

6270. 'He was the younger' (Gen.xlviii.14)=(truth, 'Ephraim') which is in the second place.

7834. 'If the house be too little for one of the flock' (Ex.xii.4)=if the particular good is not sufficient for innocence.

Youth. *Ephēbatus.*

Youth, A. *Ephēbus.*

A. 5497. A boy who is still in his youth-*ephebis*.

M. 405². They love their children . . . even to youth, and beyond it.

459⁵. While a boy is a youth . . .

T. 106. Even to puberty, adolescence, and early manhood-*juventutem*.

525. All youths learn this from parents and teachers.

Youth. *Juventus.**

Youthful. *Juvenilis.*

A. 187. When anyone first comes into the eternal life, he is among the Angels, and therefore seems to himself as if it were in the flower of youth.

553. (These women) come more and more into the flower of womanhood and of youth-*adolescētia*.

1854⁹. The Angels are constantly advancing to a life of young manhood and youth.

3701⁹. The state of adolescence and youth (as to the new life) is that regard is no longer had to any person as he appears . . . but to his quality as to good . . .

4676. Those in Heaven are continually brought by the Lord into a more perfect life, and at length into the flower of youth . . .

5126⁶. This (opening of the Rational) takes place especially in the youthful age even to the adult, and progressively . . .

8851. (In Jupiter) they marry in the first flower of youth.

10225. The third state is from the twentieth to the sixtieth year, which is a state of intelligence, and is called adolescence, youth, and manhood-*virilitas*.

H. 295. Other Spirits are with man in adolescence and youth, and others in old age.

340². Infants in Heaven do not grow up beyond the first manhood . . . (Compare M.444⁸.)

352². If, in youth, when they think from their own understanding . . .

P. 105. From infancy to the youthful age, man is in the external of thought from the affection of knowing, which then makes its internal . . .

324⁴. All who have lived well, when they come into Heaven, come into the age that in the world is their youthful age, and remain in it to eternity . . .

R. 839². They had learned in their youth to confirm faith alone . . .

M. 42³. The (angelic) husband appeared in the middle age between youth and manhood-*adolescētiā et juventutem*.

44¹⁰. All who come into Heaven return into their vernal manhood . . .

49⁹. Who from their youth have loved . . . a lawful companionship with one woman . . .

250². In the Heavens, all are in the flower of youth, and remain in it to eternity.

T. 106. See YOUTH-*ephebus*, here.

D. 1227. Women are ignorant of this up to the youthful age . . .

2486. Those not arrived at the youthful age . . .

2623. In their first youth . . .

E. 730³⁸. 'I remembered thy youth' (Jer.ii.2)=the state of man's reformation.

1000⁴. Those in love truly conjugal . . . return to their manhood and youth-*juventutem et adolescētiā*; the males . . . become young men-*juvenes*; and the wives . . . young women-*adolescētiā*. . . As such continue to grow young-*juvenescent*-more interiorly, it follows that love truly conjugal continually increases . . . The reason man thus grows young-*juvenescent*-in Heaven, is that he then enters into the marriage of good and truth . . .

Zabuah. *Zabua.*

E. 650⁵³. 'The bird Zabuah' (Jer.xii.9)=reasonings from falsities.

Zachar. *Zachar.*

E. 376¹⁹. 'The wool of Zachar' (Ezek.xxvii.18)=natural good.

Zachariah. *Sacharia.*

E. 320²⁹. 'The blood of Zachariah the son of Barachiah' (Matt.xxiii.35). . . 'Zachariah' = those in truths of doctrine; abstractedly, the truth of doctrine itself; and 'blood'=the extinction of it.

391¹⁹. 'From the blood of Abel unto the blood of Zachariah' (Luke xi.51)=the adulteration of all good.

Zarah. *Serach.*

A. 4812. 'Zarah' (Gen.xxxviii.30)=love.

4928. 'His brother came out afterwards' (id.)=good actually prior; for 'Zarah,' who is here 'the brother,' =good; for he it was who opened the womb, and therefore was the firstborn. 4930.

4930². 'Zarah,' in the Original Language, means 'the rising,' and is attributed to the sun and the first appearance of its light. This is why he was named 'Zarah,' for such is the case with good in the man who is being regenerated—it rises first and gives light, by which the things in the natural man are enlightened, so that they can be seen, acknowledged, and finally believed . . .

Zeal. *Zelus.*

Zealous. *Zelotes.*

Zealous, To be. *Zelare.*

See JEALOUSY.

A. 1321². Such may speak truth with apparent . . . zeal . . . 2689¹. 3895². 4314⁵. T.518.

* *Juventus* is the age from the twentieth to the fortieth year.

[A.] 2250. This is evident from the zeal of love that shines forth (from these words).

2351^e. When evil attacks good, it is called anger; but zeal, when good reproves evil.

2417^e. Charity is all the good there is in a man, in his affection, and in his zeal . . .

—7. There is charity in punishing the evil; for thus one is carried away by zeal to amend them, and to protect others.

2576¹⁶. Zeal for doctrine, and truth. Sig.

3413^e. They preach as it were from zeal; but it is the fires of these (earthly) loves that kindle it; the zeal is only the derivative heat, as is evident from the fact that they can preach against their own veriest life with a like zeal, or fervour.

3614². When predicated of good and truth, 'wrath,' and 'anger,' are zeal.

3839³. With the Angels there is an indignation . . . not of anger, but of zeal, in which there is nothing of evil . . .

3906. 'Rachel was zealous—*zelavit*—against her sister' (Gen. xxx. 1)=indignation . . .

3909^e. Spiritual indignation, and still more celestial, derives nothing from anger . . . but is from the interior essence of zeal; which zeal, in the external form, appears like anger, but in the internal form, is not . . . even the indignation of anger, but a certain sadness, with a prayerful wish that it be not so; and, in a form still more interior, it is only a certain obscure something that interrupts heavenly delight, because of what is not good and true in another.

