it is a worm, think in its little head . . .

339<sup>2</sup>. Like the light in a glow-worm.

470<sup>2</sup>. Nor could any worms be procreated from the effluvia from the earth . . .

524<sup>2</sup>. The silk-worm would perish . . . unless foreign worms were shaken from the leaves of its tree.

695<sup>6</sup>. I talked with the Angels about . . . caterpillars when they become butterflies.

Ad. 2/1957. On the floor they appeared like so many wriggling worms. (Compare D.397.)

D. 450<sup>3</sup>. She was reduced to this state by worms of various kinds.

E. 401<sup>36</sup>. 'The worm that smote the gourd' (Jonah iv.7)=the destruction of evil and the derivative falsity.

5 M. 23. Worms were seen in the viscosity . . . Eagles . . . swallowed the worms. A worm=life from those (falsified truths and evils of life) . . .

### Wormwood. *Absinthium.*

A. 1488<sup>2</sup>. 'Ye have turned . . . the fruit of justice into wormwood' (Amos vi. 12) = goods turned into wormwood. (=to turn good into evil. E.355<sup>34</sup>.) See E. 519<sup>6</sup>.

R. 408. 'Wormwood'=infernal falsity.

410. 'The name of the star is called Wormwood, and the third part of the earth became wormwood' (Rev.viii.11)=the infernal falsity from which is their Own intelligence, through which all the truths of the Word have been falsified. (=truth mixed with falsity of evil. E.519. 520.)

— That 'wormwood'=infernal falsity, is from its strong bitterness, by which it renders food and drink abominable. Ill.

E. 519. See BITTER, here. —<sup>4</sup>. —<sup>10</sup>. 618<sup>e</sup>.

### Worse. *Pejor.*

A. 661<sup>2</sup>. Would become worse than savage beasts.

5280<sup>e</sup>. Then their latter state would become worse than the first. Ex. 8159<sup>e</sup>.

6559. It is a law in the other life that no one is allowed to become worse than he was in the world. Ex. D.3093.

6655. They who are such (here) become worse in the other life.

6971<sup>2</sup>. They think they will fare no worse (hereafter) than others.

D. 2760. That the internal nature of man begins to become worse more and more. Ex.

3115. The leading and bending of evil, which continually tends to worse and worst. Ex.

3708. In the other life (such) suppose that they are contracting a worse life . . . Thus it is *not* acquiring a worse life. Ex.

4285. The whole World of Spirits becomes worse and worse. (See WORLD OF SPIRITS, here.)

4451. (By these grievous punishments) they were not made better, but worse. 4511.

### Worse. *Sequior.* D.5203.

### Worst. *Pessimus.*

A. 565<sup>e</sup>. It is from the Lord that he is called a man, even if he is the worst.

1032<sup>2</sup>. The worst of all come from the so-called Christian world. 1886, Pref.<sup>e</sup>.

1162. They who have more knowledge, are sometimes the worst of all.

2261<sup>2</sup>. The worst of all . . . can learn the truths of faith, and confirm them. 3923<sup>9</sup>. 6222<sup>5</sup>. R.337<sup>e</sup>.

2607<sup>e</sup>. The Israelites the worst of nations. 3686<sup>e</sup>. 9320<sup>4</sup>. 10396, Ex.

2706. The Lord is present . . . and rules the smallest particulars, even with the worst.

H. 544. The Hell behind, where the worst are . . . 578, Des.

587<sup>2</sup>. The Hells in the western quarter are the worst of all. Des.

P. 38. With the worst, the love of blaspheming . . . (has its delights).

229. This kind of profanation is the worst of all. Ex. 231<sup>7</sup>.

241. The men of the Most Ancient Church (from being the wisest of men became) the worst.

D. 197. In the midst (of an evil Society) are the worst . . . This (is in order) that the worst may be coerced and restrained. 5034.

225. That the worst Genii, or furies, have been shut up in Hell . . .

1282<sup>e</sup>. These are among the worst infernals. 1283<sup>e</sup>. 2346. 2719.

3256. They said that I was the worst . . .

4396. That the worst in life, who have thought justly . . . receive the truths of faith more easily than those who have lived morally outwardly, but have thought evil things. Ex.

4933. On the worst Hell, which was from the Most Ancient Church. Ex.

4946. On the worst magicians of all, from Africa. Ex. 4989.

5043. The Swedish nation is the worst in Europe, except the Italian and the Russian.

5074. Among the worst in the other life are priests who have been raised to dignities . . . —<sup>2</sup>

### Worship. *Cultus.*

#### Worship, To. *Colere.*

#### Worshipper. *Cultor.*

See under ADORE, ALTAR, BABEL, BURNT-OFFERING, DRINK-OFFERING, IDOL, INCENSE, MEAT-OFFERING, PRAISE, PRAY, PREACH, PRESENT-*munus*, SACRIFICE, and TENT.

A. 122. 'To cultivate (the garden of Eden) and to keep it' (Gen.ii.15)=that it is granted to him to enjoy all these things, but not to possess them as his own, because they are the Lord's.

326. That worship from charity (the 'offering of

Abel') was grateful; but not **worship** from faith separated (the 'offering of Cain'). Tr. 440. 355.

[A.] 345. 'A tiller-colens-of the ground' (Gen. iv. 2) = one who is devoid of charity. Ex.

380. 'To till the ground' (ver. 12) = to cultivate—*eccolere*—this schism, or heresy.

440. The Lord cannot be **worshipped** except from charity . . .

796. As the Most Ancient Church held holy **worship** on mountains . . . 920, Ex.

920. In (Gen. viii. 20) is described the **worship** of the Ancient Church in general . . .

— . What the **worship** of the Most Ancient Church was, and how the **worship** of the Lord by representatives arose from it.—The men of the Most Ancient Church had no other than internal **worship**, such as there is in Heaven. Ex.

—<sup>2</sup>. (Thus) his Divine **worship** was internal, and not at all external.

—<sup>4</sup>. (Hence) their **worship** from such (significatives) was begun and permitted. Hence arose their **worship** on mountains, and in groves, etc. . . This **worship** was begun by the Ancient Church, and passed thence . . . to all the nations round about.

921<sup>3</sup>. Internal **worship**, . . . corresponding external **worship**; thus all **worship**. Sig.

925. That **worship** (from charity and the faith of charity) was grateful to the Lord. Sig. and Ex.

950. Spirits who had contempt for all Divine **worship**. Des.

975. 'Shem' = internal **worship** (of the Ancient Church); 'Japheth' = corresponding external **worship**; 'Ham,' internal **worship** corrupted; and 'Canaan,' external **worship** separated from internal. 1140. 1141. 1146.

1063. That from the corrupted Church sprang **worship** in externals without internals. Sig. and Ex.

1078. From faith separated from charity there can be no **worship** except **worship** in externals without internal . . . and therefore he who is destitute of charity can have no other **worship** than (this). Sig.

1083<sup>2</sup>. The **worship** of the Lord from charity can never differ, however much externals may vary.

— . Therefore, unless there were external **worship**, man would know nothing of what is holy.

—<sup>4</sup>. When such men have charity and the derivative conscience, they have internal **worship** in themselves in their external **worship**. Ex.

1091. That external **worship** separated from internal is such that it derides. Sig. and Ex.

1093. That external **worship** separated from internal averts itself from the Lord. Sig. and Ex.

—<sup>e</sup>. For those in external **worship** have regard to nothing but worldly, corporeal, and earthly things . . .

1094. Regarded in itself, external **worship** is nothing unless there is internal **worship** which makes it holy. Ex.

—<sup>2</sup>. Such **worship** is idolatrous. 1151<sup>4</sup>.

—<sup>3</sup>. The nations in Canaan, who worshipped Baal

and other gods, had an external **worship** . . . that differed but little from the **worship** of the Jews . . .

1097. That such as place **worship** solely in externals . . . can perform vile services . . . Sig. Ex. and Ill. 1103.

1098. The man of the internal Church makes . . . internal **worship** essential; and external **worship** not so essential. But the man of the external Church makes external **worship** essential, and does not know what internal **worship** is, even although he has it. Ex.

1102. That the internals of **worship** may be in the externals. Sig. and Ex.

1131. Those who had external **worship** corresponding to internal. Tr. 1141, Ex. 1149. 1222.

— . Those who had **worship** more remote from internal . . . and still more remote. Tr. 1153. 1154. 1155.

1132. Those who worshipped Knowledges, scientifics, and rituals . . . Tr.

1133. Those who have external **worship** in which are interior evils and falsities. Tr.

1134. Those who invent new **worships** through reasonings from scientifics. Tr.

1135. External **worship** without internal, and the derivations and extension of this **worship**. Tr. 1167, Ill. 1169. 1171. 1200. 1211.

1136. Internal **worship** . . . and its extension to another Ancient Church . . . and its derivations. Tr. 1137. 1141<sup>e</sup>.

1138. That there were diverse **worships** in the Ancient Church, according to the genius of each nation. Tr.

1145. The derivations of the doctrinals and **worships** of the Ancient Church. Sig. and Ex.

1150. External **worship** is said to correspond to internal when what is essential is in the **worship**, (that is) the adoration of the Lord from the heart, which is never possible unless there is charity . . . In this the Lord is present, and then He can be adored from the heart. (Continued under ADORE.) The nations . . . called 'sons of Japheth' lived in mutual charity . . . and therefore the Lord was present in their **worship**. For when the Lord is present in external **worship**, there is internal **worship** in the external, or external **worship** corresponding to internal. In ancient times there were very many such nations. At this day also there are those who place **worship** in externals, and do not know what internal **worship** is, or if they know, do not think about it: if these acknowledge the Lord, and love the neighbour, the Lord is in their **worship** . . . But if they deny the Lord, and love themselves only . . . their **worship** is external separated from internal . . . 1151.

1151<sup>2</sup>. A Church which . . . at last placed all **worship** in externals, or rituals, charity being extinguished. Tr. —<sup>3</sup>.

1153<sup>2</sup>. What the differences of **worship** are. Ex. —<sup>3</sup>. The more sensuous a man becomes, the more exterior his **worship** becomes, and therefore the more remote from the true **worship** of the Lord . . . Tr.

1155<sup>e</sup>. In Heaven, the differences of **worship**, which

are innumerable, appear to the life, as they are in internals.

1158. That the **worships** of many nations originated from these. Sig. and Ex.

— 'Isles' = **worship** which is more remote from internal. Ill.

—<sup>3</sup>. Upright nations out of the Church that have religiously observed their external **worship**. Sig.

1162. Where there is no faith there is no **worship**, internal or external. If there is any **worship** it is corrupt. Sig.

1169. Those who had no internal **worship**, but internal Knowledges of faith. Sig. 1171.

1171. Internal **worships**. Sig. —<sup>3</sup>.

1175. 'Nimrod' = those who made internal **worship** external.

— Internal **worship**, which is from love and charity, is real **worship**; and external **worship**, without it, is no **worship**. To make internal **worship** external is to make external **worship** essential more than internal, which is to invert the priority, as when it is said that internal **worship** without external is no **worship**, when yet the truth is that external **worship** without internal is no **worship**.

— All external **worship** is a form of internal **worship**; for the internal is the very essential; and to make **worship** formal without its essential, is to make internal **worship** external; as, for example, to hold that if a person lives where there is no Church, preaching, sacraments, or priesthood, he cannot be saved, or can have no **worship**; when yet he may **worship** the Lord from the internal. But it does not follow from this that there ought not to be external **worship**.

—<sup>2</sup>. To make the matter more evident, take the case of making the very essential of **worship** to consist in frequenting churches, attending the sacraments, hearing preachings, praying, observing feasts, and many other things that are external and ceremonial, and persuading themselves that these—all of which are the formal things of **worship**—are sufficient. . . Those who make **worship** from love and charity essential likewise do these things. . . very earnestly and diligently; but do not place the essential of **worship** in them. In *their* external **worship** there is what is holy and living, because there is internal **worship** in it; but (not) in that of the former. For the essential itself is what sanctifies and vivifies the formal, or ceremonial; but faith separated from charity cannot sanctify and vivify **worship**, because the essence and life are absent. Such **worship** is called 'Nimrod'; and it is born of the Knowledges which are 'Cush'; and these, of faith separated from charity, which is 'Ham.'

