THE GOSPEL

ACCORDING TO

MARK,

TRANSLATED FROM THE ORIGINAL GREEK,

AND ILLUSTRATED BY

EXTRACTS

FROM THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG,

TOGETHER WITH
NOTES AND OBSERVATIONS OF THE TRANSLATOR
ANNEXED TO EACH CHAPTER.

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SECOND EDITION,
THOROUGHLY REVISED, WITH MANY ADDITIONAL EXTRACTS.

"WHOSO READETH, LET HIM UNDERSTAND."—Matt. xxiv. 15.

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# Mark Chapter 1

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<td>John was baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins.</td>
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<td>And all the country of Judea went out to him, and they of Jerusalem, and were all baptized by him in the river Jordan, confessing their sins.</td>
<td>Which ultimates testify that they can only effect external purification, whereas the Word itself, by and through its internal sense, is effective of internal purification, which is regeneration, by Divine Truth and Good. (Verses 7, 8.)</td>
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<td>And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey;</td>
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<td>And preached, saying, There comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.</td>
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9. And it came to pass in those days, [that] Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. That the LORD as to His Human essence, submits to be initiated into the external truths of the Word, because He thus became the Word in its ultimates, as He was the Word in its first principles, and because also He glorified His Humanity, or made it Divine, as He regenerates man, and makes him spiritual. (Verse 9.)

10. And straightway coming up out of the water. He saw the heavens rent, and the Spirit like a dove descending upon Him. Yet ascending rapidly out of external truths. He enters into the interior truths and goods of the Word, even to the Divine Truth and Good in Himself. (Verses 10, 11.)

11. And there was a voice from the heavens, [saying] You are My beloved Son, in Whom I am well pleased. But these assaults are succeeded by victory, attended with divine peace and consolation. (Latter part of verse 13.)

12. And immediately the Spirit sends Him forth into the wilderness. And is thus admitted, as to His Humanity, into temptations, which are nothing else but the assaults of infernal spirits, seeking to destroy what is true by what is false, and what is good by what is evil. (Verses 12, 13.)

13. And He was there in the wilderness forty days, tempted by Satan; and was with the wild beasts; and the Angels ministered to Him. But these assaults are succeeded by victory, attended with divine peace and consolation. (Latter part of verse 13.)

14. Now after John was delivered to custody, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; Whence a greater measure of Divine power was communicated to the LORD'S Humanity to announce the descent and nearness of Divine Truth and Good, calling man to forsake all evil as sin against God, and to believe in the manifestation of GOD in the flesh. (Verses 14, 15.)

15. And saying, That the time is fulfilled, and the Kingdom of God is near; Repent you, and believe the Gospel. Which annunciation was first received by those who were in the investigation of scientific and rational truth, and who were thus led to the pursuit and acquirement of spiritual and celestial truth. (Verses 16—20.)

16. But walking near the sea of Galilee, He saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. But these assaults are succeeded by victory, attended with divine peace and consolation. (Latter part of verse 13.)

17. And Jesus said to them, Come you after Me, and I will make you to become fishers of men.
18. And immediately leaving their nets, they followed Him.
19. And going a little further thence, He saw James [the son] of Zebedee, and John his brother, who also were in the ship, mending the nets.
20. And immediately He called them, and leaving their father Zebedee in the ship with the hired servants, they went after Him.

Renouncing the cravings of self-love, and adoring the LORD as the Divine source of all that is good and wise and blessed. (Verses 18—20.)

21. And they went to Capernaum, and immediately on the Sabbaths He went into the Synagogue, and taught.
22. And they were astonished at His doctrine, for He taught them as one that had power, and not as the Scribes.

Who teaches Truth from the Divine Good of the Divine Love, in which all Truth originates, and not from any end of worldly reputation and gain. (Verses 21, 22.)

23. And there was in their Synagogue a man with an unclean spirit; and he cried out,
24. Saying, Ah! What have we to do with You, Jesus of Nazareth! Art You come to destroy us? I know You who You are, the Holy One of God.
25. And Jesus rebuked him, saying, Be silent, and come out of him.
26. And the unclean spirit having torn him, and cried with a great voice, came out of him.