4164. 'Jacob was wroth . . .' = the zeal of the Natural. . . For with the Angels there is no anger, but zeal in its stead. For anger differs from zeal in there being evil in anger, but good in zeal; or in this, that he who is in anger intends evil to the other . . . but he who is in zeal intends good to him towards whom he has zeal. And therefore he who is in zeal can be good in a moment; and in the very act can be good towards others; but not he who is in anger. Although, in the external form, zeal appears like anger, in the internal form it is altogether unlike.

4444. (The anger of the sons of Jacob against Shechem) appeared like zeal . . . but it was not zeal; for zeal is utterly impossible with one who is in evil; and is possible only with one who is in good; for zeal has good in it.

4730³. A judge who acts from zeal, is in charity . . .

5071^e. They are in a kind of fire; but from it are in the love and zeal for doing good to others.

5145⁶. With those in whom (the things of the will) have been terminated, there is a zeal for spiritual good and truth, or for what is just and fair . . .

5356^e. Goods with truths are (then) in the midst, and are elevated upwards according to the zeal of affection.

5489^e. Therefore when the Lord insinuates into them a zeal for good, these truths come forth in their order; and when He insinuates a zeal for truth this good is present, and animates it.

6481². For the evil . . . want to seem upright and zealous, and, from this desire . . . are more strongly moved than the upright to do good works.

6914³. The worst . . . can preach with such an ardour and pretended zeal as to move hearts . . . 8148³. P. 139^e.

8595. In order that Divine truth may be made combating, it inflows into such Angels as are in ardent zeal for good and truth . . .

8598². They who are in zeal, fight, but not from any enmity . . . but rather from charity; for zeal differs from anger in this: that zeal has in it the good that is of charity; and therefore when zeal fights, it merely removes those who are in falsity and evil to prevent them from injuring those who are in good and truth . . . For zeal, from the charity that is in it, wishes well even to those who are in evil and falsity, and also does well to them in so far as they do not injure the good.

8875. 'A zealous God' (Ex. xx. 5)=that falsity and evil are thence; for 'a zealous God,' in the genuine sense, = the Divine truth of the Divine good; for 'God' is predicated of truth, and 'zealous,' of good; but relatively to those who do not receive the Divine truth of the Divine good, 'a zealous God' = falsity and evil . . . for everyone sees them from his own quality, and this is why the Lord's zeal—which, in itself, is love and compassion—appears to them as anger . . .

—³. That the Lord's zeal is love and mercy . . . III.

—⁴. 'The zeal of Jehovah of hosts shall perform this' (Is. ix. 7)=that it will be from the ardent love of saving the human race.

—⁵. That the Lord's zeal, or mercy, when it protects the good, appears like hostility. Fully ill.

—⁸. The Lord is called 'zealous,' or 'the Avenger,' especially when that which should reign universally with the man of the Church—namely, what is Divine—is corrupted . . . III.

8902¹⁶. Purification from that evil because it was done from the immoderate zeal of one who is ignorant of what truth is. Sig.

9143². Zeal is a fire that breaks forth from the affection of good; and therefore zeal is described by 'fire.' III.

10646. 'For Jehovah His name is Zealous, and a zealous God is He' (Ex. xxxiv. 14)=that if any other is worshipped, Divine good and Divine truth recede; for 'zealous' = one who does not suffer anyone but himself to be loved and worshipped.

— The Lord is called 'zealous,' because as soon as anyone else is worshipped, all truth and good recede . . .

P. 197². As the priests were then in theological zeal . . .

252². A good man is solely in the . . . zeal of protecting; and rarely in any . . . zeal of attacking.

257³. There were none (to preach the Lord then) except those who were in a heat, like zeal, from the fire of the love of self.

R. 216. 'Be zealous, therefore, and repent' (Rev.

iii.19)=that this should be done from the affection of truth, and aversion to falsity. It is here said, 'Be zealous,' because it had been said, 'I would thou wert cold, or hot' . . . for zeal is spiritual heat, which is the affection of love; here, the affection of the love of truth. (=that they must have charity. Ex. E.247.)

— 'Zeal,' in the Word, where the Lord is treated of, =love, and wrath. Ill. . . But, with the Lord, zeal is not wrath; it only appears so in externals. Ex.

—^c. This shows why Jehovah calls Himself 'zealous.' Ill.

454. For fictitious zeal, etc. . . do all, and the Truth nothing. Sig.

756. The concupiscences of profaning the truths of Heaven from the spurious zeal of (the love of self). Sig. and Ex.

831. The Lord from Divine love and thence from Divine zeal calling all (such) to the New Church, and to conjunction with Himself . . . Sig. and Ex.

— For 'a voice,' or influx . . . from the Divine love, is from the Divine zeal; for zeal is of love. —².

M. 78⁶. We are so vehemently zealous—*zelamus*—for our wives, that we suffer no one to enter our houses further than the vestibule; and, as there is zeal, there is love.

132⁶. There then came upon them a zeal from the love of Truth . . .

155^a. Wives are . . . as it were ardent zeals for the preservation of conjugal friendship and confidence . . .

208². From the zeal of love for your happiness and ours, we dissimulate . . .

357. See JEALOUSY, here. 358. 371. 372.

359. That the flame of this love, which is zeal, is a spiritual flame, which originates from . . . an attack on the love. Gen.art.

—². The reason zeal arises from an attack on the love, is that love is the heat of each person's life; and therefore when the life's love is attacked, the life's heat kindles itself . . .

361². Such is the exasperation of love which is called zeal.

362. That a man has a zeal such as is his love; thus that it is different with one whose love is good, from what it is with one whose love is evil. Ex.

—^c. The zeal of one person cannot be absolutely the same as the zeal of another. In general, there is the zeal of a good love, and the zeal of an evil love.

363. That the zeal of a good love, and the zeal of an evil love, are alike in externals, but quite unlike in internals. Ex.