1179. This **worship** ('Nimrod') is 'mighty in hunting,' that is, is one that captivates the minds of men.

1182. **Worships** the externals of which appear holy, while the interiors are profane. Sig. and Ex.

— For the quality of the external **worship** is exactly in accordance with the interiors. Fully ex.

1205. For they who place **worship** solely in external things. . . are very prone to all these idolatries. . . In internal **worship** alone is there the bond that withholds from idolatry. (Continued under IDOL.)

1227<sup>o</sup>. Internal and external **worship** (means the same) as internal and external Church.

1238<sup>2</sup>. Afterwards a certain external **worship** began in Syria, which spread far and wide. . . and was different from the **worship** of the Ancient Church. . . The first institutor was Eber. Tr. 1241, Ex.

1242. The two sons of Eber. . . = the internal and the external **worship** of. . . the second Ancient Church.

1247. 1347.

1254. The **worships** of the Ancient Church in particular. Sig. and Ex. (And in general. 1256.)

1258. That from them came all the **worships** of the Church as to goods or evils. Sig. and Ex.

1264. (Thus) this chapter (Gen.x.) contains, in general, not only all the differences of **worship**, as to the goods of charity and the truths of faith, that were in the Ancient Church, but that are in any Church.

1283. That in course of time the internal **worship** of the Ancient Church was falsified and adulterated, and therefore its external **worship** also, for external **worship** is according to internal. Tr. (in Gen.xi.)

1285<sup>2</sup>. The first Ancient Church. . . was of one doctrine. . . yet its **worship**, both internal and external, was everywhere different. Ex. —<sup>3</sup>, Ex.

1292. That their **worship** became more impure and profane. Sig. and Ex.

—<sup>2</sup>. For in proportion as the Church. . . recedes from charity, the **worship** recedes from what is holy, and approaches what is impure and profane.

1295<sup>2</sup>. **Worship** from (the falsity of cupidity) is profane, however holy it may outwardly appear; for within, it is not the **worship** of the Lord, but the **worship** of self. . . Such **worship** is signified by 'Babel.' The case is different with those who have been born and brought up in such **worship**. . . and who live in charity. . . In their **worship** there is good from charity. Profaneness in **worship** is not predicated so much of the **worship** itself, as of the quality of him who is in the **worship**. 1304, Sig. and Ex.

1306. 'A tower' = the **worship** of self. (For) there is the **worship** of self when a man exalts himself above others, even to being worshipped. Ill. 1307. 1308, Ex.

1308. For they know that everyone wants to be in some **worship**; for this is common, and among all nations. For everyone, when he looks at the universe. . . acknowledges some supreme being, and, because he desires his own prosperity, adores it. Moreover there is something within which dictates this; for such a dictate inflows from the Lord. . . The man who is not such, is under the dominion of evil Spirits.

1321. When the **worship** of self succeeds in place of the **worship** of the Lord, all truth is not merely perverted, but effaced; and at last falsity is acknowledged as truth, and evil as good. Sig. and Ex.

1322<sup>2</sup>. (Such) acknowledge a doctrine and ritual harmoniously enough, but the common bond that holds them together is the **worship** of self. . .

1324. That. . . such **worship** as has in it the **worship** of self was not permitted to this Ancient Church. Sig. 1327<sup>2</sup>, Ex.



[A.] 1326. When the love of self . . . enters into worship, all (these) evils are in it . . . Hence comes all the profanation of worship. . . In proportion as anything from the love of self . . . is carried into worship, internal worship recedes . . . Internal worship consists in the affection of good and the acknowledgment of truth, and (these) recede in proportion as the love of self enters . . . This is why there is no internal worship with such . . . but only a dead something which is worshipped. It is therefore evident what must be the quality of their external worship . . . Such worship is 'Babel.' Ill.

1328. That there came to be no internal worship. Sig. and Ex.

1330<sup>e</sup>. The internal worship of this Church was not such internal worship as was (before) signified by 'Shem,' but merely the internal worship of this Church. 1337, Ex.

1347. Worship still more external. Sig.

1349. Worship in externals. Sig.

1350. The rituals of such worship. Sig.

1351. Worship verging to what is idolatrous. Sig.

1352. The rituals of this worship. Sig.

1353. Idolatrous worship. Sig. 1354. 1355. 1356, Ex. 1375.

1361<sup>s</sup>. This representative Church was instituted after all internal worship had perished, and worship had been made not merely external, but idolatrous.

1363. Idolatrous worships fully explained.

1366. That interior worship was obliterated, and made merely idolatrous. Sig. and Ex. 1367.

— The Church cannot come forth anew . . . until it is so devastated that nothing of evil and falsity remains in its internal worship. Ex.

1368. External worship in which there are falsities. Sig. and Ex.

— Worship in which there is inwardly nothing good and true, is a worship in which interiorly there is what is profane and idolatrous. Sig. and Ill.

1448. (The Lord's) first worship of His Father from the Celestial of love. Sig.

1454. (The Lord's) external worship of His Father from this state. Sig.

1455. His internal worship of His Father from this state. Sig. 1561.

1561<sup>e</sup>. Worship itself is nothing but a certain activity coming forth from the Celestial that is within. The Celestial cannot exist without activity, and worship is its first activity . . .

1571. Worship is here treated of, namely, that of the internal man and that of the external, (which) did not as yet agree. The disagreement between the internal and the external man is especially known in worship, nay, in every single thing of worship; for when, in the worship, the internal man wants to regard ends of the Kingdom of God, and the external man, ends of the world, there is a disagreement which shows itself in the worship, and this so much that the least of the disagreement is noticed in Heaven. Sig. 1572.

1618. By worship in the internal sense is meant all conjunction through love and charity; a man is continually in worship while he is in love and charity; external worship is merely the effect. The Angels are in such worship, and therefore there is with them a perpetual Sabbath . . .

—<sup>2</sup>. But man, while in the world, ought not to be otherwise than in external worship also; for internal things are excited by external worship, and by it also external things are kept in holiness so that internal things can inflow; besides that man is thus imbued with Knowledges, and is prepared to receive heavenly things; and is also gifted with states of holiness, of which he is unaware, which are preserved for him by the Lord for the use of eternal life . . .

1798<sup>2</sup>. The life itself is the internal of all worship.

—<sup>3</sup>. The first Commandment is, 'Thou shalt worship the Lord thy God;' and he who has the life of love and charity worships Him, because this is his life. The second is, 'Thou shalt keep the Sabbath,' and he who is in the life of love . . . keeps the Sabbath holily, because nothing is sweeter to him than to worship the Lord, and to glorify Him every day.

1850<sup>4</sup>. This Church remaining in its external worship, like the Jews in theirs, in whose worship there is nothing of charity and faith, that is, nothing of the Church.

1947<sup>5</sup>. Thus nothing is grateful to the Lord that is not free . . . spontaneous, and voluntary; for when anyone worships the Lord not from freedom, he worships from nothing of his own . . . —<sup>4</sup>, Ill.

1992<sup>4</sup>. For the Lord never wills to suddenly destroy the worship insinuated in anyone from his infancy; for this would be to tear out the root, and thus destroy the holiness of adoration and worship deeply implanted, which the Lord never breaks, but bends. The Holy of worship inrooted from infancy is attended with this: that it will not endure violence, but only a gentle and forbearing bending. So with the Gentiles, who have worshipped idols, and yet have lived in mutual charity — their holy worship . . . is not taken away in a moment (there), but successively . . . Ill. 2180<sup>5</sup>.

2009<sup>4</sup>. To worship from the goods of love and truths of faith. Sig. Ill.

2162<sup>11</sup>. The externals of worship, of which it is said, 'I will make the place of My feet honourable.' Sig.

—<sup>12</sup>. The cleanness of external worship, which is clean when there is internal worship in it. Sig.

2165<sup>5</sup>. This external symbol (at the Holy Supper) was commanded because the greatest part of mankind are in external worship. Ex.

2190<sup>e</sup>. All things of a man's faith are in the Holy of his worship; and the quality of the Holy of his worship appears to the Angels as in clear day . . . myriads of myriads of his thoughts about the goods and truths of faith, and the derivative affections, are in its Holy.

2312. 'Lot' (in Gen. xix.) = the state of the Spiritual Church, which is in the good of charity, but in external worship — how in course of time it decreases. 2324.

2334.

2334<sup>2</sup>. Those in external **worship** undergo only a light temptation.

2367. The perception of good and truth is in . . . still greater obscurity with him who is in external **worship**. Ex.

2373. The reason those in evil . . . reject charity more than they deny the Lord, is that they can have . . . external **worship** with no internal **worship**; that is, the **worship** of the lips and not of the heart; and the more they make this **worship** Divine and holy, the more they are in dignity and gain.

2468<sup>2</sup>. Such (external) **worship** . . . falls to those in natural good, who despise others . . .

2531<sup>3</sup>. In the literal sense are truths accommodated to the apprehension of those in external **worship** . . .

2715<sup>2</sup>. With the spiritual there is not . . . the humiliation which is essential in all **worship** . . . 4347, Ex.

2826. **Worship** from fear, from the good of faith, and from the good of love, (with) the unregenerate, the spiritual regenerate, and the celestial regenerate (respectively). Ill. *seriatim*.

2880<sup>e</sup>. Thus **worship** from freedom is real **worship**; and **worship** from compulsion is no **worship**. 7439.

2881. The Lord could easily compel man to **worship** Him.

2928<sup>2</sup>. 'Gog' = external **worship** separated from internal, which is idolatrous. 3355.

3006<sup>e</sup>. The good of love and of charity conjoined with the truth of faith, which is the complex of all doctrine, and of all **worship**. Sig.

3243. The Spiritual Kingdom, whose **worship** is according to doctrinal things . . .

3443. **Worship** thence. Sig.

3454. The Lord's Divine Human, love to Him, and love towards the neighbour: these three are . . . the internal and holy things of all **worship** . . . and a fourth is that the Word is Divine as to each and all things . . .

3690<sup>5</sup>. The Lord is to be 'honoured' by being **worshipped**; and He is **worshipped** when He is loved.

3727. (How statues came into **worship**.) 4580, Ex.

3899. Matt. xxiv. 23-28, treats of the state of the Church . . . with those who are in holy external **worship**, but profane internal **worship**; that is, who orally profess the Lord with holy reverence, but at heart **worship** themselves and the world, so that with them the **worship** of the Lord is a means to gain honours and wealth. Ex. *seriatim*.

4190. Such truth as exists with the gentiles, and **worship** from it. Sig. and Ex.

4195. (How heaps came to be used in **worship**.)

4210. **Worship** from the good of love. Sig. and Ex.

4211<sup>2</sup>. Those who say they believe (merely) in a Supreme being . . . **worship** nature.

4311<sup>2</sup>. With those (who are in spiritual love) there are good Spirits and Angels, not only in their external **worship**, but also in their internal **worship**; and

therefore they have communication with Heaven . . . To these the Holy of **worship** is of service in the other life . . .

4401. Interior **worship** from the Divine Spiritual. Tr.

4429<sup>3</sup>. The Ancients did not **worship** the representatives, as the Israelites did . . .

4493<sup>3</sup>. Hence the Most Ancient Church were internal men, and had no externals of **worship**; but those of the Ancient Church were external men, and had externals of **worship**.

4680<sup>3</sup>. The representative **worship** of the Ancient Church. Ex. 4966.

4733. Men want to **worship** that of which they can have some perception and thought, and sensuous men that which they can hold by some sense, nor are they willing to **worship** unless what is Divine is therein. This is common to mankind. Hence Gentiles **worship** idols . . . and others **worship** men after their death . . . Lest, therefore, men should (do these things) the Divine Itself willed to assume the Human . . .

4776<sup>2</sup>. While in **worship** they seem to themselves to believe . . . but when out of **worship** they . . . believe nothing . . .

4843<sup>3</sup>. The **worship** of evil and falsity. Tr.