And who by that truth cleanses man from his natural evils, and thus casteth out the infernal spirits who are in connection with those evils, and who yet are principled in heavenly knowledge, but not in the life of such knowledge. (Verses 23—27.)

27. And they were all amazed, so that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with power He commands even the unclean spirits, and they obey Him.

So that inquiry is hence excited respecting the LORD'S Humanity, which thus proves its Divinity by the subjugation of the powers of darkness, and by the brightness of the Divine Truth which it teaches. (Verses 27, 28.)
28. And the fame of Him went forth immediately into all the region round about Galilee.

29. And straightway when they had come out of the Synagogue, they entered into the house of Simon and Andrew, together with James and John.

30. But Simon's wife's mother lay sick of a fever, and immediately they tell Him of her.

31. And He came and raised her up, having taken hold of her hand, and the fever instantly left her, and she ministered to them.

And also by its omnipotence in delivering the affection of truth in the Church from the infestation of the love of evil. (Verses 29—32.)

32. But in the evening, when the sun did set, they brought to Him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And He healed many that were sick of diverse diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.

And in likewise liberating those who were infested with evil and false persuasions, and who, in consequence of such liberation, became receptive of Truth and Good. (Verses 32—35.)

35. And in the morning, when the night was far advanced, rising up He went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed Him.

37. And when they had found Him, they say to Him, All [men] seek You.

38. And He says to them. Let us go into the neighbouring towns, that I may preach there also, for therefore came I forth.

But the Humanity of the LORD can of itself do nothing but through union with its Divinity, and therefore it is occasionally let into temptation, that by the labour of combat it may attain a fuller union, and thus a greater measure of power to impart instruction, and to deliver mankind from infernal influence. (Verses 35—40.)
39. And He preached in their Synagogues throughout all Galilee, and cast out devils.

40. And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying to Him, If You will, You can make me clean.
41. And Jesus, moved with compassion, put forth His hand, touched him, and says to him, I will, be you clean.
42. And having spoken, immediately the leprosy departed from him, and he was cleansed.

43. And He strictly charged him, and forthwith sent him away.
44. And says to him, See you say nothing to any man, but go, show yourself to the priest, and offer for your cleansing those things which Moses commanded for a testimony to them.

45. But he, having gone out, began to preach many things, and to publish the saying, insomuch that He [Jesus] could no more openly enter into the city, but was without in desert places; and they came to Him from every quarter.

And especially to check the profanation of truth in all those who, through prayer and humiliation, and the acknowledgement of the LORD'S DIVINITY, sought to be cleansed from their sins. (Verses 40—43.)

To whom instruction is given, that truth, when rescued from profanation, ought to open itself to the reception of the heavenly good of love and charity, by acknowledging that it thence derives its life and quality. (Verses 43, 44.)

In which case truth acquires a greater power of making itself known, yet not in connection with its Divine Good, which is still in a state of persecution. (Verse 45.)

**Exposition**

BEING EXTRACTS

From the Theological Writings of Emanuel Swedenborg.
Chapter I.

VERSE 1. *The beginning of the Gospel of Jesus Christ.* Gospel (evangelium) signifies glad tidings; wherefore by preaching the Gospel, or glad tidings, is signified to announce the Lord's advent; hence by the Gospel, in this supreme sense, is signified the Lord Himself as to His advent, as to Judgement, and as to the Salvation of the faithful. This is evident from various passages, see Mark 8:3, 9:29, 30; 16:15. *AE 612.* See also Exposition, verse 14.

*Jesus Christ.*—When these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy. The learned indeed know that JESUS signifies SAVIOUR, and CHRIST the ANOINTED, and hence they conceive some more interior idea. But still this is not what the angels in heaven perceive from those names, their perceptions extending to things still more divine; for by JESUS, when the name is pronounced by a man in reading the Word, they perceive the Divine Good, and by CHRIST the Divine Truth; and by both the divine marriage of Good and Truth, and of Truth and Good, consequently of all that is Divine in the heavenly marriage, which is heaven. That JESUS in the internal sense denotes Divine Good, and that CHRIST denotes Divine Truth, may be evident from many passages in the Word. The ground and reason why Jesus denotes Divine Good is, because it signifies safety, salvation, and Saviour; and, in consequence of such signification, it signifies Divine Good, inasmuch as all salvation is from Divine Good, which is of the Lord's love and mercy, and thus by the reception thereof. The ground and reason why Christ denotes Divine Truth is, because it signifies Messiah, Anointed, and King, for that these terms denote Divine Truth, will appear from what follows. *AC 3004—3006.*