— Zeal in externals, with everyone, appears like anger and wrath; for it is love enkindled and inflamed to defend itself against a violater, and to remove him.

—². That zeal appears in externals like anger . . . may be seen and heard from all who speak and act from zeal; as, for example, from a priest when he is preaching from zeal, in that the tone of his voice is high, vehement, sharp, and harsh; his face is heated and perspires; he exerts himself, thumps the pulpit, and calls for fire from Hell against those who do evils.

364. A distinct idea of zeal with the good, and of zeal with the evil, and their unlikeness. Examp.

365. That the zeal of a good love stores up love and friendship in its internals, and the zeal of an evil love, hatred and revenge. Ex.

— The zeal of a good love is like a heavenly flame, which never bursts forth against another, but only defends itself . . . but the zeal of an evil love is like an infernal flame, which of itself bursts forth and rushes at, and wants to consume, another.

— The zeal of a good love instantly burns out and becomes mild, as soon as the assailant ceases his attack; but the zeal of an evil love lasts, and is not extinguished. Ex.

366. As, in externals, zeal is alike with both good and evil . . . it is frequently said of Jehovah in the Word that He is angry and wroth, that He avenges, punishes, casts into Hell, besides many other things which are appearances of zeal in externals; and this also is why He is styled 'the Zealous' . . .

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

— Zeal for love truly conjugal is the zeal of zeals, because this love is the love of loves . . .

³380⁶. From a kind of indignation of zeal for the Truth, we addressed him . . . —⁸.

499. A more rational zealot . . .

T. 146². Regarded in itself, zeal is a violent heating of the natural man. If the love of truth is within it, it is like the sacred fire . . . But if the love of falsity is inwardly hidden in the zeal, or heat, it is like fire imprisoned in wood . . .

155². If (the delight) is of the love of evil . . . it excites a zeal which outwardly is harsh, rough, burning, and flaming, and within there is anger, rage, and unmercifulness; but if it is of good . . . it is outwardly mild, smooth, thundering, and flashing, and within there is charity, grace, and mercy.

159. The fire bursting forth as a flame (seen there) was the kindling of zeal in favour of the falsities.

408. They who have genuine charity, have a zeal for what is good; and in the external man this zeal may seem like anger and flaming fire; but its flame is extinguished . . . as soon as the adversary repents. Whereas with those who have no charity, the zeal is anger and hatred . . .

798⁷. From a zeal to convert him, I said . . .

D. 2351. For example, proneness to anger is turned into zeal.

3107. A certain person was let into the state of zeal in which he had preached . . . 3200.

3200. The zeal (of an evil preacher) was such that the Spirits could scarcely endure it. Its quality was signified to me by the stench of teeth.

3904. He was of those who had . . . defended the Knowledges of true faith with zeal, and yet now . . . knew nothing.

D. Min. 4547. (A man's charity) is Known from his zeal for what is good and true, and just and right.

He has charity, if he is in the **zeal** to punish the evil to the end that they may become good, and that the good may not be injured . . .

E. 395¹³. 'He clothed Himself with **zeal** as with a cloak' (Is.lix.17). This is said of the Lord and of His combat with the Hells. . . 'Zeal as a cloak' = the Divine love from which [He fought].

693². But the good . . . have no wrath or anger, but **zeal**. In the Word, this **zeal** is called 'anger,' but is not anger. In the external form it appears like anger, but inwardly is nothing but charity, goodness, and forbearance; and therefore **zeal** does not, like anger, continue after the object of it repents. . . Anger belongs to those who are in the loves of self and of the world . . . but **zeal** to those who are in love to the Lord and towards the neighbour. So that **zeal** has regard to the Salvation of man, and anger to his condemnation . . .

850¹⁵. 'To roar,' when predicated of Jehovah, = an ardent **zeal** to protect Heaven and the Church, and to save those who are there, which is done by destroying the evils and falsities that rise against them from Hell . . .

1016⁶. With the good this seeming anger against evil . . . is not anger, but **zeal** for good, in which there lies hidden a heavenly fire. Ex.

1029. At first they are seemingly in **zeal** for the Lord, the Word, love and faith, and especially for the salvation of men. But in this **zeal** there lies hidden the fire of exercising dominion . . . —².

Zebaoth. See **JEHOVAH ZEBAOth.**

Zeboim. *Zeboim.*

A. 1212. See **SODOM**, here. 1666.

1663. 'Shemeber king of **Zeboim**,' etc. (Gen.xiv.2) = so many kinds of cupidities of evil, and of persuasions of falsity, against which the Lord fought. . . It is the most general, or most universal kinds of evils and falsities, that are here signified.

E. 578³. Mentioned.

653^e. 'Admah & **Zeboim**' (Deut.xxi.23) = the Knowledges of evil and falsity.

Zebulon. *Zebulon.*

A. 395^{2e}. By 'Issachar and **Zebulon**' are signified and represented the things of conjugal love, thus those of the heavenly marriage.

3960, 3961. 'Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name **Zebulon**' (Gen.xxx.20) = in the supreme sense, the Lord's Divine Itself and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love. 4606². R. 359.

3961. He was named '**Zebulon**,' from 'to cohabit,' (or 'dwell together').

3969². The conjunction of the good of the natural man with the truths therein is signified by the last son of Jacob by Leah, namely, by **Zebulon**, who was so named from 'dwelling together.'

4592¹³. By 'the tribe of **Zebulon**' is signified the

heavenly marriage, in which is Heaven, thus in which are all things.

6024². 'The sons of **Zebulon** . . .' (Gen.xlvi.14) = the heavenly marriage, and its doctrinal things.

6382-6386. '**Zebulon** shall dwell at the haven of the seas, and he shall be for a haven of ships, and his side shall be unto Sidon' (Gen.xlix.13). '**Zebulon**' = the dwelling together of good and truth; 'he shall dwell at the haven of the seas' = a life where there is the concluding of truth from scientifics; 'he shall be for a haven of ships' = where there are doctrinal things from the Word; 'and his side shall be unto Sidon' = an extension on one side to the Knowledges of good and truth. E.447³, Ex. 514¹⁷.