5459<sup>3</sup>. Love to God . . . becomes fear with those in external **worship** without internal; holy fear with those in spiritual **worship**; and love in which is holy reverence with those in celestial **worship**.

5721. Hate all who did not **worship** them. 7272<sup>2</sup>. D. 4587.

5998<sup>e</sup>. (Such suppose) that **worship** consists merely in uttering the name of God . . . and that **worship** does not at all consist in a life of charity and faith.

6071<sup>5</sup>. The truth that all **worship** of God must derive its beginning from holy fear. Ex.

6396<sup>4</sup>. The **worship** of those who are in truth and not yet in good. Sig.

6435<sup>11</sup>. As mountains and hills signified such things, in the Ancient Church their Divine **worship** was on them. (For the same reason high places were afterwards constructed.) 8153<sup>2</sup>.

6587<sup>e</sup>. After the good of charity has ceased, external **worship** does indeed remain . . . but is then not **worship**, but ceremony . . .

6674<sup>1</sup>. Thus the Divine Human is the source, and also the object, of all Divine **worship**; for thereby the Divine Itself is **worshipped** . . .

6700. The Divine **worship** of other Earths. Ex. . . All acknowledge the Lord as the only God. (Continued under ADORE.)

6730. **Worship** from falsity. Sig. and Ex.

— For **worship** is for the sake of purification.

6745<sup>2</sup>. **Worship** from love. Sig.

6762. **Worship** from charity. Sig.

6872. 'Ye shall **worship** God upon this mountain' (Ex. iii. 12) = the perception and acknowledgment, from love, of the Divine.

[A.] 6887. As the Divine Itself cannot be worshipped, because it is unapproachable . . . it is the Divine Human . . . that can be approached and worshipped. Ill.

6888. That (the Divine Human) is to be worshipped perpetually. Sig. and Ex.

6905. Thus the worship of the Lord. Sig. and Ex.

7038. For true worship consists in the performance of uses, thus in the exercises of charity. He who believes that serving the Lord consists solely in frequenting a place of worship, hearing preaching there, and praying, and that this is sufficient, is much mistaken. The real worship of the Lord consists in performing uses. (Continued under USE.) The frequenting of a place of worship, the hearing of preachings, and prayers, are also necessary; but without these uses are of no avail; for they are not of the life, but teach what its quality must be.

7093. That they may worship the Lord from a glad mind in the obscurity of faith in which they are. Sig. and Ex.

7245<sup>2</sup>. For the worship with that nation was impure, because they worshipped external things, and utterly rejected internal things . . . Being such, their worship was impure, for they worshipped Jehovah from the love of self and the love of the world, and not from love to Him and love towards the neighbour. This worship is (here) signified.

7263. The reason these names (the 'blind,' 'lame,' 'poor,' etc.) are used in the Word, is that those in external worship were to exercise charity to the people so named; and those in internal worship, towards such spiritually understood.

7272<sup>2</sup>. The evil of this worship (of the dead, and of images) is the evil of falsity.

7290. Miracles were for those in (mere) external worship . . . and are injurious to those in internal worship, that is, in charity and faith. Ex. —<sup>3</sup>.

7313. Worship in what is obscure. Sig. and Ex.

—, 'To serve Jehovah' = to worship the Lord. (See SERVE, here.)

7349. That they may worship their God in freedom. Sig. and Ex. 7439.

7375. These loves, when unrestrained, ascend to the God of the universe, that is . . . those in them want . . . to be worshipped as God Himself. Ill.

7454<sup>2</sup>. If infernal Spirits were near those in Divine worship, they would infest them with their sphere . . . Sig. and Ex. 7456, Ex.

7550. As the most essential thing of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that everything of faith and love proceeds from it . . .

7664. The worship of the Lord by all and each. Sig. and Ex.

—, 'A feast' = worship from a glad mind.

7724. What it is to worship the Lord from good, and what to worship from truth without good. Ex. . . The veriest worship is effected from good through truth;

for the Lord is present in good; whereas worship from truth without good is not worship, but only external rite and act . . . By the good from which the worship must be, is meant the good of life, which is made spiritual through conjunction with truth . . .

7779<sup>5</sup>. (How representative worship was perverted. Examp.)

7857<sup>2</sup>. The worship of the Lord from faith, and from love. Rep.

7882. The worship of the Lord for deliverance from damnation. Sig. and Ex. 7934. 8057.

7884. The worship of the Lord according to the order of Heaven for those of the Spiritual Church. Sig. and Ex.

—<sup>2</sup>. By worship according to the order of Heaven, is meant all exercise of what is good according to the Lord's precepts. At this day, by the worship of God, is chiefly meant the worship of the lips in a place of worship, and also in the morning and the evening. But the worship of God does not essentially consist in this, but in a life of uses: this worship is according to the order of Heaven. The worship of the lips is also worship, but effects nothing at all unless there is the worship of the life, for this worship is of the heart. The former, in order to be worship, must proceed from the latter.

7899. Worship from faith and charity according to Divine order. Sig. and Ex.

8254. The veriest worship of the Lord consists in a life of charity, and not in a life of piety without it. Ex.

8271. 'I will exalt Him' = that now also Divine worship belongs to Him . . . for Divine worship consists in the exaltation of the Lord in comparison with self, which is effected according to the degree of the humiliation of self before the Lord. Humiliation is an essential of Divine worship. Ex.

8337<sup>2</sup>. Musical instruments used in Divine worship. Ex.

8340. Singing by responsive choirs in ancient worship. Sig. and Ex.

8541. As to the Divine worship (in Jupiter) the principal thing is that they acknowledge our Lord as the Supreme, who rules Heaven and earth . . .

8542<sup>e</sup>. In this way the worship of the Lord is preserved (in Jupiter). Ex.

8588<sup>e</sup>. The external worship (of the Israelites) was communicated to angelic Spirits, who are simple . . .

8633. (In Jupiter) they have no solemn-festos-days, but every morning at sun-rise, and every evening at sun-set, they hold holy worship to the only Lord in their tents, and also sing psalms then.

8680. Worship from the good of love and truths of faith. Sig. and Ex.

—<sup>e</sup>. The worship of God, in general, is founded upon love and faith, for without these there is no worship, but only rites . . .

8710<sup>e</sup>. For 'the fear of God' = worship from the good of faith, and from the good of love. Refs.

8762. They who (in the Ancient Church) placed

Divine worship in sacrifices, and in the rites and statutes . . . were in externals; but they who at the same time placed Divine worship in the celestial and spiritual things that were represented, were in internals. And so at this day, they who place Divine worship in frequenting places of worship, in hearing preachings, attending the Holy Supper, with devotion, and think no further about them than that they are to be frequented because they have been instituted and commanded, belong to the external Church; but they who at the same time believe that such things are to be observed, but that still the essential of worship is a life of faith, that is, of charity towards the neighbour and of love to the Lord, are of the internal Church. Consequently, they are of the external Church who do good to the neighbour and worship the Lord solely from the obedience of faith; and they are of the internal Church who (do these things) from love.

8859. These precepts about sacrifices, etc. . . are external truths of worship.

8873. That Divine worship is not to be paid these things. Sig. and Ex.

— For humiliation and submission are essentials of worship.

8904<sup>d</sup>. The worship of falsity. Sig.

8932. 'To make gods'=to worship . . .

8935<sup>2</sup>. As to worship from faith, and from charity, or from truth and from good . . . before man has been regenerated, he is in worship from truth, but when he has been regenerated, he is in worship from good. Rep.

8936. Worship in special according to each person's state of spiritual life. Sig. and Ex.

8943. That there will then be no worship. Sig. and Ex.

— For man's proprium is nothing but evil, and therefore if Divine worship is performed from it, the worship is nothing else than as the worship of an idol . . . Only that which is from the Word is of service for Divine worship, because it is in itself alive . . .

8949. In worship (the Spirits of Saturn) are very humble, for they account themselves as nothing. They worship our Lord . . .

9014. Damnation even if he should flee to the worship of the Lord . . . Sig. and Ex.

9156<sup>e</sup>. Worship from falsities. Sig.

9192. The worship of falsities from evil. Sig. and Ex.

— For all worship has doctrinals as rules, which are truths in so far as they are from good, but falsities in so far as they are from evil.

9193<sup>d</sup>. The principal thing of the worship of the Ancient Church was to worship God under a human form, thus the Lord; but when they turned aside from good to evil, they began to worship the representatives themselves, as the sun . . . groves, statues, etc.

— The principal thing of internal worship is to acknowledge the Lord as the one and only God, and that everything good and true is from Him . . .

9194. That the Lord, who is the one and only God, is to be worshipped. Sig. and Ex.

9207<sup>5</sup>. That in all worship there must be a longing of truth for good, and of good for truth. Sig.

9262<sup>d</sup>. 'Neither tilled nor sown' (Deut. xxi. 4) = not cultivated—*exculta*—with the truths and goods of faith, on account of ignorance.

9286. The permanent worship of the Lord, and thanksgiving, for deliverance from damnation. Sig. and Ex.

9287. Worship and thanksgiving for purification from falsities. Sig. and Ex.

9294. The worship of the Lord and thanksgiving for the implantation of truth in good. Sig. and Ex.

9296. Worship from a grateful mind for the implantation of the derivative good, thus for regeneration, and complete deliverance from damnation. Sig. and Ex.

9298. That the worship of the Lord from the truths of the Church is not to be commingled with falsities from evil. Sig. and Ex.

9299. The good of worship not from proprium, but always new from the Lord. Sig. and Ex.

9317. That the falsities of evil are not to be worshipped. Sig. and Ex.

9322. The worship of the Lord alone. Sig.

9391<sup>8</sup>. All the worship of the Ancient Church consisted in rites, statutes, judgments, and precepts, which represented Divine and heavenly things.

9393. Divine truth made of life and of worship. Sig. and Ex.

— Worship from truth that inheres solely in the memory . . . is not worship; but worship from truth that goes forth from the will . . . is worship. In the Word, this worship is called worship 'from the heart,' the other, the worship 'of the lips only.'

9412. Information about the good and truth of worship. Sig. and Ex.

9424<sup>6</sup>. Worship from falsities and evils of faith. Sig.

9434<sup>e</sup>. To institute worship from some other love than heavenly love. Sig.

9449. To perceive delight in worshipping God for His own sake (is one of the signs that sins have been remitted).

9459. The interior things of worship that were to be represented. Sig. and Ex.

9506. The hearing and reception [by the Lord] of all things of worship from the good of love. Sig. and Ex. 9513. 9518. 9682.

— Those who have been . . . expiated, that is, cleansed from evils, are alone heard, and their worship received by the Lord; but not those in evils. Rep.

9525. The worship of the representative Church. Sig. and Ex.

9588. Hence it is that worship from freedom is pleasing to the Lord; but not worship from what is compulsory.

9710. It treats in (Ex. xxvii.) of the worship of the Lord from the good of love. This worship is signified by 'the altar,' and is described in general by all things of it. 9714. 10245.

[A.] 9717. **Worship** is said to be just when the good and truth that are in it are from the Lord, and not from man. Sig.

9806<sup>2</sup>. Those who performed the ministry of **worship** were called priests . . . and as all **worship** is effected from good . . . 'priests' = the good itself.

9903. In all **worship**. Sig. and Ex. 10103.

9921. All things of doctrine and **worship** from good, passing to those who are of the Church. Sig. and Ex. 9922, Ex. 9924.

9925. While in **worship** and evangelization. Sig. and Ex.

—<sup>e</sup>. The whole Word is Gospel, and so is all **worship** that was performed according to the things commanded in the Word.

9927. In every state of good and truth in **worship**. Sig. and Ex. . . For all things of **worship** with (that) nation were representative of internal **worship**; and internal **worship** is from good and truth, that is, from the affection of good and the faith of truth. 9938. 9963, Ex.

9954<sup>5</sup>. For the Divine enters through the good of love, and through it is present in Heaven and in the Church, and consequently in **worship** also; and without it the Divine is not . . . present, but the proprium of man (thus) Hell . . . Sig.