The Lord is called a Priest from Divine Good, and a King from Divine Truth; the latter, namely. Divine Truth, is involved in the name Christ, and Divine Good in the name Jesus. *AC 8625.*

*Son of God.*—No other opinion is held by the church than that the "Son of God "is a separate Person of the Godhead, perfectly distinct from the Person of the Father; which has given rise to the belief that the Son of God was born from eternity. In consequence of the general prevalence of this notion, and because it relates to God, no liberty is allowed, in thinking about it, to make use of the understanding, not even upon the meaning of the expression, "born from eternity." And indeed were any one intellectually to reflect upon it, all that he could say would be——" It transcends my powers of comprehension, but still I affirm and believe it, because others do the same." Let it however be well noted, that there is no Son from eternity, yet that the Lord is from eternity. When an accurate knowledge of the Lord and of the Son is obtained, then, and not before, can we think intellectually of the Triune God.. That the
Human principle of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary, is the "Son of God," is very manifest from the following passages, as in Luke:—" The angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, &c., and said to her. You shall conceive in your womb, and shall bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest. But Mary said to the angel, How shall this thing be, seeing I know not a man? And the angel answering said to her, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSNJHDW YOU; therefore also THE HOLY THING which shall be born of you shall be called the SON OF GOD." (Luke 1:26-35.) It is here said, "You shall conceive and bring forth a Son, He shall be great, and shall be called the Son of the Highest;" and again, "The Holy Thing which shall be born of you shall be called the Son of God," whence it is evident that the Human principle, conceived of God, and born of the Virgin Mary, is what is called the Son of God. So in Isaiah, "The Lord Himself gives a sign, behold a virgin shall conceive and bring forth a Son, and shall call His name, GOD WITH US." (Is 7:14.) That the Son born of the virgin, and conceived of God, is He who shall be called "God with us," thus who is the Son of God, is evident. So again in the same prophet,—"A Child is born to us, a Son is given to us; upon whose shoulder is the government; and He shall call His name Wonderful, Counsellor, God, Hero, the FATHER OF ETERNITY, the Prince of Peace;" (Is 9:5, 6.) where the same thing is asserted, for it is said, "A Child is born to us, a Son is given to us," who is not a Son from eternity, but the Son born in the world, which is also evident from the words of the prophet at verse 6, and from the words of the angel Gabriel to Mary, (Luke 1:32, 33.) which are of like import. So in David, "I will announce concerning the statute, Jehovah has said, YOU ARE MY SON, today have I begotten You. Kiss you the Son, lest He be angry, and you perish in the way." (Psalm 2:7, 12.) In which passage is not meant a Son from eternity, but the Son born in time, for it is a prophecy concerning the Lord who was about to come, wherefore it is called "a statute," concerning which Jehovah announced to David; "today" does not denote from eternity, but in time. From these passages it is manifest that Jesus was conceived of Jehovah God, and born of the Virgin Mary; so that the Divinity was in Him, and was His soul. Since, then. His soul was the very Divinity of the Father, it follows that His body or Humanity must have been made Divine also; for where the one is Divine, the other must necessarily be so too: thus, and no otherwise, can the passages be true which say that the "Father and the Son are ONE." D. L. 19 and 29. See also AC 2798.

Verse 2. As it is written in the Prophets, &c.—By the Testimony of Jesus being the spirit of Prophecy, (Rev 19:10.) is signified that it is the all of the Word and of Doctrine deduced from it. For the Word in a universal sense treats only of the Lord, and of a life according to His commandments. Hence it is that the Lord is the Word,
(John 1:14.) because the Word is from Him, and, in the supreme sense, treats of Him alone. AR 819.