6383. '**Zebulon**' = the heavenly marriage, thus the conjunction of good and truth . . . It is said the dwelling together of good and truth, because '**Zebulon**,' in the Original Language, means 'dwelling together.'

— By '**Zebulon**' it here treats of those in the Church who form conclusions about spiritual truths from scientifics, and thus strengthen them in themselves; but . . . by '**Zebulon**' are not meant those who do not believe unless scientifics and sensuous things dictate . . . but by '**Zebulon**' are here meant those who believe in doctrinal things from the Word, thus with whom there universally reigns something that is affirmative, and yet their faith has life not in truths, but in scientifics; for they apply scientifics to doctrinal things, and thus strengthen their affirmative. Those, therefore, who are '**Zebulon**' do not elevate themselves from scientifics; but when they hear or think about any truth of faith, they at once fall into what is scientific. There are many such in the world; and the Lord provides that scientific and sensuous things may serve them for this use. 9755¹⁴.

R. 359. 'Of the tribe of **Zebulon** were sealed 12000' (Rev.vii.8) = the conjugal love of good and truth with those who will be of the Lord's New Heaven and New Church. . . For he was named from 'dwelling together,' and this is said of married partners whose minds have been conjoined into a one . . . The conjugal love of good and truth which is here signified by '**Zebulon**,' is the conjugal love of the Lord and the Church; for the Lord is the good of love itself, and He gives the Church to be the truth from this good . . . (= the conjunction with the Lord of those in the Third Heaven. E.447.)

406². By '**Zebulon**' is meant the conjunction of good and truth.

E. 431¹². By 'the tribe of **Zebulon**' (which encamped on the east) (Num.ii.7) is signified the marriage of good and truth, which is called the heavenly marriage.

439¹. '**Zebulon**, a people that devoted their soul to death, and Naphtali . . .' (Judg.v.18). These were the two tribes that fought against Sisera . . . and thereby was represented spiritual combat against the evils that infest the Church . . . The reason only these two tribes fought, is that by '**Zebulon**' is signified the conjunction of good and truth which constitutes the Church; and 'Naphtali,' combat . . . By '**Zebulon** and

Naphtali,' together, is signified reformation and regeneration through temptations. Ill. 447⁴.

—⁵. In the supreme sense, by 'Zebulon and Naphtali' is signified the union of the Divine and the Human in the Lord. 447⁶, Ill.

445⁵. 'Of Zebulon he said, Be glad, Zebulon, in thy going out' (Deut. xxxiii. 18). These things are said of those in the marriage of good and truth; that is, in truths as to understanding and thought, and in goods as to will and affection. 'Zebulon' = this marriage. 447¹.

—⁶. As the tribes of Judah, Issachar, and Zebulon = the Heaven where there is the good of love . . . 'Zebulon,' the conjunction of this good with truths; these three tribes encamped on the east . . . 447⁹.

447². 'Zebulon,' in the supreme sense, = the union of the Divine Itself and the Divine Human in the Lord; in the internal sense, the conjunction of the Lord with Heaven and the Church, and, in special, the conjunction of good and truth there . . .

447⁵. By 'Zebulon and Naphtali' is signified the conjunction of good and truth through combat against falsities and evils, and the consequent reformation, in 'Jesus . . . came and dwelt in Capernaum, which is . . . in the borders of Zebulon and Naphtali; that it might be fulfilled . . . The land of Zebulon . . .' (Matt. iv. 13, 15; Is. ix. 1, 2).

Zemarite. *Zemari.*

A. 1205. 'The Zemarite,' etc. (Gen. x. 18) = so many nations, by which are signified so many idolatries.

Zenith. *Zenith.*

See under Top.

W. 105^e. If the Sun appeared . . . in the zenith . . .

M. 137^b. The Sun . . . stands constantly midway between the zenith and the horizon. T. 29².

T. 69. Man . . . can raise his face to the zenith.

D. 461. In the zenith . . . is the seat of one who calls himself Abraham.

466. That a star in the zenith fell with the rest. Ex.

487. On the dragon, who has taken his seat in the top or zenith of Heaven.

641. On hidden Spirits who are in the zenith.

3088. On the more subtle evil Spirits in the line of the zenith at various altitudes.

3109. On those who are high up in the zenith.

5941a. Some look up to a certain one over head, in the zenith . . . whom they say is the Father.

Zerubbabel. *Serubabel.*

A. 9548³. It here (Zech. iv. 2, 3) treats of Zerubbabel, who should found the house of God, and perfect it; by whom is represented the Lord who would come, and would restore the Spiritual Heaven and Church. R. 43^e. E. 62².

Ziim. *Ziim, Tziim.*

A. 1326³. 'The ziim,' etc. (Is. xiii. 21) = the interiors of (Babel) worship; for such things are of the love of self.

8869⁴. 'The ziim, and iim, and daughters of the owl' (Jer. l. 39) = evils and falsities, thus the things that, inwardly, are of death. (= infernal falsities and evils. 587¹⁰.)

9755⁴. 'The people of the ziim' (Ps. lxxiv. 14) = those in falsities, or the falsities themselves. (= those in infernal falsities. E. 483^e.)

R. 458. 'The ziim,' etc. = various concupiscences. Ill.

E. 586⁵. 'The tziim and iim' (Is. xxxiv. 14) = corporeal concupiscences.

Ziklag. *Zicklag.* D. 3346.

Zillah. Under ADAH.

Zilpah. *Silpa.*

A. 3835. 'Laban gave her Zilpah his handmaid (Gen. xxix. 24) = external affections, or external bonds, which are subservient means.

3931. 'She took Zilpah her handmaid' (Gen. xxx. 9) = an affirmative medium conjoining.

3933. 'And Zilpah the handmaid of Leah bore a son to Jacob' (ver. 10) = the acknowledgment of external truth. 3937.