9965. The annihilation of all **worship**. Sig. and Ex.

9972. All who come into the other life at first have a **worship** like their **worship** in the world, but are successively removed from it. The reason of this is that all **worship** remains implanted in the interior of man's life, from which it cannot be removed and eradicated except gradually. Examp. D.5776.

9993<sup>5</sup>. To **worship** the devil from the good of celestial love; and to **worship** Satan from the truths of faith. Sig. 10137<sup>7</sup>.

10022<sup>6</sup>. For all **worship** has as its end that man may be purified from evils and falsities, consequently that goods and truths may be implanted in him by the Lord, and that he may thus be regenerated. Rep. 10042<sup>5</sup>.

10040<sup>2</sup>. There is almost the like **worship** with the people of the Catholic religion . . . namely, external without internal. Ex.

10133<sup>2</sup>. For the good of innocence must be in all good, and thence in all truth . . . thus in all **worship**; for all **worship**, in order to be **worship**, must be from the good of love and the truths of faith.

10143<sup>3</sup>. When good and truth have been conjoined in a man . . . there is Divine **worship** in every work he does. Ex.

—<sup>3</sup>. In a word, to do according to the Lord's commandments is truly **worship** of Him. Ex.

—<sup>6</sup>. That external **worship** without this internal, is not **worship**. Sig.

10177<sup>7</sup>. When **worship** is mentioned, there is meant that Holy which is effected by prayers, adorations, confessions, and the like, which proceed from the internal things that are of love and charity.

10183. A representative of all things of **worship** from good. Sig.

10184. The inmost here signified . . . is the inmost of **worship**; for there are in **worship** like things to those in the man from whom the **worship** is, namely . . . an inmost, called celestial; a middle, called spiritual; and an external, called natural. Rep.

10198. The elevation by the Lord of **worship** from love and charity. Sig. and Ex.

10201. That the hearing and reception of all things of **worship**, is chiefly when they are in a clear state of love, and thence in the intelligence and wisdom of truth. Sig. and Ex.

10203. A man who knows not the arcana of Heaven supposes that **worship** is from himself, because he thinks, and adores. But the **worship** that is from man is not **worship**; but only that which is from the Lord with man. For love and faith make **worship**; and as these are from the Lord, so is **worship**. Sig. 10299<sup>2</sup>.

10205. No **worship** from any love but the love of the Lord. Sig. and Ex.

— . Acknowledgment, faith, and love to the Lord are the principal things of all **worship** within the Church; for (these three) conjoin. Ex.

10206. Regeneration is one thing, and **worship** another; for regeneration is the first thing, and the **worship** is according to the quality of it in a man; for in proportion as a man has been purified from evils and falsities . . . **worship** is accepted, and is pleasing. For by **worship** is meant all that which proceeds from the love and faith in a man, and is elevated to the Lord by the Lord.

10242. **Worship** from the good of faith. Sig. and Ex.

— . There are two essentials of Divine **worship**: the good of faith, and the good of love; and Divine **worship** must be from either the one or the other . . .

10291. The affections of truth from good that must be in Divine **worship**. Sig. and Ex.

10295<sup>2</sup>. As to Divine **worship** from celestial good, such as there is with those in the Celestial Kingdom, it is not effected by means of confessions, adorations, and prayers, as with those in the Spiritual Kingdom, thus not through truths from the memory, but through truths from the heart . . .

10298<sup>6</sup>. How the case is with the Divine **worship** that is signified by the incense of spices; namely, that the whole man is in each and all things of his **worship**. Fully ex.

10299<sup>2</sup>. That there must be the Divine influx and operation into each and all things of **worship**. Sig. and Ex.

— . When a man is in genuine **worship**, the Lord inflows into the goods and truths that are in him, and elevates them to Himself, and the man with them . . .

10307. That **worship** from the holy truths of the Church must not be applied to man's loves. Sig. and Ex.

10308. That **worship** must be applied to love Divine. Sig. and Ex.

—<sup>e</sup>. For all **worship** that is truly **worship** is from truths.

10309. The imitation of Divine worship by means of affections of truth and good from proprium. Sig. and Ex.

10370. That the very essential of the Church is the acknowledgment of the union of the Divine Itself in the Lord's Human, and that this must be in each and all things of worship. Sig. and Ex.

10397. That they betook themselves to the (mere) externals . . . of worship. Sig. and Ex.

—<sup>2</sup>. He who separates the internal . . . of worship from its external, separates the holy Divine from it . . . and the body without the spirit is dead ; and to worship what is dead is to worship an idol, here, to worship a golden calf . . .

10407<sup>2</sup>. For that which a man loves above all things, he worships. They indeed say that they worship the God of the universe, but . . . such are meant by those who worship the molten calf.

10408. 'These be thy gods, O Israel' = that which is to be worshipped above all things.

10411<sup>6</sup>. Where the heart is, there is the worship.

10412. (Such) want to be worshipped as a god.

10414<sup>6</sup>. For that is worshipped which is loved ; and love worships.

10436<sup>2</sup>. The Church is not the Church from external worship, but from internal worship ; for external worship is of the body, and internal of the soul ; and therefore external worship without internal is only gesture, thus is worship without any life from the Divine. Through the interior things of worship the man of the Church communicates with the Heavens, to which the external serves as a plane . . .

—<sup>6</sup>. For the end of all worship is communication with Heaven, and thereby the conjunction of the Lord with man. Tr.

10459. Infernal worship that was according to the delight of the external loves of that nation, and its consequent interior festivity. Sig. and Ex.

10497. The duration of such worship even until the end of the Church. Sig. and Ex.

10503. That they worship infernal delight. Sig. and Ex.

10505. That the internal . . . of worship should not perish. Sig. and Ex.

10525. Instruction about the quality of the worship . . . with the Israelitish nation. Sig. and Ex.

10570<sup>2</sup>. The Divine truths revealed in the Word make worship internal, if they are known and lived ; for if a man could worship God holly without them, there would be no need of any doctrine of the Church, or of any preaching.

10571. That the Divine will be in the external . . . of worship with that nation. Sig. and Ex.

10583. The closing of the internal . . . of worship that was upon their external. Sig. and Ex.

10584. That the externals . . . of worship will be seen, but not the internals. Sig. and Ex.

10600. The transparency of the Divine internal . . .

of worship through their external, but not before that nation. Tr.

10603. 'The two tables' = the external . . . of worship, as it was for the sake of that nation. Ex.

— . For the worship is from the Word ; for all the truth of faith, and good of love, that make . . . worship, must be from the Word ; consequently, as there is an external and an internal in the Word . . . so there is an external and an internal in worship.

10607. Moses, here = that external . . . of worship which receives Divine truth.

10609. 'Mount Horeb' = the external . . . of worship.

10615. The worship of the Lord from the truths and goods of faith and love, and thus preparation for reception. Sig. and Ex.

10625. Worship from humiliation. Sig. and Ex.

10642<sup>2</sup>. The Lord was not worshipped by these representatives, but gods who had been men, such as the Baals, and many others, which worship was diabolical and infernal ; for to worship men instead of . . . the Lord is diabolical, since a man is conjoined with him who is worshipped. But the case is, that if a man is worshipped as a god, some one from Hell is conjoined with (the worshipper) ; for faith and love conjoin . . . There are Spirits from Hell with every man . . . and if anyone is worshipped who had been a man, the Spirits from Hell suppose that it is they who are being worshipped, for everyone in Hell wants to be a god, and these Spirits communicate that worship to the infernal Society from which they are. In proportion, therefore, as these are worshipped, the Angels recede, which causes the man to be carried away into infernal cupidities, and at last he becomes like those Spirits . . . But when the Lord is worshipped . . . the Angels who are with the man do not claim for themselves anything of the worship, and therefore there is a way opened through them even to the Lord Himself, who conjoins (the worshippers) with Himself in faith and love. This shows how important it is to worship the Lord Himself, who has all power in the Heavens and on earth.

10643. The Ancients held their worship chiefly on mountains, on hills, and in groves, and set statues there. Ex.

10644<sup>6</sup>. That the Ancient Church held worship in groves, and in gardens under trees, according to their signification. Ref.

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex.

— . For the worship of the Lord is either from faith, or from love. Worship according to truths is called worship from faith . . . and worship from good is called worship from love . . . Those in the Spiritual Kingdom worship Him from faith ; and those in the Celestial Kingdom worship Him from love.

—<sup>2</sup>. Many suppose that they worship the Lord by faith when they believe the things of the doctrine of the Church, and that they worship the Lord by love when they love Him ; but the Lord is not worshipped by merely believing and loving, but by living according to His commandments. Ex.

[A.] 10646. That if any other is worshipped, Divine good and Divine truth recede. Sig. and Ex.

—<sup>3</sup>. (From) its being said that the Lord alone is to be worshipped, he who does not know how the case is with the worship of the Lord, might believe that the Lord loves to be worshipped . . . But the Divine love is to want worship . . . not for its own sake, but for the sake of the man and his salvation; for he who worships the Lord, and gives the glory to Him, is in humiliation, and proprium recedes from him who is in humiliation, and in proportion as this recedes, the Divine is received . . . This is the Lord's glory, and the worship of Him is for the sake of this end. W. 335<sup>2</sup>.

10653. The worship of self and not of the Lord. Sig. and Ex.

—<sup>e</sup>. Such worship exists with those who regard the holy things of the Church as means, and dominion as the end.

10655. The worship of the Lord, and thanksgiving, for deliverance from evil and the falsities of evil. Sig. and Ex.

10683. Thereby conjunction with those in external and internal worship. Sig. and Ex.

—<sup>3</sup>. In the internal . . . of worship are those who love to do truth from . . . spiritual affection. In the external . . . of worship in which there is an internal, are those who love truth for the sake of truth, but from . . . natural affection . . . But those in external worship without internal, are those who love truth . . . for the sake of gains in the world . . .

10685. Temptations before the internal . . . of worship exists. Sig. and Ex.

10689. Influx of the internal into the external . . . of worship. Sig. and Ex.

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

10707<sup>e</sup>. Hence, such as is a man's understanding of the Word . . . such is his worship.

10711. (In the Fourth Earth) the common people worship an old man with a beard . . . but the more intelligent worship God.

10725. In (Ex. xxxv.) it treats of all the kinds of good and truth, in the Church and in Heaven, from which is the worship of the Lord.

10833. Divine worship in the Sixth Earth. Des. (Preaching every thirtieth day.)

H. 56. The variety (in Heaven) of the worship of the Lord . . . is an advantage; for it is the source of perfection of Heaven. Ex.

221. On Divine worship in Heaven. Chapter.

—<sup>e</sup>. Divine worship in the Heavens, as to externals, is not unlike Divine worship on earth; but it differs as to internals. Des. 223. J. 1<sup>2</sup>.

222. But the real Divine worship in the Heavens does not consist in frequenting places of worship, and in hearing preachings; but in a life of love, charity, and faith according to the doctrines . . .

—<sup>e</sup>. In the world, Divine worship is believed to consist in . . . The Angels said that these are external

things that ought to be done; but are of no avail unless there is an internal . . .

32<sup>e</sup>. Worshippers of self and the world. Des.

506. The holy internal in which real worship truly consists.

553. When others praise, reverence, and worship them . . . 556<sup>e</sup>. 587<sup>2</sup>.

N. 124. Divine worship consists, primarily, in a life of charity, and secondarily in a life of piety.

125<sup>e</sup>. External worship without internal may be compared to the life of the respiration without that of the heart; but external worship from internal, to (these two) conjoined.

J. 50<sup>2</sup>. After death, all . . . are first brought to those whom they had worshipped in the world . . .

55<sup>4</sup>. (The Papists) place all worship in a holy external without an internal . . .

56<sup>3</sup>. Therefore (in the Spiritual World) they have . . . especially a like worship, because this is inrooted in a man's inmosts, nor can anyone be withdrawn from it after death, unless he is in good from truths, and in truths from good. This (Babylonish) nation can be withdrawn from their worship with greater difficulty than all others . . .

—<sup>6</sup>. Their worship there is almost like their worship here; it consists in masses, etc. Des.