Verse 3. The voice of one crying in the wilderness, &c.— By these words is signified that the church, at that time, was altogether vastated, so that there was no longer any thing good, nor any thing true, which is manifest from this consideration, that no one knew, at that time, that man has any internal principle, nor that there is any internal principle in the Word;

thus neither that the Messiah, or Christ, was about to come to save them for ever. Hence also it is evident what is signified by John being in the "deserts" till the day of his appearing to Israel, (Luke 1:80.) and by preaching in the "wilderness of Judea," (Matt 3:1, and following verses.) and by baptizing "in the wilderness," (Mark 1:4.) for thereby he also represented the state of the church. From the signification of a wilderness it may also be manifest why the Lord so frequently retired into a "wilderness," as Matt 4:1; 15:32, to the end. Mark 1:12, 13, 35-40, 45; 6:31-36. Luke 4:1; 5:16; 9:10, and following verses. John 11:54. AC 2708.

Prepare you the way of the Lord, &c.—That the church, which acknowledges faith alone, has extinguished the essential truths respecting the Divine Human of the Lord, is a known thing, for what member of that church believes the Lord's Human to be Divine? Does he not rather hold such a tenet in aversion? When yet in the ancient churches it was believed that the Lord, who was to come into the world, was a Divine Man, and He likewise, when seen by them, was called Jehovah, as is evident from several passages in the Word. For the present, however, let the following passage from Isaiah suffice:—" The voice of one crying in the wilderness, Prepare you the way of [or for] Jehovah, make smooth in the desert a path for our God." (Is 40:3.) That these things were said concerning the Lord, and that a way was prepared, and a path smoothed for Him by John the Baptist, is manifest from the Evangelists, Matt 3:3; Mark 1:3; Luke 3:4; John 1:2, 3; and moreover from the Lord's words themselves, that "He was One with the Father," and that "the Father was in Him, and He in the Father;" also that "all power was given to Him in the heavens and on earth," and likewise that "judgement is committed to Him;" for a very slight knowledge concerning power in heaven and on earth, and concerning judgement, may be sufficient to convince any one that they are nothing, unless He was Divine even as to His Human. AC 4727. See also D. L. 30.

Verse 4. John was baptizing in the wilderness, and preaching the doctrine of repentance, &c.—Inasmuch as with the Jewish nation all things of the Word were adulterated, and there was no longer any Truth amongst them, because there was no longer any Good, therefore John the Baptist was in the wilderness, by which was represented the state of that church, concerning which it is thus written in the
Evangelists, "John the Baptist was in the deserts until the days of his appearing to Israel;" (Luke 1:80.) that "he preached in the wilderness of Judea;" (Matt 3:1-3; Mark 1:2-4; Luke 3:2, 4, 5.) and in Isaiah, "The voice of one crying in the wilderness, Prepare a way for Jehovah, make smooth in the desert a path for our God." (Is 40:3.) On which account the Lord said concerning Jerusalem, "Your house shall be left desolate," [or desert] (Luke 13:35.) where a desert house signifies a church without truths, because without goods. AE 730.

From what is said in the Word of the Old Testament concerning washing, it is evident what was signified by John's "baptizing in Jordan;" (Matt. iii.; Mark 1:4-13.) and what by the following words of John concerning the Lord—" He shall baptize with the Holy Spirit and with fire;" (Luke 3:16; John 1:33.) and concerning himself, that "he baptises with water;" (John 1:26.) by which is to be understood, that the Lord washes or purifies man by Divine Truth and Divine Good, and that John by his baptism represented those things; for the Holy Spirit is Divine Truth; fire is Divine Good; and water is a representative of those principles; for water signifies the truth of the Word, which truth is made good by a life according to it. AR 378.