4609. 'The sons of Zilpah the handmaid of Leah; Gad, and Asher' (Gen. xxxv. 26) = things subservient to exterior things; for 'Zilpah the handmaid of Leah' = a sequent affection that is subservient to the affection of exterior truth as a medium (for conjunction).

6024⁴. 'These are the sons of Zilpah' (Gen. xlv. 18) = that these are of the external Church.

Zinzendorf. *Zinzendorfius.*

Zinzendorfians. *Zinzendorfiuni.* (D. 5995a.)

C. J. 89. When Zinzendorf first entered the Spiritual World . . . I heard him asserting that he knew the secret things of Heaven; and that no one comes into Heaven who is not of his doctrine; and also that those who do good works for the sake of salvation are utterly condemned, and that he would rather admit atheists into his congregation. He said that the Lord was adopted by God the Father as His Son because He endured the cross, but still He had been a simple man. When he was told that He was conceived of God the Father, he replied that he thought of that matter as he chose, not daring to speak out as the Jews do. D. 5993. J. (Post.) 37.

D. 5988. Zinzendorf mentioned, and treated of. 5995. 6043. 6060. 6061a. 6068. 6074. 6078. J. (Post.) 37. 40. 41. 42. 43. 44. 57. 298.

5993. Zinzendorf was a very persuasive man, and fortified his persuasive power by attestations that he knew the secrets of Heaven . . . He spoke with all according to their religion, thus pretending that he held the same doctrine . . . and afterwards instilled his own secrets . . . He held very cheap the things said by the Lord in the Gospels . . . and said that Paul spoke far better. He did not care for the Old Testament . . . rejected all the life of charity . . . and was all for faith separated from charity.

[D.] 5993a. As he believed that he alone with his followers would come into Heaven . . . he was asked what he believed about heavenly joy. (His ideas on this subject, and his experience when admitted into good Societies fully described.)

6043³. Zinzendorf removed himself from those Moravians who want to kill those who divulge their secrets. (See also 6081^e.)

6062. On Zinzendorf and Paul.

Zion. *Zion, Zion.**

A. 402. By 'the mountain of Zion' is meant the Celestial of faith; and by 'the city of Zion,' the Spiritual of faith. III.

415^e. 'The daughter of Zion' (Jer.vi.2)=the Celestial Church. 1664⁴.

795³. 'The mountain of Zion' (Is.xxxi.4)=the Lord; and, derivatively, all the Celestial, which is love.

1585². The places in the middle of Canaan . . . represented the Lord's internal man, as the mountain of Zion, and Jerusalem; the former, the celestial things, and the latter, the spiritual things.

2015⁴. 'Zion' (Lam.ii.6)=the Church, which is perishing.

2039⁵. 'Put on thy strength O Zion' (Is.lii.1); 'Zion'=the Celestial Church; 'Jerusalem,' the Spiritual Church.

2235³. 'Zion' (Is.xxxiii.5)=the Church.

2362. The affection of good constitutes the Celestial Church, and is called, in the Word 'the daughter of Zion *,' and 'the virgin daughter of Zion *.'

2534^e. They do not perceive that mountain of Zion *, or Zion, that was at Jerusalem, but the Lord's Kingdom.

2607². The names = Things, as . . . 'Zion,' the Celestial Church; 'Jerusalem,' the Spiritual Church.

2830⁵. 'The new temple' and 'New Jerusalem'=in special, the Lord's Spiritual Kingdom; and 'Zion,' the Celestial Kingdom.

2851⁸. 'The ways of Zion do mourn;' (Lam.i.4)=that there are no longer any truths from good. 'Ways'=truths.

2900^e. After David had reigned in Hebron seven years and six months, he went to Jerusalem, and took possession of Zion (2 Sam.ii.1-11; v.5; 1 Kings ii.11) and then for the first time the Lord's Spiritual Church began to be represented by Jerusalem; and His Celestial Church by Zion.

2928. When Judah and Zion are treated of, the term 'nation' is used, by which is signified the Celestial Church; for this Church is meant by 'Judah,' and 'Zion.'

2973². The Land of Canaan represented the Lord's Kingdom; 'Zion,' the Celestial of it; and 'Jerusalem,' the Spiritual.

3024². 'The daughter of Zion'=the Celestial Church, and this from the affection of good; 'the daughter of Jerusalem,' the Spiritual Church, from the affection of truth.

3081². 'The virgin daughter of Zion' (Is.xxxvii.22)=the Celestial Church.

3084². Hence it is said to 'go up' from Jerusalem to Zion; and to 'go down' from Zion to Jerusalem; for . . . 'Jerusalem'=the interiors of the Church; and 'Zion,' the inmosts of it.

3103³. 'The daughters of Zion exalt themselves' (Is.iii.16)=the affections of evil within the Church. Des.

3703². 'Jehovah will comfort Zion' (Is.li.3)=the Celestial Church. (=the Church. R.90⁴.) (=the Church where the Lord must be worshipped. E.326⁵.)

4288⁴. They were therefore restricted (in regard to their worship) to the mountain where Jerusalem was, and at last where Zion was . . .

4545². As 'Zion'=the Celestial Church, and 'Jerusalem' the Spiritual Church, and as the Celestial Church is that which is in good from love to the Lord . . . 'strength' is predicated of Zion (in Is.lii.1).

4599⁴. 'Jehovah shall reign over them in mount Zion from henceforth even to eternity . . .' (Micah iv.7). Here is described the Lord's Celestial Kingdom; its inmost, which is love to the Lord, by 'mount Zion'; its derivative, which is mutual love, by 'the hill of the daughter of Zion,' which love, in the spiritual sense, is called charity towards the neighbour . . . (Continued under JERUSALEM.)

5044¹⁰. 'The daughter of Zion,' and 'the daughter of Judah' (Lam.ii.1,2)=the Celestial Church; here, this Church destroyed. 9815².