C. J. 16. See LAST JUDGMENT, here.

L. 64. 'Jerusalem' = the Church as to worship . . . for worship is prescribed in doctrine, and is performed according to it.

S. 23<sup>3</sup>. The gold, frankincense and myrrh (offered to the Lord) = celestial, spiritual, and natural good, from which three is all worship.

116<sup>e</sup>. If a doctrine of worship were hatched from rational lumen only, self would be worshipped, as has been done . . . From the proprium of man no other worship is possible, not even that of the sun and moon.

Life 30. That unless a man shuns evils, all things of his worship are not good. Ill.

W. 157<sup>e</sup>. This is why the worship of the sun is the lowest of all the worships of God.

P. 136<sup>4</sup>. Compulsory worship shuts evils in . . . (See ENGLAND, here.)

137. (Thus) compulsory worship is corporeal, inanimate, obscure, and sad worship. Ex. . . But worship not compulsory, when genuine, is spiritual, living, lucid, and glad worship. Ex.

249. That a worshipper of self and a worshipper of nature confirms himself against the Divine Providence . . . 250. 251. 252.

250. If he has any thought of God from the worship initiated from infancy . . . in the worship there is hidden . . . that he may be raised to higher dignities and greater wealth; and if he attains these, his worship departs more and more to the exteriors, until . . . at last he holds God cheap and denies Him . . .

328<sup>6</sup>. Thus arose in the Churches the worship of men in place of the worship of God; and worship

from doctrines of falsity in place of worship from doctrines of truth . . .

R. 107. There are two kinds of men of whom the Christian Church at this day for the most part consists : they who are in works alone . . . and they who are in worship alone . . . The latter are treated of in the things written to the Church in Sardis.

111. That still [the former] have religion, and worship according to it . . . Sig. and Ex.

154. 'To the Angel of the Church in Sardis write' = . . . those in dead worship, that is, worship devoid of the goods of charity, and the truths of faith. . . By dead worship is meant worship alone, which is 'to frequent places of worship, hear the preachings, attend the Holy Supper, read the Word and books of piety, speak of God, of Heaven and Hell, of the life after death, and pray morning and evening; and still not to long to know the truths of faith, nor to want to do the goods of charity, believing that they have salvation through worship alone; when yet worship without truths and a life according to them, is only an external sign of charity and faith, within which there may lie hidden evils and falsities of every kind, unless there are charity and faith in it. Genuine worship is of these . . .

159. In order that the things of their worship may receive life, and not be extinguished. Sig. and Ex. . . (For) dead worship, in the external form, is exactly like living worship . . . so that those in dead worship need but to learn truths and live them.

160. That the interiors of their worship have not been conjoined with the Lord. Sig. and Ex.

— Dead, or solely external worship, effects the presence of the Lord, but not conjunction; whereas external worship in which the interiors are living, effects both presence and conjunction. Ex.

161. (For) all worship is natural in its beginning, and afterwards becomes spiritual through truths from the Word and a life according to them. Sig. and Ex.

164. That otherwise the things of worship will be taken away, and they will not know when and how. Sig. and Ex.

— For there is something of good in dead worship, because they are thinking about God, and eternal life . . . but evils and falsities take it away like a thief . . .

165. That among them are some who have life in their worship. Sig. and Ex.

249. That the Word ascribes all . . . worship to the Lord who will judge. Sig. and Ex.

277. For there are two kinds of good, from which is all worship. Ex. and Sig.

376. For . . . in all Divine worship the man first wills, desires, and prays, and then the Lord answers and does; otherwise the man does not receive anything Divine. Ill.

392. Spiritual worship, which is from the good of charity through the truths of faith. Sig. and Ex.

459. That thus they are in worship from mere falsities. Sig. and Ex.

659. The furthest boundary of the Spiritual World, where were gathered together those who had religion, and worship from it, but no good of life. Sig. and Ex.

777. That they no longer have worship from spiritual goods and truths, because they have nothing within their worship that corresponds . . . Sig. and Ex.

— The things of doctrine have been premised, and those of worship now follow, because the quality of the worship is from the goods and truths of the doctrine; for worship is only an external act, in which there must be internals, that are of doctrine. Without these, the worship is devoid of its essence, life, and soul. . . (Therefore there are here mentioned) the spiritual things of worship . . . the celestial things of worship . . . and the natural things of worship . . . and that all these goods and truths of worship must be from the Word . . . This is the series of things in the spiritual sense. 778. 780.

778. That they no longer have worship from celestial truths and goods . . . Sig. and Ex.

— For the goods and truths of doctrine are in worship as the soul is in the body; and therefore worship without them is lifeless worship . . .

780. That they no longer have worship from the natural goods and truths of the Church . . . Sig. and Ex.

858. That those meant by 'the dragon' would draw to their party all . . . in the World of Spirits who have lived there in external natural worship only, and in no internal spiritual worship, and would stir them up against those who have worshipped the Lord . . . Sig. and Ex.

859. That those in external worship, and not in any internal worship, are meant by 'Gog and Magog.' Ex. and Ill.

M. 3<sup>6</sup>. Eternal happiness supposed to consist in the perpetual Glorification of God . . . and most blessed worship . . . (The fallacy of this shown by experiment. 9.)

23. The worship of God in Heaven. Des.

155. It has therefore been provided . . . that celibacy exist only with those who are in external worship, in which they are because they do not approach the Lord, or read the Word.

B. 51. That from the faith of the modern Church there results a worship of the lips, and not of the life; when yet the worship of the lips is accepted by the Lord according to the worship of the life. Gen.art.

T. 457. They who are only in the worship of God, and not at the same time in good works from charity. Des.

667<sup>2</sup>. These two sacraments, regarded in the spiritual sense, are the most holy things of worship. 709<sup>2</sup>.

D. 3741. On those who despise the Word, and Divine worship.

4099. That external worship is null except from internal things.

4535. Hence many worships and varieties matter little if there is charity in all.

5899. Such cats are those who have been in external



worship, and have lived morally . . . but have not attended at all to what was preached . . .

**D. Min.** 4615. That the **worship** of God [with many] is an external matter.

**E.** 126<sup>2</sup>. Most suppose that they are to come into Heaven solely by holy **worship** . . . The holy **worship** (of such) does not proceed from any spiritual origin . . . and **worship** that proceeds from what is empty is mere natural posture . . . Their holy **worship** . . . repels Heaven from them, instead of opening it to them . . . for their holy **worship** is like a vessel that contains foul things . . . I have seen thousands of such cast into Hell.

— . But quite different is the holy **worship** . . . with those who are in the Knowledges of truth and good and a life according to them. With such, these things are pleasing to the Lord, for they are effects of their spirit in the body . . . and so are not natural postures, but spiritual acts.

182<sup>1</sup>. The **worship**, etc. of such in places of worship are either the result of habit . . . or from the principle that such external things are all that is necessary to salvation, or are a consequence of the cessation of their business at home and abroad on holy days, or of the fear of being regarded as irreligious by their associates. But with those who live a moral life from a spiritual origin, the **worship** is quite different; for it is truly the **worship** of God; for their prayers are elevated to Heaven, and are heard, because the Lord leads their prayers through Heaven to Himself.

248<sup>e</sup>. Those also err who believe that they can dispose themselves for influx by prayers, adorations, and the externals of **worship**: these things are of no effect unless the man abstains from thinking and doing evils; and, through truths from the Word, as of himself, leads himself to good as to the life. If a man does these things, he then does dispose himself, and then his prayers, adorations, and external things of **worship** are of avail before the Lord.

277<sup>e</sup>. Hereafter . . . the Heavens cannot be approached by the **worship** and prayers of those who are in faith alone . . . Their **worship** is no longer received . . . but attention is paid solely to their life's love; and therefore if the love of self and of the world reigns, they are conjoined with the Hells, no matter how they may be in external **worship**.

316<sup>27</sup>. All **worship** that is truly **worship** is effected from the good of love through truths. Rep.

324<sup>5</sup>. (Nadab and Abihu's act, represented) **worship** from some other love than love to the Lord.

325<sup>3</sup>. **Worship** from spiritual good. Ex. . . **Worship** does not consist in prayers and external devotion, but in the life of charity. Ex. . . (Thus) the essential of **worship** is the life of charity, and its instrumental is posture and praying; that is, the primary of **worship** is the life of charity, and its secondary is praying. Ex. —<sup>5</sup>.

—<sup>4</sup>. (Thus) actual piety is real **worship**.

340<sup>26</sup>. To **worship** God in externals, and yet to reject all truth. Sig.

—<sup>e</sup>. To **worship** God from such things as represent spiritual good, and yet to love evil and falsity. Sig.

391<sup>2</sup>. By **worship** is not meant external **worship** only, but also internal **worship**; and internal **worship** comprehends everything of love and of faith . . .

—<sup>10</sup>. For all **worship** is either from love, or from faith; either from good, or from truth; **worship** from the good of love is such as is in the Celestial Kingdom; and **worship** from the truths from this good . . . is such as is in the Spiritual Kingdom. (Sig. by 'the altar,' and 'the temple,')

—<sup>11</sup>. **Worship** from the delight of good. Sig.

400<sup>9</sup>. For external **worship** has everything from internal **worship** . . .

405<sup>27</sup>. The **worship** of the Lord from truths that are from good. Sig.

419<sup>3</sup>. For all **worship**, confession, and prayer must be from truths and from goods: in order to be heard they must be from both . . .

478<sup>3</sup>. 'To serve Him day and night in His temple' does not mean that they are continually . . . in **worship** and prayers; for this is not the case in the Heavens. Fully ex.

502<sup>1</sup>. For Divine truth descending from Heaven produces the gladness and holiness of **worship**. Sig. —<sup>7</sup>.

630. That the external . . . of **worship** is not to be explored. Sig. and Ex.

— . What signifies the Church, signifies . . . **worship** also. Ex.

—<sup>2</sup>. The Word, and **worship**, are exactly as are Heaven and the Church. Ex.

696. All who **worship** the Lord from every religion. Sig. and Ex.

—<sup>2</sup>. Those who **worship** the Lord less, or more. Sig. and Ex.

—<sup>4</sup>. 'To fear' the Lord = to **worship** and revere Him, because in **worship**, and in all things of it, there is a holy and reverential fear. Ex.

—<sup>6</sup>. All the **worship** of Jehovah God must be from the good of love through truths. **Worship** that is from the good of love alone is not **worship**, neither is **worship** that is from truths alone . . . For the good of love is the essential of **worship**, but good comes into existence and is formed through truths; and therefore all **worship** must be through truths, from good. —<sup>10</sup>, Sig.

—<sup>11</sup>. 'The fear of Jehovah' = the internal spiritual **worship** that must be in the external natural **worship**. Internal spiritual **worship** is to think and understand truths, thus to think reverently and holily about God . . . and external natural **worship** is to do truths. Sig.

700<sup>2</sup>. For all the **worship** of God passes through the Heavens up to the Lord, and is purified on the way, until it is elevated to the Third Heaven, and there it is heard and received by the Lord; everything else, being impure, is wiped off on the way. Rep.

—<sup>35</sup>. That there would no longer be external **worship**, but internal. Sig.

799. Every doctrine of the Church, and **worship** therefrom. Sig. and Ex.

939<sup>e</sup>. That all things of **worship** are utterly evil, nay, abominable, unless the interior has been purified from evils. Sig.

942. The **worship** of the Lord from the good of love. Sig. and Ex.

943. The **worship** of the Lord from the truths that are good. Sig. and Ex.

1150. **Worship** from celestial love, profaned. Sig. and Ex.

1151. **Worship** from spiritual love, profaned. Sig. and Ex.

1152. **Worship** from truths and goods that are from a celestial origin, profaned. Sig. and Ex.

1153. **Worship** from truths and goods that are from a spiritual origin, profaned. Sig. and Ex.

1154. **Worship** from truths and goods that are from a spiritual natural origin, profaned. Sig. and Ex.

1155. **Worship** from truths and goods that are from a rational origin, profaned. Sig. and Ex.

1156. **Worship** from truths and goods that are from a natural origin, profaned. Sig. and Ex.