John the Baptist being sent before to prepare a people for the reception of the Lord, was by baptism, for baptism represented and signified purification from evils and falses, and likewise regeneration by the Word from the Lord, and unless this representation had preceded, the Lord could not have manifested Himself, taught, and tarried in Judea and Jerusalem; because the Lord was the God of heaven and the God of earth under a human form, who could not dwell together with a nation which was in mere falses as to doctrine, and in mere evils as to life; wherefore unless a representative of purification from evils and falses by baptism had prepared that nation for the reception of the Lord, the nation would have perished by diseases of every kind at the presence of the Divine Being Himself; this, therefore, is what is signified by, "Lest I come and smite the earth with a curse;" (Mal 4:6.) that this would have been the case, is very well known in the spiritual world, for in that world all who are in falses and evils are dreadfully tormented, and spiritually die, at the Lord's presence. The reason why the baptism of John could produce that effect was, because the Jewish church was a representative church, and all conjunction of heaven with members of that church was by representatives, as may likewise be manifest from the washings enjoined in that church, as that all who were made unclean should wash themselves and their garments, and hence they were reckoned as clean; in like manner that the Priests and Levites should wash themselves before they entered the tent of assembly, and afterwards, when they entered into the temple to perform holy duties; in like manner that Naaman was cleansed of his leprosy by washing in Jordan; the washing itself and the baptism did not indeed purify them from falses and evils, but only represented and thence signified purification from them, which yet was accepted
in heaven, as if themselves were purified; thus heaven was conjoined with the people of that church by the baptism of John, and when heaven was so conjoined with them, the Lord, who was the God of heaven, could there manifest Himself, teach, and abide. AE 724.

Verse 4. And "preaching the baptism of repentance for the remission of sins.—As to the necessity of repentance, it is received as a doctrine in all Christian churches, that a man, before he approaches the Holy Supper, should examine himself, should see and acknowledge his own sins, and should perform repentance, desisting from his sins, and rejecting them, because they are from the devil, or from hell, and that no otherwise can his sins be remitted, and that unless he does this, he is in a state of damnation. The English, although in the doctrine of Faith only, do, nevertheless, in their address at the Holy Communion, openly teach the necessity of examination, and the acknowledgement and confession of their sins, also of repentance and newness of life, and they threaten those who do not do this, in these words, that otherwise the devil will enter into them as he entered into Judas, and fill them with all iniquity, and destroy both their body and their soul. The Germans, Swedes, and Danes, who are also in the doctrine of Faith only, in their address at the Holy Communion, teach similar things, threatening also that otherwise they will make themselves guilty of infernal punishments, and of eternal damnation, because of mixing together what is holy and profane. These things are read by the clergyman with a loud voice before all those who come to the Holy Supper, and are heard by them in the full acknowledgement that it is so. Notwithstanding all this true plain declaration, the very same persons when, on the same day, they hear a sermon on Salvation by Faith only, and that the Law does not condemn them, because the Lord has fulfilled it for them, and that of themselves they can do no good except what is meritorious, and that works have consequently nothing of salvation within them, but faith only, they return home with an entire forgetfulness of their former confession, and reject it in so far as they think from the sermon on Faith only. Which now is true, this or that? Two things contrary to each other cannot be true, as that without examination, knowledge, acknowledgement, confession, and rejection of sins, thus without repentance, there can be no remission of sins, consequently no salvation, but eternal damnation; or that such things contribute nothing to salvation, because a plenary satisfaction for all the sins of mankind has been made by the Lord through the passion of the cross, for those who are in the faith, and that those who are in the firm belief that it is so, and in confidence respecting the Lord's merit, are without sin, and that they appear before God as being washed and their faces shining. From this it is evident that the common religion of all churches in the Christian world is—that a man should examine himself, should see and acknowledge his sins, and afterwards should desist from them, and that otherwise there can be no salvation, but damnation. That this is also the Divine Truth itself, is evident from those passages in the Word where man is commanded to repent,
as from the following: —Jesus said, "Bring forth fruit worthy of repentance; and now also the axe is laid to the root of the trees, every tree therefore which brings not forth good fruit is hewn down and cast into the fire." (Luke 3:8, 9.) "Jesus said, Except you repent, you shall all likewise perish." (Luke 13:3, 5.) "Jesus preached the Gospel of the kingdom of God, saying, Repent you, and believe the Gospel." (Mark 1:14, 15.) "Jesus sent forth His disciples, who went forth and preached that men should repent." (Mark 6:12.) Jesus said to the apostles that they should "preach repentance and remission of sins in His name, among all nations." (Luke 24:47.) John preached the "baptism of repentance for the remission of sins." (Mark 1:4; Luke 3:3.) Think (my reader) of this from some degree of intellect, and if you have any religion, you will see that repentance from sins is the way to heaven, and that faith separate from repentance is no faith, and that those who are in no faith from no repentance, are on the way to hell. DP 114.