5313¹². Zion is called 'the throne of Jehovah's glory' in Jer.xiv.21; (and by 'Zion' is meant the Lord's Celestial Kingdom (where the principal thing is the Divine good from which is the Divine truth).

5536^e. 'Zion,' or the Celestial Church, and its fructification after vastation (is treated of in Is.xlix.18-21).

6367². 'So shall Jehovah of Hosts come down to fight upon the mountain of Zion, and upon its hill' (Is.xxxi.4) . . . 'the mountain of Zion'=the good of the Divine love; and 'its hill,' the derivative Divine truth. (=the Celestial Church, and the Spiritual Church. E.601⁵.)

6413⁴. 'The daughter of Zion' (Lam.i.6)=the affection of good, which is of the Celestial Church.

6435⁵. 'The mountain of Jehovah' (Is.ii.2) which is 'Zion,'=the Lord's Celestial Kingdom, thus the good of that Kingdom, which is the good of love to the Lord; thus, in the supreme sense, the Lord Himself . . . The like is signified by 'the mountain of Zion' elsewhere in the Word, and by 'its hill,' the good of mutual love; as in Is.xxxi.4. . . Jehovah does not 'fight upon the mountain of Zion . . .' but where there is the good of love; it is for this, that is, for those in it, that the Lord fights. . . If He has fought for Zion and for Jerusalem, it is because they represented the Celestial Church. E.433¹⁹.

—¹¹. In order that this representative (Divine worship on mountains and hills) might be retained, the mountain of Zion was chosen, and by it, in the supreme sense, was represented the Divine good of the Lord's Divine love; and, in the relative sense, the

* Where Swedenborg uses *Sion*, 'Zion' is marked with an asterisk.

Divine Celestial and the Divine Spiritual in His Kingdom.

6537². 'Rejoice, ye sons of Zion' (Joel ii. 23); 'sons of Zion' = truths from good. (Compare E. 922⁶.)

6745³. In Is. lx. 15, 16 it treats of Zion * and Jerusalem, which = the Celestial Church; 'Zion *,' its internal, and 'Jerusalem,' its external.

7356³. 'Zion' (Is. xxxi. 9) = the Celestial Church; thus the good of love, which is of this Church.

8313³. 'The daughter of Zion' (Jer. vi. 23) = the Church where good is.

8330³. 'Zion' (Ps. xx. 2) = Heaven, where is the good of love.

8902¹⁰. 'The daughter of Zion' (Jer. iv. 31) = the Celestial Church.

9055³. 'The daughter of Zion' (treated of in Is. iii. 24) = the Celestial Church; that is, the Church which is in love to the Lord.

9433². 'The habitation of the mountain of Zion' (Is. iv. 5) = Heaven and the Church. (= the good of the Celestial Church. E. 504¹¹. 594¹⁵.)

9809⁴. 'Jehovah shall send the sceptre of strength out of Zion' (Ps. cx. 2) = power, then, from celestial good; 'Zion' = this good.

9857³. 'Jehovah hath filled Zion with judgment and righteousness' (Is. xxxiii. 5); 'Zion' = the Celestial Church (filled with) intelligence from Divine truth, and with wisdom from Divine good.

9930⁷. 'For Zion's sake I will not be silent . . .' (Is. lxii. 1). By 'Zion,' and 'Jerusalem,' is meant the Church; by 'Zion,' the Celestial Church; and by 'Jerusalem,' the derivative Spiritual Church. Tr. E. 272⁵.

9954¹⁴. 'Zion, the mountain of My holiness' (Ps. ii. 6) = the Celestial Kingdom, which is in the good of love: this Kingdom is the inmost of Heaven, and the inmost of the Church. E. 850³.

10037². 'He that is left in Zion . . .' (Is. iv. 3). By 'Zion,' and 'Jerusalem,' is signified the Church; by 'Zion,' the Church with those who are in the good of love; and by 'Jerusalem,' the Church with those who are in truths from this good. 'To wash away the excrement of the daughters of Zion' = to purify from evils those in the Church who are in the good of love . . . E. 475¹⁰.

10438². This is why the city of David was built upon a mountain, and why that mountain, which was called mount Zion, = the Inmost Heaven.

10540⁸. These things (in Is. xliv. 17, 18) are said of Zion, by which is signified the Celestial Church.

S. 71². In the Word in Heaven, instead of 'Zion,' and 'Jerusalem,' there is 'the Church as to the Word,' and 'as to doctrine from the Word.'

R. 612. 'A lamb standing upon the mount Zion *' (Rev. xiv. 1) = the Lord in the New Heaven. . . By 'the mountain of Zion *' is signified the Heaven where are those who are in love to the Lord. (= the presence of the Lord in Heaven and in the Church to separate the good from the evil, and to execute the Judgment. . .

'The mount Zion' = Heaven and the Church where the Lord reigns through His Divine truth. E. 850.)

—³. In the middle of Canaan was the city Zion *, and below it the city Jerusalem, both upon a mountain; and therefore by 'Zion *' and 'Jerusalem' are signified the inmost things of the Church. And as the Church in Heaven makes a one with the Church on earth, by 'Zion *,' and 'Jerusalem' is meant the Church in both; but by 'Zion *' the Church as to love; and by 'Jerusalem,' the Church as to the derivative doctrine. It is called 'mount Zion *,' because by 'a mountain' is signified love.

—⁴. That by 'mount Zion *,' are signified Heaven and the Church. Fully ill.

E. 176². 'The daughter of Zion' (Micah iv. 13) = the Celestial Church.

195⁶. 'Zion,' in the Word, = the Lord's Celestial Kingdom, thus also the Celestial Church; and 'Jerusalem,' the Spiritual Kingdom, and the Spiritual Church.

208¹². 'Zion,' and 'the daughter of Zion' = the Celestial Church.

223⁹. 'I will return to Zion, and will dwell in the midst of Jerusalem' (Zech. viii. 3). By 'Zion,' here, is meant the Celestial Church; and by 'Jerusalem,' that Church as to the doctrine of truth. 652¹².