1179<sup>e</sup>. Those who, from ignorance . . . have had no **worship**, are instructed after death . . .

J. (Post.) 243. They who **worship** the Lord from love, **worship** Him from all the truths of faith, so that the more truths there are, the fuller and more acceptable is the **worship**. Ex.

C. 173. That the signs of charity are all things that are of **worship**. Chapter.

— . All things of **worship** are externals of the body, and externals of the mind. Ex.

174. The externals of the body which belong to **worship** are, 1. Frequenting places of **worship**. 2. Hearing preachings. 3. Singing devoutly, and praying on the knees. 4. Attending the sacrament of the Supper. Also, at home, 1. Praying morning and evening, and also at dinner and supper. 2. Speaking with others about charity and faith, and about God, Heaven, eternal life, and salvation. 3. With priests, preaching, and also teaching in private. 4. With everyone, instructing children and servants about such things. 5. Reading the Word, and books of instruction and of piety.

175. The externals of the mind which belong to **worship**, are 1. Thinking and meditating about God, Heaven, eternal life, and salvation. 2. Reflecting upon one's thoughts and intentions, as to whether they are evil or good . . . 3. Being averse in one's mind to speech about impious, obscene, and filthy things. 4. Besides thoughts, there are also affections that come to the sight and sense of a man.

Can. Redemption iii. That as the Church departs from good to evil, so it departs from internal **worship** to external. Chapter.

Coro. 51<sup>3</sup>. Idolatrous **worship** . . . and genuine representative **worship**, contrasted.

**Worth.** *Valor.*

See PREVAIL=*valere*.

A. 6345. 'Excellent in force' (Gen.xlix.3)=Power, . . . for he who is in force is in Power. E.434<sup>17</sup>.

H. 574<sup>2</sup>. The quality of his cunning and the derivative **power**.

T. 413. The difference between the **worth** of a shekel and the **worth** of a talent.

D. 5815. The source of **power** to the infernal crew.

E. 783. 'Power'=efficacy.

**Worthless.** *Futilis.*

D. Min. 4578. How **worthless** are modern sciences. Ex.

**Worthless.** *Vappa.*

M. 292. They became like good-for-nothings.

T. 347<sup>3</sup>. So the seeds become **worthless**.

**Worthy.** *Dignus.*

**Worthiness.** *Dignitas.*

**Worthily.** *Digne.*

**Deign.** *Dignare.*

A. 29<sup>2</sup>. The Lord has **deigned** to say.

1894<sup>2</sup>. The Lord **deigned** . . . to assume human nature.

2273<sup>2</sup>. Temptations . . . are attended with the belief that others are **more worthy** than ourselves.

3513<sup>e</sup>. To those who eat and drink (the Holy Supper) **worthily**, eternal life is appropriated; but those who eat and drink it unworthily, appropriate to themselves death.

4801<sup>2</sup>. Those are the first (in Heaven) who . . . had not believed themselves **worthy** of mercy.

9391<sup>6</sup>. The prodigal's confession that he was not **worthy** to be called his son (Luke xv.21)=repentance of heart, and humiliation.

R. 167. They who are in truths from the Lord, because they have been conjoined with Him, are called '**worthy**'; for in the Spiritual World all **worthiness** is from conjunction with the Lord. (Thus) 'they shall walk with Me in white, because they are **worthy**' (Rev. iii.4)=that they will live with the Lord, because they are in truths from Him. (=their spiritual life, which they have through the Knowledges of truth and good from the Word. E.196.)

253. 'Thou art **worthy** O Lord' (Rev.iv.11)=the merit and righteousness that belong to the Lord's Human. E.293. —<sup>3</sup>.

259. 'Who is **worthy** to open the Book . . .' (Rev. v.2)=who has the power to know the states of life of all . . . E.303. R.280. 288. E.306. 327.

688. 'For they are **worthy**' (Rev.xvi.6)=that (such) are in evils as to life; and evil effects this in them. (=that it is done to them as they do. E.977.)

T. 717. All who approach the Holy Communion **worthily**, become His redeemed.

719. That the Lord . . . opens Heaven to those who approach the Holy Supper **worthily** . . . Gen.art.

722. That those approach it **worthily** who are in faith

in the Lord, and charity towards the neighbour, thus who are regenerate. Gen.art.

[T.] 725. That those who approach it **worthily** are in the Lord and the Lord in them . . . Gen.art.

728. That to those who approach it **worthily**, the Holy Supper is a signing and sealing that they are sons of God. Gen.art.

D. 3464. The Lord **deigning** . . .

E. 196. In proportion as anyone receives from the Lord, he is **worthy**; but in proportion as he receives from self, he is not **worthy**.

337. 'Worthy is the Lamb . . .' (Rev.v.12)=acknowledgment at heart that everything Divine is from the Lord's Divine Human.

**Wound.** *Saucium.*

**Wound, To.** *Sauciare.*

A. 7768<sup>e</sup>. Their natural mind is now such a **wound**.

R. 576. 'One of his heads as they were **wounded** unto death' (Rev.xiii.3)=that this [point of] doctrine . . . does not agree with the Word. E.785.

D. 4543. Occurs.

**Wound.** *Vulnus.*

**Wound, To.** *Vulnerare.*

A. 427. 'I have slain a man to my **wound**' (Gen. iv.23)=that he had extinguished faith. . . 'A **wound**' . . . =no more soundness . . . 'A **wound**,' in special, =that faith is desolated. 431, Ill.

6212. An influx (caused them) to **wound** themselves.

7524<sup>d</sup>. That '**wounds**' =such things. Ill.

9056. '**Wound for wound**' (Ex.xxi.25)=if anything of the affection of love that is exteriorly in the will [is injured].

—. 'A **wound**,' in the Word, is predicated of the injuring of good; 'a plague,' of the injuring of truth. Ill.

9272<sup>l</sup>. 'The stroke of their **wound**' (Is.xxx.26)=the derivative evil of life. Compare E.962<sup>5</sup>.

P. 183<sup>2</sup>. Unless (evil) appears, it is like a **wound**, which is not healed unless it is opened. D.6031.

R. 316<sup>d</sup>. '**He who was wounded** by thieves' (Luke x.30)=those who, through evils and falsities, had been spiritually wounded by the Jews.

678<sup>3</sup>. 'Sores,' and '**wounds**'=evils in the outermosts that originate from interior evils, which are concupiscences. Ill. E.962<sup>2</sup>.

M. 149. The unchastity lies hidden within like the matter in a **wound** that is healed only outwardly.

T. 435<sup>2</sup>. If there is evil in the internal man . . . the good in the external man is like the superficial healing of a **wound**, within which there is putrid matter.

D. 1761. On wounds, and filthy tubercles . . . Gen. art. 1762.

2743<sup>e</sup>. Triturated scorpions, mixed with oil (that) absorb all the poison of a **wound**.

E. 444<sup>14</sup>. 'He bound up his wounds, pouring in oil

and wine' (ver.34)=to prepare a remedy against the falsities that have injured one's life, by instructing in the good of love and truth of faith. 962<sup>6</sup>.

962<sup>3</sup>. '**Wound**' (Hos.v.13)=evil of the will, which is also evil of life.

**Wrap.** *Obvolvare.*

**Covering.** *Obvolutio.*

H. 577<sup>2</sup>. The evil of the spirit . . . **wrapped up** in external probity . . .

E. 331<sup>2</sup>. 'The **covering** that is cast over all peoples' (Is.xxv.7)=the shades that have covered the understanding.

**Wrath.** *Excandescencia.*

**Grow hot.** *Excandescere.*

A. 3614. See ANGER, here. —<sup>2</sup>. —<sup>3</sup>. —<sup>5</sup>. 6343<sup>3</sup>. 6997<sup>5</sup>. 7791. 8875. S.84. T.134<sup>2</sup>. E.481<sup>e</sup>. 887.

5360<sup>2</sup>. This state (of desolation and vastation) is called 'the day of His **wrath** and vengeance,' etc.

5798<sup>8</sup>. '**Wrath**,' 'anger,' 'indignation,' and 'fury,' in these passages, =turning away, opposition, and the consequent penalty. The reason the penalty of (these) is ascribed to the Lord, and is called 'anger,' '**wrath**,' and 'fury,' in Him, is that the (Israelites) had to be kept in the representatives of the Church . . .

6359. 'Their **wrath**, for it was hard' (Gen.xlix.7)=a turning away from truth, which was confirmed; for '**wrath**,' being predicated of truth, =a turning away from it.

8284. 'Thou sendest forth Thy **wrath**' (Ex.xv.7)=the fury of cupidities, and the endeavour to inflict violence, with the evil. For '**wrath**,' when attributed to the Lord, =the destruction and punishment of the endeavours of those who oppose themselves to the Divine, and who want to inflict violence on those whom the Divine protects. This appears as if the anger and **wrath** were from the Divine, and yet it is in themselves. Refs.

9144<sup>2</sup>. Hence a man is said to **grow hot**, when he is angry.

L. 5. By 'the day of **wrath**,' etc. is meant the advent of the Lord to Judgment.

P. 309. They **grew so hot** that a flame appeared from their nostrils.

340<sup>e</sup>. In the **heat** of his faith he may say . . .

R. 216<sup>2</sup>. With the Lord, zeal is not **wrath**; it only appears so . . .

635. 'The cup of His **wrath**' (Rev.xiv.10)=the truth through which is good.

—<sup>2</sup>. In the Word, 'anger' and '**wrath**' are frequently mentioned together, and then . . . '**wrath**' is predicated of falsity, because . . . those in falsity **grow hot**. Ill.

M. 358. Therefore, if the love . . . is touched . . . and the touch hurts, there ensues **wrath**.

T. 146<sup>2</sup>. Regarded in itself, zeal is a **violent heating** of the natural man.

593<sup>2</sup>. Unless it is regenerated, it is nothing but . . . **wrath** against all things of faith.

E. 411<sup>25</sup>. 'The **wrath**,' etc. of Jehovah = the Last Judgment, and the state of damnation of those who are in evils and falsities. Ill. 413<sup>4</sup>. —<sup>6</sup>.

693<sup>6</sup>. 'To be **incensed** against Jehovah' (Is. xlv. 24) = to be in falsities from evil.

1022. 'The cup of the **wrath** of His anger' (Rev. xvi. 19) = its devastation through direful falsities of evil.

### Wreath. *Fasciola*.

A. 8112. A **wreath** with sparkling stars in it, among the Spirits of Jupiter, is a sign of a slight dissidence.

**Wrestle**. Under PALAESTRA, and STRUGGLE-*lucta*.

### Wrestler. *Athleta*.

M. 55<sup>6</sup>. Two men fight with their reasonings like two wrestlers.

**Wretched**. Under CALAMITY.

### Wrist. *Poples*.

P. 212. Does not fortune seem to control the movements of the **wrists**?

D. Min. 4775<sup>e</sup>. The curse would rise (above the knees) to the **houghs**.

D. Wis. vii. 2. The Angels have touched their **wrists**, and told me (that they have a pulsation there).

### Write. *Exarare*.

H. 258. Papers have been sent me (from Heaven) written with writings, exactly like the papers written-*scriptae*—by hand, and also printed, in the world . . . 263.

T. 797<sup>4</sup>. (Melancthon) then began to **write** something about charity . . .

D. 3263. (The Spirits of Mercury) say that in our Earth the Knowledges are **written** [merely].

D. Min. 4811. **Printed**-*typo exaratae*-letters, seen. 4812. 4830.

De Verbo 3<sup>7</sup>. In the highest Heaven . . . the letters are **written** with various curvatures . . .

4. A paper sent me from Heaven **written** with (the most ancient) Hebrew letters.

### Write. *Scrivere*.

**Writing**. *Scriptura, Scriptum, Scriptio*.

### Writer. *Scriptor*.

See under HOLY SCRIPTURE, INSCRIBE, PAPER, and SCRIBE.

A. 920<sup>4</sup>. The significative **writings**-*scripta*—of the Most Ancient Church. Ex. 1756<sup>2</sup>.

1664<sup>e</sup>. This manner of **writing** was familiar in the times of the Ancient Churches. 2179<sup>e</sup>. 2588<sup>e</sup>. 2593<sup>e</sup>. 2686. H. 323<sup>e</sup>.