The sins which man commits are inscribed on his very life, and constitute it; on which account no one is delivered from them unless he receives new life from the Lord, which is effected by regeneration. That man from himself cannot do what is good, nor think what is true, but from the Lord, is manifest from these words—" A man cannot receive any thing unless it be given him from heaven;" (John 3:27. "He that abides in Me, and I in him, the same bears much fruit, since without Me you cannot do any thing." (John 15:5.) Hence it is evident that no one can withdraw a man from sins, thus remit them, but the Lord alone. The Lord continually flows in with man with the good of love and with the truths of faith, but they are received differently by different persons; by those who are regenerated, well, but otherwise by those who do not suffer themselves to be regenerated. They who are regenerated, are held continually by the Lord in the good of faith and of love, and in this case are withheld from evils and raises; but they who do not suffer themselves to be regenerated by the Lord, are withheld also from evil, and held in good, for from the Lord there is a continual influx of good and truth with every one; but the infernal loves, which are the loves of self and of the world, in which the unregenerate are principled, oppose and turn the influx of good into evil, and of truth into the false. From these considerations it is manifest, that remission of sins consists in the ability of being held by the Lord in the good of love and the truths of faith, and of being withheld from evils and falses; and that to shun, on this occasion, what is evil and false, and to hold it in aversion, is repentance. But such remission and repentance are not given, except with those who by regeneration have received new life from the Lord. AC 9444—9449.

Verse 5. Judea.—That Judea, in the internal sense of the Word, does not signify Judea, may appear from many passages in the Word. In the Word it is not so often named Judea, as the land of Judah, and by the "land of Judah," as by the "land of
Canaan," is signified the Lord's kingdom, consequently also the church, for the church is the Lord's kingdom in the earth. AC 3654.

In the opposite sense, as in Matt. xxiv. 16, Judea signifies the church devastated. AC 795.

Jerusalem.—By Jerusalem is understood the church with respect to doctrine, inasmuch as at Jerusalem in the land of Canaan, and in no other place, there was the temple, the altar, the sacrifices, and of consequence all divine worship. Wherefore those festivals were likewise celebrated there every year, to which every male throughout the land was commanded to go. This then is the reason why by "Jerusalem," in the spiritual sense, is signified the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed by doctrine, and is performed according to it. NJHD 6.

Verse 5. And were all baptized by him in Jordan, &c.—By "Jordan "is signified initiation into the knowledges of truth and good, the ground of which signification is, because it was a boundary of the land of Canaan; and that all the boundaries of that land signified those principles which are the first and last of the Lord's kingdom, also which are the first and last of the church, thus which are the first and last of things celestial and spiritual, which constitute the Lord's kingdom and church, may be seen, AC 1585, 1866, 4116, 4240; hence "Jordan," as being a boundary, signified initiation into the knowledges of good and truth, these being the first principles, and at length, when man becomes a church or kingdom of the Lord, they become the last. That "Jordan" has this signification, may be manifest also from other passages in the Word, as from David—" My God, my soul bows itself upon me, therefore I will remember You from the land of Jordan, and from the little mountain of Hermon;" (Psalm 42:7.) where to "remember from the land of Jordan" denotes from what is last, or ultimate, thus from what is lowly. So again, "Judah was made his sanctuary, Israel his dominion; the sea saw and fled, Jordan turned itself backwards;" (Psalm 114:2, 3, 5.) where "Judah" denotes the good of celestial love, and "Israel" the good of spiritual love, AC 3634; "the sea" denotes the knowledges of truth, AC 28; "Jordan" denotes the knowledges of good, which are said to turn themselves backwards when the good of love obtains the dominion, for in such case knowledges are viewed from that good, but not good from them, as has been often shown above. So in the Book of Judges, "Gilead abode in the passage of Jordan, and why shall Dan sojourn in ships?" (Judges 5:17.) where "Gilead" denotes sensual good, or what is pleasant, by which man is first initiated when he is regenerating, AC 4117, 4124; to "abide in the passage of Jordan" denotes in those things which are initiations, thus which are the first and last of the Lord's church and kingdom. These things were also represented by Jordan, when the sons of Israel entered into the land of Canaan; (Joshua 3:14, to the end; 4:1, to the end;) for by "the land of Canaan" was represented the Lord's kingdom, and by "Jordan
being divided, and the sons of Israel passing through on the dry [ground]," was
signified the removal of evils and falses, and the admission of those who are
principled in goods and truths. The like was signified by the waters of Jordan being
divided by Elijah, when he was taken up into heaven, (2 Kings 2:8.) and by Elisha,
when he entered upon the prophetic office in the place of Elijah, (5:14.) Naaman
being cured of his leprosy, by "washing seven times in Jordan according to the
command of Elisha," (2 Kings 5:1-14.) represented baptism, for baptism signifies
initiation into the church, and into those things which are of the church, thus
regeneration and the things of regeneration; not that any one is regenerated by
baptism, but that it is a sign of regeneration which ought to be remembered. And
whereas those things which relate to the church are signified by "baptism," and the
like by "Jordan," as was said above, therefore John baptized in Jordan, (Matt
3:6; Mark 1:5.) and the Lord also was willing that Himself should be baptized there by
John. (Matt. iii. 13—17.) Inasmuch as "Jordan" signifies those things which are the
first and last of the Lord's kingdom and church, such as are the knowledges of good
and truth, for by them man is introduced; therefore also "Jordan" is mentioned as the
boundary of the new earth, or holy land, in Ezek 47:18. AC 4255.