240⁷. 'The daughters of Zion' (Is. iii. 17) = the Celestial Church, and the things of it; here, perverted.

294⁶. 'Zion' = the Church.

—¹⁰. 'Zion' (Is. iv. 5) = the Church as to the Word.

313⁴. 'The inhabitress of Zion' (Is. xii. 6) = the like as 'the daughter of Zion,' namely, the Celestial Church, that is, the Church which is in the good of love to the Lord. 326³.

316¹². 'Rise and thresh, O daughter of Zion' (Micah iv. 13) = the dispersion of evil with those who are of the Church. . . 'The daughter of Zion' = the Church that is in the affection of good.

328¹⁰. 'The daughter of Zion' (Is. lxii. 11) = the Church that is in love to the Lord.

331⁶. 'The mountain of Zion' (Is. xviii. 7) = the Church, to which they are invited.

340¹³. 'Zion' (Ps. cxviii. 5) = Heaven, whence these things are.

—¹⁴. 'The mountains of Zion' (Ps. cxxxiii. 3) = where the goods of celestial love are.

342⁵. 'For God will save Zion, and will build the cities of Judah' (Ps. lxi. 35) = the Celestial Church, and its doctrine.

365³⁰. 'Zion' (Is. lii. 7) = the Church that is in the good of love to the Lord.

—³⁶. 'Jerusalem' (Ps. cxlvii. 12) = the Church as to the truths of doctrine; 'Zion,' the Church as to the goods of love.

—³⁷. 'Jehovah shall bless thee out of Zion' (Ps. cxxviii. 5) = the blessing that is from the good of love; for 'Zion' = the Church as to the good of love . . .

374³. 'To sing in the height of Zion' (Jer. xxxi. 12) = internal celestial joy; that is, such as there is in the Lord's Celestial Kingdom.

[E.374]¹². 'Praise Jehovah, O Jerusalem; praise thy God, O Zion' (Ps.cxlvii.12). . . 'Jerusalem'=the Church as to the truths of doctrine; and 'Zion,' the Church as to the goods of love.

375¹⁹. 'I have anointed My king upon Zion, the mountain of My holiness' (Ps.ii.6)=the Celestial Kingdom which is in the good of love; this Kingdom is the inmost of Heaven, and the inmost of the Church. (=the Lord's Human as to Divine truth proceeding from the Divine good . . . and His derivative Kingdom over all things of Heaven and the Church. 684¹².)

—³⁶. 'The mountains of Zion' (Ps.cxxxiii.)=the Divine good; therefore 'like the dew of Hermon that descended upon the mountains of Zion'=the conjunction of truth and good.

391¹⁷. 'Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem' (Ps.li.18)=to restore the Church by leading it into the good of love, and by teaching it in the truths of doctrine.

405⁸. 'O Zion, that proclaimest good tidings' (Is.xl.9)=the Church that is in the good of love to the Lord.

—²⁶. As . . . from the Divine good proceeds the Divine truth, therefore the mountain of Zion was built above Jerusalem; and by 'the mountain of Zion,' in the Word, is signified the Church that is in the good of love to the Lord; and by 'Jerusalem,' the Church that is in truths from that good . . .

—As 'the mountain of Zion'=the Divine good, and the Church as to it, it is said . . .

—²⁸. As the mountain of Zion, and Jerusalem, were built, as far as possible, according to the form of Heaven, it is evident what is signified in . . . 'the mountain of Zion, the sides of the north, the City of the great king' (Ps.xlviii.2) . . .

—³⁴. As 'mountains'=the goods of celestial love, and 'hills' the goods of spiritual love . . . Zion was upon a mountain, and Jerusalem was upon the mountainous places below it.

433⁸. 'Exult, daughter of Zion; shout, daughter of Jerusalem' (Zech.ix.9)=the advent of the Lord, and the establishment of the Church by Him with those who are in the good of love and the derivative truths of doctrine.

448¹¹. 'In the mountain of Zion there shall be escape' (Obad.17)=love to the Lord from which there is Salvation.

449⁷. 'Zion'=the good of the Church; and 'Jerusalem,' its truth.

453¹⁰. 'The mountain of Zion shall be glad' (Ps.xlviii.12)=the Celestial Church, in which are those who are in love to the Lord. . . 'Encompass ye Zion, encircle her'=to embrace, from love, the things of this Church. Further des.

514¹⁰. 'Zion'=the Church where the good of love reigns; and 'Jerusalem,' where the truth of doctrine. 540^e.

637¹¹. 'The elders of the daughter of Zion' (Lam.ii.10)=the wise and the intelligent in the Church; abstractedly, wisdom and intelligence. 'The daughters of Zion,' and 'the virgins of Jerusalem'=those in the

Church who are in the affection of good and truth; abstractedly, these affections themselves.

—¹⁷. 'The daughters of Zion'=the Church as to the affections of celestial good; consequently, the affections of good that are of the Celestial Church.

644¹⁸. 'The sons of Zion' (Joel.ii.23)=those who are in genuine truths and through which they have the good of love; for 'Zion'=the Celestial Church which is in the good of love to the Lord through genuine truths. 650⁴⁰.

655⁶. 'Zion' (Lam.v.11)=the Celestial Church, which is in the good of love to the Lord, and which Church the Jewish nation represented.

659¹⁶. David and the succeeding kings were buried in Zion (Ill.) the reason of which was that 'Zion'=the Celestial Church and Heaven, where the Lord is.

684²⁹. 'In Zion will I make the horn of David to bud' (Ps.cxxxii.17)=the power of Divine truth from Him in Heaven and the Church.

685². 'The daughter of Zion' (Micah.iv.8)=the Celestial Church, the essential of which is the good of love.

700²⁶. 'Zion,' where David was,=the inmost of the Church, which is called its Celestial.