1756<sup>2</sup>. The profane **writers** of the most ancient time composed their histories in this way. Ex.

2311. How the Word differs from all other **writing**-*scripto*. 3954<sup>e</sup>.

2760<sup>2</sup>. 'A name **written**' (Rev. xix. 16) = the quality of the Word in the internal sense. (Compare R. 830.)

3179<sup>e</sup>. The books of the Ancient Church were **written** in this way; and this manner of **writing**-*scribendi*—spread from them to the Gentiles; for it was their desire to express, by things in the world, those which are in Heaven.

4442<sup>2</sup>. In the manner of **writing** among the Ancients . . . it was common to introduce Things as if speaking together . . .

—<sup>3</sup>. This is why the Word was **written** in such (a representative) style. But the Word has this peculiarity over the **writings**-*scriptis*—of the Ancients: that each of the subjects represents, in a continuous series, the celestial and spiritual things of the Lord's Kingdom; and, in the supreme sense, the Lord Himself.

5224<sup>2</sup>. That the care of the Ancients was for (internal) things, is evident from their **writings**-*scriptis*—which survive to this day.

6516<sup>2</sup>. There are **writings** in the Spiritual World also, which I have sometimes seen, and been able to read, but not to understand. Des. H. 258, Ex. D. 5102<sup>3</sup>, Ex.

8620. 'Write this memorial in a book' (Ex. xvii. 14) = in perpetual memory . . . 'To **write** in a book' = to be perpetually remembered. Ill.

9353. The reason the Word could be **written**-*conscribi*—in our Earth, is that the art of **writing** has existed here since the most ancient time; first upon wooden tablets-*codicibus*, then upon parchments, afterwards upon papers, and finally in print. This has been provided by the Lord for the sake of the Word.

9386. 'Moses **wrote** all the words of Jehovah' (Ex. xxiv. 4) = an imprinting on the life; for 'to **write**' = to imprint on the life. Ex.

9411. When those in enlightenment read the Word, they see the Lord . . . This takes place in no other **writing**-*scripto*.

9416<sup>2</sup>. The **writing** and engraving on tables, in the Word, = the things which must be impressed on the memory and the life, and thus be permanent. Ill.

9418. 'Which I will **write** to teach them' (ver. 12) = for remembrance and instruction; for 'to **write**' = for remembrance; and 'to **write** to teach' = for instruction.

9942<sup>4</sup>. This (made-up representative history) was the manner of **writing** in the most ancient times, not only with those who belonged to the Church, but also with those outside the Church, as the Arabians, Syrians, and Greeks, as is evident from the books of those times, both sacred and profane. Examps.

10336<sup>3</sup>. 'To **write** the law on the heart' (Jer. xxxi. 33) = to impart Divine truth to the will.

10453. 'The **writing** was the **writing** of God, cut out upon the tables' (Ex. xxxii. 16) = the internal sense of the Word from the Divine, and the Divine truth. 10376. 10604.

—<sup>3</sup>. That the **writing** (on the second set of tables) was still the **writing** of God, involves an arcanum. Ex.

[A.] 10505. 'Which Thou hast written' (ver. 32) = what is from the Lord therein; for 'to write,' when said of the Lord, = what is there from the Lord.

10682. 'Write for thee these words' (Ex. xxxiv. 27) = instruction concerning the primary truths that are to be remembered and done. . . 'To write' = for remembrance that it is to be done.

10735. A Spirit who had been a very pathetic preacher and writer . . .

H. 258. On writings in Heaven. Chapter.

— As the Angels have speech . . . they have writings, and by their writings they express the sentiments of their mind—*animi*—equally as by their speech.

— See WRITE—*exarare*, here.

— For it is not according to Divine order to be instructed from Heaven by writings—*scripta*; but through the Word . . .

—<sup>e</sup>. That papers written in Heaven appeared to the prophets also. III.

259. That there are writings in the Heavens, has been provided by the Lord for the sake of the Word. Ex.

260. A paper sent me from Heaven on which were some words written in Hebrew letters. Des. D. 4671. 5578.

—<sup>2</sup>. The writing in the Inmost Heaven consists of various inflected and circumflected forms, (which) are according to the form of Heaven. By these the Angels express the arcana of their wisdom, and also many things they cannot utter in words; and the Angels know this writing without art or a teacher; it is implanted in them . . . so that this writing is heavenly writing. The reason it is implanted, is that all the extension of the thoughts and affections . . . moves according to the form of Heaven, and this is why their writing flows into that form. 261, Further ex. S. 90<sup>2</sup>.

—<sup>3</sup>. The Most Ancients also had such writing, before letters were invented . . .

261. But there are no such writings in the lower Heavens; the writings in these Heavens are like the writings in the world, with similar letters, but still not intelligible to man, because they are in the angelic language . . . This writing involves more in a few words than a man can describe in several pages. I have seen these writings also. They have the Word written—*conscriptum*—in this way in the lower Heavens, and by means of the heavenly forms in the inmost Heaven.

262. The writings in the Heavens flow naturally from their very thoughts, and this so easily that it is as if the thought threw itself out. The hand does not hesitate in the choice of a word, because the words . . . they write correspond to the ideas of their thought . . .

—<sup>e</sup>. There are also writings in the Heavens made without the aid of the hand, from the mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from Heaven written—*exaratis*—of mere numbers in order and series, just as in writings of letters and words . . . This writing is from the Inmost Heaven; and their heavenly writing, spoken of above, is presented in numbers with the

Angels of a lower Heaven, when the thought from it flows down; and this numerical writing in like manner involves arcana, some of which cannot be comprehended in thought, or expressed in words. —<sup>e</sup>, Further ex.

461<sup>2</sup>. A Spirit who is delighted with studies, reads and writes as before.

W. 295<sup>2</sup>. There is nothing of spiritual writing that is like natural writing, except the letters, each of which [however] contains an entire meaning. . . Yet they seem to themselves . . . to write in the spiritual state just as man does in the natural . . .

361. When a man is writing, he comprehends (this) still less, because his thought then communicates with the Sensuous . . . This is why some people can think and speak well, but cannot write well, as is common with the female sex.

—<sup>3</sup>. Hence many of the learned . . . especially those who have written much, have weakened . . . their common perception . . .

R. 20<sup>2</sup>. In the Spiritual World every alphabetical letter signifies some Thing . . . from this origin is spiritual and angelic speech, and also writing . . . Each letter . . . has a meaning, in both speech and writing.

63. 'Write the things thou hast seen . . .' (Rev. i. 19) = in order that all things now revealed may be for posterity. R. 639. 816. 886<sup>e</sup>. E. 57. 87. 95. 112.

193. 'I will write upon him the name of My God' (Rev. iii. 12) = that the Divine truth will be written on—*inscriptum erit*—their hearts. 'To write upon anyone' = to inscribe so that it may be in him as his. (= Divine truth implanted in the life. E. 222.)

473. 'I was about to write . . . I heard a voice . . . Write them not' (Rev. x. 4) = that these things . . . are not (as yet) received. . . 'To write,' in the natural sense, = to commit to paper, and thus to posterity, for remembrance; but in the spiritual sense, it = to commit to the heart, for reception. (= that he wanted to disclose that state, but there was a command . . . that they be reserved. E. 603, 604.)

613. 'Written in their foreheads' (Rev. xiv. 1) = acknowledgment from love and faith. By 'written,' or inscribed, is signified the acknowledgment in them. E. 852.

874. 'Not found written in the Book of life' (Rev. xx. 15) = those who have not lived according to the Lord's commandments. 925.

M. 43<sup>e</sup>. He handed me the key, and said, Write.

77<sup>e</sup>. He showed us the writings of the Most Ancients, that they were upon wooden and stone tables, and afterwards upon thin tablets of polished wood; and that the second age set down its writings on parchments; and he brought a parchment, on which were copied—*exscripta*—the canons of the primeval people from their stone tables . . .

115. Writing in golden letters seen, which changed colour as it descended. Des.

132<sup>2</sup>. They read the arcana of wisdom written on—*inscripta*—the paper . . . They had been written by

Angels of the Third Heaven, and let down, upon the paper. Des.

175<sup>3</sup>. The writings of certain learned anchoresses were examined in the Spiritual World . . . and were found to be [works] not of judgment and wisdom, but of cleverness and eloquence . . .

207<sup>5</sup>. Writing in Heaven as a business. (See SCRIBE, here.)

326<sup>5</sup>. (The Spirits) wrote a sentence on a paper . . . and when they came with it to me, they could not understand it, because the writing consisted merely of some alphabetical letters with marks over them, each of which signified some [complete] meaning . . . On their repeatedly withdrawing, writing, and returning to me, they found that that writing involved and comprehended innumerable things that no natural writing could possibly express . . . T.280.

380<sup>2</sup>. We asked him, What are you writing now . . .

—<sup>6</sup>. His wisdom, which was only an ingenious talent for writing, had seduced him . . .

T. 508<sup>e</sup>. A paper sent me from the Third Heaven written with rounded letters. (Continued under PAPER.)

797<sup>2</sup>. When (Melancthon) first entered the Spiritual World . . . he seated himself at the table, and continued his writing . . . on faith alone . . . He was asked why he did not write about charity also . . . —<sup>3</sup>.

—<sup>4</sup>. See WRITE-*exarare*, here.

Ad. 317. See SWEDENBORG, here. 459. 475. 1150. 1511. 1530. 2/1654. 2/1788<sup>e</sup>. 3/337. 3/865. 3/3102. *et seq.* 3/7167. D.438<sup>e</sup>. 446. 624<sup>e</sup>. 741<sup>e</sup>. 1389. 1464. 1475<sup>e</sup>. 1533. 1677<sup>e</sup>. 2185. 2270. 2255<sup>e</sup>. 2283<sup>2</sup>. 2372. 2397. 2479<sup>e</sup>. 2894. 2951. 2955. 2962. 2996. 3058. 3217. 3296. 3320. 3338. 3462<sup>e</sup>. 3464<sup>2</sup>. 3605. 3616. 3624. 3849. 3909. 3997. 4088. 4095. 4133. 4143. 4146. 4149. 4422. D.Min.4677. 4716. D.4820. 4846. 4869. 5102. 5161. 5586<sup>4</sup>. A.6929. E.1183<sup>2</sup>. P.340<sup>6</sup>. R.543. 752. M.329. 416. T.339<sup>e</sup>. 508. —<sup>6</sup>. Ecc. Hist.3.4.8.

D. 739. Therefore to the men of this Earth, because they live in a perverted state, written Truths are delivered by the Lord . . .

2155. Angels . . . could recite . . . what I had written many years before . . .

2785. Spirits supposed from this that the Lord's Word is not different from any other writing-*scriptum*, and that in this way series of Things may be drawn forth at pleasure from all writings-*scriptis*, which is true . . .

2955. How my writings seem to be received by men. (Quoted under SWEDENBORG.) 4422.

2993. On the efficacy of different styles (of writing). Ex.

3204. That they read writing from afar.

4019. Sirens (in this way) so wearied me that I had to desist from writing. 4552.

4161. Spirits with me who wanted, from their pro-  
prium, to direct what I should write. Des.

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4363. On a hypocrite who delighted in writing (for the press).

4865. On the speech and writings of Spirits and Angels. Gen.art.

4910. They who have believed themselves to owe all things to their Own intelligence, appear to sit at a table, and write there.

5561. In the Spiritual Heaven there is writing like the writing in the world, in Roman letters; but quite unintelligible to those in the natural world, for the language is quite different . . .

5562. In the Celestial Heaven, however, they have not such writing, but the letters are different, being almost like the Hebrew ones . . .

5563. They also write letters to others, and to other places, which I have seen.

5578. On the writing of the celestial Angels. Gen.art.

5579. The writing in the Celestial Kingdom is entirely different from that in the Spiritual Kingdom. In the Spiritual Kingdom the writing is done with words written in a speech like that of the world, but the words in it are from their natural or universal language . . . I have frequently seen such words in Roman letters, but while in the natural sphere I understood nothing . . . But the writing of the celestials is quite different. It consists of various curves-*inflexionibus* . . . and each curvature means something; and in this way they express, in one such form, more than can be expressed by very many words in the spiritual language; and after all [in the latter, they express] only some exterior things. This writing the celestial Angels know perfectly well how to write and read, and that without any previous instruction.

5580. [The celestials] had seen the spiritual writing, and had understood it according to the spiritual meaning, but had also understood other things from the mere curvings of the syllables, and which the spiritual Angels . . . had not understood . . .

5581. When writing first commenced, the Ancients wrote in that way . . . The Hebrew language approaches it in some measure . . .

5582. In other writings (than those of the Word, there are not heavenly things in the very syllables) but only in those which are from the Divine . . . In the common spiritual writing that is not from the Divine, something is indeed hidden, but not according to correspondance.

5583. Such writing . . . is according to the form of Heaven . . . The celestial Angels know perfectly well . . . in what way good proceeds to this or that quarter . . . Hence is their writing . . . When the Angels see any Spirit walking below them, they instantly perceive . . . from the bendings of his way, of . . . what he is thinking . . . from which it was evident to me that the curvings of their writings-*scriptionum*-are according to the form of Heaven. No one can learn by art to walk according to the heavenly form, and to write according to the heavenly writing.

5584. I have seen writings that consisted of mere numbers sent from (the Celestial Kingdom); but the numbers are differently written.

[D.] 5602. They have books in the other life written as in the world, and the writing in them is like that in the world, in Latin, Hebrew, and Oriental. I have seen . . . papers that were sent me from Heaven, written from top to bottom. I read them as in the world.

—<sup>e</sup>. Whatever a man has written remains in the interior book of his memory, and is read before him.

5604. They have the Word written in the spiritual language . . . 5603.

5951. (How Englishmen receive the writings of others. Fully quoted under ENGLAND.) J.(Post.)7.

5965. See WORD-*vox*, here.

6042. When (Melancthon) prays to God, something inflows from Heaven as if dictated, which he writes, but when he reads it afterwards he does not understand it. (Compare J.(Post.)28.)

6063. On writings . . . in the Spiritual World.— That the writing there is quite different from (what it is) here, is evident from, 1. That while anyone is writing there, a single letter means an entire word. (For example, each letter in the word *bono*. Ex.) 2. All the vowels mean something that conjoins, such as *with*, *in*, and so on. 'I' means what is from within . . .

—<sup>e</sup>. When in a natural state they understand nothing of their own writing. J.(Post.)324.

6090<sup>e</sup>. Their writing differs from their language.

D. Min. 4562. (Paul) seems to himself to have with him a paper, and whatever he observes, he writes down—*inscribit*. The way in which he writes—*inscribit*—was shown me, namely, by lines drawn round to the ends. Perhaps such writing, with them, answers to their language. This is allowed him in order that such things as are to be observed may be the better impressed on his memory.

4830. On writings in the other life.

E. 222<sup>2</sup>. That 'to write' upon anyone—to implant in the life, is because to write is to commit to paper from the memory, thought, and mind that which is to permanently remain; and therefore in the spiritual sense it—that which will permanently remain in the life of a man, being inscribed and implanted in it.

— As 'to write'—to implant in the life, it is said of the Lord that He 'writes,' and 'has written in a book,' by which is meant that which has been inscribed by Him on the spirit of a man . . . Ill. 223<sup>17</sup>, 299.

—<sup>3</sup>. 'I will write it on their heart' (Jer.xxxi.33)= to impress on the love.

—<sup>6</sup>. To be 'written on the earth' (Jer.xvii.13)= to be condemned on account of the state of life. . . The Lord's writing on the ground (John viii.)=the like. —<sup>7</sup>. 483<sup>9</sup>.

635<sup>3</sup>. 'Search the Scriptures, for . . . they are they which testify of Me' (John v.39). The Holy Scripture, or Word, is the Divine truth proceeding from the Lord; and the proceeding Divine is the Lord Himself in Heaven and in the Church; and therefore when it is said that 'the Scriptures testify of Him' it is meant that the Lord Himself does so of Himself.

825<sup>3</sup>. When a man shuns these evils because they are contrary to the Word . . . he is daily taught by the Lord . . . what he must preach, or what he must write . . . but not by any dictate, or perceptible inspiration, but by an influx into his spiritual delight, from which he has perception according to the truths of which his understanding consists.

898. 'Write' (Rev.xiv.13)=certainty . . . for what is said from Heaven, and is commanded to be written, is like what has been endorsed—*scriptum erat*; thus is true, and therefore certain. . . That 'to write'=certainty, is because writing—*scriptio*—is the ultimate act of the thought and derivative discourse . . .

1183<sup>2</sup>. What has come from the Lord has been written; what has come from the Angels has not been written.

J. (Post.) 324. (Spirits and Angels) write with letters and marks, but it differs so much from the writing in the world that there is nothing exactly the same except the letters and some points.

—<sup>e</sup>. They write also by many signs, so that the wiser an Angel is, the more things he understands in wisdom. The Word is written in this way.

De Verbo 3<sup>5</sup>. The unlimited difference between the Natural, the Spiritual, and the Celestial is evident from . . . the difference of their writings—*scripturionum*.

—<sup>7</sup>. The writing of the spiritual Angels, as to the letters, is like the writing of men in the world, but each letter means a Thing, so that you would say, if you saw it in a natural state, that it is mere letters. But the writings in the highest Heaven are not the same as to the letters: they have letters set forth by various curvatures, not unlike those of the Hebrew language, but everywhere bent, and nothing merely linear in them. Each letter involves a Thing, the perception of which they have from affection, and not from thought. Hence it is that a natural person comprehends nothing from spiritual writing, nor a spiritual person from natural; nor does a spiritual person comprehend anything from celestial writing, nor a celestial person from spiritual writing, except together with a spiritual person.

14<sup>4</sup>. The spiritual Word, and the celestial Word, differ also as to the writing: the writing of the spiritual Word is made of letters like the printed ones of our world, but each letter has a meaning: so that if you were to see that writing, you would not understand a single word; for there is one letter next another in a continuous series, with little lines and points above and below; for it is written according to the spiritual speech . . .

—<sup>2</sup>. But the writing of the celestial Word is made of letters unknown in the world. (Fully quoted under LETTER.)

— Such was the writing with the Most Ancients. In some things it agrees with the Hebrew writing, but only a little. By such writing the affections . . . are expressed, and therefore it involves more arcana than they themselves can utter . . .

26<sup>2</sup>. How (the spiritual Angels) write 'horses harnessed to a chariot.' They said that they write merely the letter 'l,' which expresses it. How they write

'the understanding of doctrine.' They said, In like manner by 'I,' but they are then in a higher thought . . .

**D. Love** xv. A man is in external thought . . . when writing.

**D. Wis.** vii. 5<sup>3</sup>. Although the writing (of the Angels), as to its letters, is like the writing of the men of this world, no man . . . could understand it. Every consonant is a complete meaning, and every vowel is an affection. The vowels are not written, but pointed.

**Inv.** 51. The sayings of Scripture, by which Truths are confirmed, ascend into Heaven. They are like smoke from a censer.

**Xavier.** *Xaverius.*

**C. J.** 65. I spoke with one who was said to be Xavier. (His lot.)

**D. Min.** 457<sup>o</sup>. Francis Xavier, the second father of the Jesuits, appeared deep under the buttocks. He was a still more subtle magician (than Anthony), operating profanely through conjugal love and innocence . . . Perhaps it is another. 4603<sup>o</sup>. J.(Post.) 66.

**Xenophon.** *Xenophon.*

**M.** 151a. In and around (the Athens there) dwell the ancient wise ones of Greece, as Xenophon, etc.

**Xiphoid.** *Xiphoiden.*

**A.** 9236. The inhabitants of the moon . . . relate to the scutiform or Xiphoid cartilage, to which the ribs are joined in front . . .

**Y.** (The letter.)

**S.** 90<sup>2</sup>. See VOWEL, here. **D.** 5112. 5620<sup>e</sup>. 5622<sup>e</sup>.

**Yea.** *Etiam.*

See under *So-ita.*

**A.** 202<sup>e</sup>. 'Let your discourse be, **Yea**, yea . . .' (Matt.v.37). Ex.

**Yea.** *Imo.*

**W.** 427<sup>2</sup>. 'Let your discourse be, **Yea**, yea . . .' Ex. D.5944<sup>e</sup>.

**Year.** *Annus.*

**Annals.** *Annales.* Coro.35<sup>2</sup>.

**A.** 37. 'The luminaries shall be . . . for days, and for years' (Gen.i.14). . . There are alternations of spiritual and celestial things, in the universal, and in the singulars, that are compared to the alternations of days and years . . . those of years are from spring to summer, then to autumn, and through winter to spring . . .

432. The 'years,' and numbers of 'years,' that occur in (Gen.v.). Ex.

—<sup>2</sup>. 'The midst of the years' (Hab.iii.2)=the advent of the Lord . . .

—'. 'Years'=states. 2636.

486. 'Years' (Gen.v.4)=times and states in special. 487.

488. That 'days'=states in general; and 'years,' states in special. Ill. 493.

515<sup>e</sup>. The number of 'years' does not=the period of the life of any man; but the times and states of the Church.

893. Any whole period is designated in the Word by 'a day,' 'week,' 'month,' or 'year,' even though it be a hundred or a thousand years . . . for, in the internal sense, 'a day,' and 'a year'=nothing but time; and, from time, state; and therefore 'a year,' in the Word, is used for time and state. Ill.

1329. 'A hundred years' (Gen.xi.10)=the state of that Church at the beginning. (=in general. 1332.)

1335. 'Two years after the flood' (id.)=the second post-diluvian Church; for 'a year,' in the Word . . . =an entire period, less or greater, of fewer or of more years.

1336. 'Years'=duration and state. 1341. 1344. 1346. 1347. 1348. 1350. 1352. 1354. 1375.

1382<sup>2</sup>. Thousands of years do not appear to the Angels as time . . .

1825. See THREE, here.

1837<sup>2</sup>. The Church (as) compared to the times of the year. Enum. 2323. 2905<sup>2</sup>.

1885. My experience for many years. 1886, Pref.<sup>3</sup>. 1966.

2106. 'Ninety-nine years' (Gen.xvii.24)=the time before the Lord fully conjoined the internal man with the rational.

2213<sup>a</sup>. A year then intervened, because by 'a year,' in the Word, is not signified a year, but an entire time, thus a whole period, whether of a thousand years, or of a hundred, or ten, or one of hours. Refs.

2280<sup>2</sup>. Goods of infancy are up to the tenth year; goods of ignorance, to the twentieth year; and from this year man begins to be rational.

2595. Gentiles can be initiated into choirs in one night; while most Christians scarcely can in thirty years. D.3494.

2636. See HUNDRED, here. 2905.

2906. 'The years of the lives of Sarah' (Gen.xiii.1) =while any truth Divine remained; for 'a year'=an entire period of the Church from beginning to end; thus 'years'=periods. —<sup>2</sup>, Ill.

—<sup>2</sup>. 'The year of the good pleasure of Jehovah' (Is.lxi.2); 'the year of My redeemed' (lxiii.4); and 'the year of visitation' (Jer.xi.23)=the time of a new Church, (and the Lord's advent.) E.2957. 413<sup>6</sup>. —<sup>7</sup>. 612<sup>5</sup>.

—<sup>3</sup>. 'In the posterity of years' (Ezek.xxxviii.8)=the last time of the Church, which then becomes no Church.

—<sup>4</sup>. 'Thou art come unto thy years' (Ezek.xxii.4) =to the end, when the Lord withdraws from the Church.

—'. 'Within three years' (Is.xvi.14)=the end of the former Church.

—<sup>5</sup>. 'Seventy years' (Is.xxiii.15)=the entire period, from the time when the Church began, until it expires.

—<sup>6</sup>. That 'a year,' and also 'years'=the entire period of a Church, or the time of its duration. Ill.