—³². The bringing of the ark into Zion (2 Sam.vi.)=ascent into the Third Heaven. . . For Zion represented the inmost of the Church, and from this the inmost of the Heavens, which is the Third Heaven, where the Angels are in the good of love to the Lord . . .

717¹². 'The stones of Zion' (Ps.cii.14)=Divine truths; for by 'Zion, upon which Jehovah will have mercy,' is meant the Church that is in celestial love.

721⁸. 'Zion' and 'Jerusalem'=the Church and its doctrine.

—¹¹. 'Zion' (Is.li.3)=a new Church.

—¹⁹. 'The daughter of Zion' (Jer.iv.31)=the Church that, from the good of love, is in the truths of doctrine.

727⁵. 'Zion' (Ps.ex.2)=the Church that is in love to the Lord, and is thence called the Celestial Church.

—²⁰. 'Fear not, O inhabitant of Zion' (Is.x.24)=that truths will not be perverted in those of the Church who are in celestial love and the derivative truths.

750¹⁰. 'The multitude of all nations that fight against the mountain of Zion' (Is.xxix.8)=the falsities of evil that fight against the goods of the Church. . . 'The mountain of Zion'=the Church as to the good of love.

799¹⁰. 'Look upon Zion, the city of our set feast, let thine eyes see Jerusalem, a quiet habitation' (Is.xxxiii.20). 'Zion' and 'Jerusalem'=Heaven and the Church as to the good of love, and the truth of doctrine.

—¹⁷. 'The daughter of Zion' (Lam.ii.4)=the Church that is in the affection of truth from the good of love.

811²¹. The sons of Zion (treated of in Is.xlix.)=those in love to the Lord and thence in truths.

—²². 'Zion' (Ps.xiv.7; liii.6)=those who from the Lord are in the good of love.

[811]²⁶. 'Put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness' (Is. lii. 1). By 'Zion' is meant the Church that is in the good of love to the Lord; and the truth from this good is signified by 'the strength' . . . and the truths of doctrine of this Church are signified by 'the garments of beauty' . . . 'The daughter of Zion' (ver. 2) = those who, from the Lord, are in the affection of truth from the good of love.

850². That by 'the mountain of Zion *' is signified Heaven and the Church where the Lord reigns through His Divine truth, is from the fact that Zion * was the city that David built, and in which he afterwards dwelt, and which was therefore called 'the city of David'; and David represented the Lord as to the royalty, which is the Divine truth . . . This also was why the ark . . . was transferred into this city. (Continued under JERUSALEM.)

—¹. 'Mountains,' and, primarily, 'the mountain of Zion *' = love to the Lord.

—². That 'Zion *' = Heaven and the Church where the Lord reigns through His Divine truth. Fully ill. 863². —³. 899¹⁰. 946². 1057².

Coro. 55. 'Zion,' in the following passages, = the Church as to the Word.

Zipporah. Zippora.

A. 6793. 'He gave Zipporah his daughter to Moses' (Ex. ii. 21) = that he adjoined to him the good of his Church. . . 'Zipporah' = the quality of the good of that Church.

6941. This is signified by the circumcision of her son by Zipporah.

7044. 'Zipporah took a piece of rock' (Ex. iv. 25) = the quality shown by the representative Church through truth; for 'Zipporah' = the representative Church.

8647. 'Jethro . . . took Zipporah the wife of Moses' (Ex. xviii. 2) = good from the Divine conjoined with truth Divine . . . For 'Zipporah the wife of Moses' = good Divine. Ex. (=the good that is derived from Divine good (Jethro), and is conjoined with truth Divine (Moses). 8661.)

Zoan. Zoan.

A. 1482². 'The princes of Zoan,' and 'the wise counsellors of Pharaoh' (Is. xix. 13) = primary scientifics.

5044⁴. See NOPH, here. E. 654⁵⁰.

—⁶. 'When his princes were in Zoan' (Is. xxx. 4) = truths falsified, thus falsities.

Zoar. Zoar.

A. 1589. 'Like the land of Egypt in coming to Zoar' (Gen. xiii. 10) = scientifics from the affections of good. . . For 'Zoar' = the affection of good.

—¹. Zoar was a city not far from Sodom, to which Lot fled . . . and besides 'Zoar' is mentioned in Gen. xiv. 2, 8; Deut. xxxiv. 3; Is. xv. 5; Jer. xlvi. 34, where also it = affection. And, as it = the affection of good, in the opposite sense, it = the affection of evil.

1663. 'The king of Bela, this is Zoar' (Gen. xiv. 2) = (a kind) of cupidity of evil and persuasion of falsity.

2429. '(This city) is a little one' (Gen. xix. 20) = a little of truth. Ex.

—^e. 'Zoar,' in the Original Language, means 'little.' For it here treats of those who are in the affection of truth, and not so much in the affection of good.

2430^e. (Zoar) was situated at the foot of the mountain; and Lot afterwards went from it up the mountain. Ex.

2435. 'I will not overthrow the city (Zoar)' (ver. 21) = that the man in whom there is truth that has good within it shall not perish. Ex. 2437.

2439. 'Therefore he called the name of the city Zoar' (ver. 22) = the affection of truth. . . For they who are in the affection of truth have 'little' of truth, because they have little of good as compared with those in the affection of good.

2442. 'Lot came unto Zoar' (ver. 23) = that those who are in the affection of truth are saved; for 'Zoar' = the affection of truth.

2459. 'Lot went up out of Zoar' (ver. 30) = when they were no longer in the affection of truth . . . because all the good of truth had been devastated.

2462. 'For he feared to dwell in Zoar' (id.) = because he could no longer, from the affection of truth, look to good. 'Zoar' = the affection of truth, and when this has been devastated, it is impossible to look to good any longer.

Zone. See GIRDLE—zona.

Zuzim. Suzim.

A. 1654. 'The Zuzim,' etc. (Gen. xiv. 5) = a kind of persuasions of falsity. 1673.

1673. The Zuzim were similar to the Nephilim. Ex.