Verse 5. Confessing their sins.—To "confess sins" is to become acquainted with evils,
to see them in one's self, to acknowledge them, to make one's self guilty, and to
condemn one's self on account of evils; when this is done before God, confession of
sins is made. AC 8388.

It is not sufficient therefore for any one to say in general, "I am a sinner, I was born in
sins; there is nothing sound in me from head to foot; I am nothing but evil; O good
God! be merciful to me, pardon me, purify me, save me; make me to walk in purity,
and in the way of what is just," and the like; since if he does not explore himself, and
consequently does not know any evil, he is still in his sins, inasmuch as no one can
shun, still less fight against, what he does not know; thus, however he believes
himself after confession to be clean and washed, he is still unclean and unwashed
from the crown of the head to the soles of the feet; for general confession is general
drowsiness, which terminates in blindness, being like a whole destitute of parts, which
has no existence. DP 278. See also TCR 510.

Verse 6. But John was clothed with camel's hair, and with a girdle of a skin about his
loins, and he did eat locusts and wild honey.—Inasmuch as John the Baptist
represented the Lord as to the Word, which is Divine Truth in the earth, in like
manner as Elias, AC 2762, 5247, therefore he was the Elias who was to come before
the Lord; (Mal 4:5; Matt 17:10-12; Mark 9:11-13; John 1:17.) on which account his
clothing and food were significative. "Raiment of camel's hair" signified the Word,
such as is its literal sense as to truth, which sense is a clothing for the internal sense,
as being natural, for what is natural is signified by "hair," also by "camels;" and the
food, which was "locusts and wild honey," signified the Word, such as is its literal sense as to good; its delight is signified by "wild honey." AC 5620.

By "clothing," or "garment," when predicated of the Word, is signified Truth Divine therein in the ultimate form; by a "leathern girdle" is signified an external bond connecting and holding in order all interior things; by "food" is signified spiritual nourishment derived from the knowledges of truth and of good from the Word; by "locusts" are signified ultimate or most general truths, and by "wild honey" their pleasantness. AC 9372. See also AC 7643.

John the Baptist represented the like with Elias, wherefore also it is said that "Elias was come," by whom is meant John. Elias represented the Lord as to the Word, or the Word which is from the Lord, in like manner John; and whereas the Word teaches that Messiah, or the Lord, was to come, therefore John was sent before, to preach concerning the coming of the Lord, according to the predictions in the Word. And whereas John represented the Word, therefore the ultimates of the Word, which are natural, were represented by John by his clothing, and also by his food, namely, by clothing of camel's hair, and by a leathern girdle about his loins; "camel's hair" signifying the ultimates of the natural man, such as are the exteriors of the Word, and "a leathern girdle about the loins" signifying their external bond and connection with the interiors of the Word, which are spiritual. Similar things are signified by "locusts" and "wild honey;" by locusts the truth of the natural man, and by wild honey the good thereof; whether we say the truth and good of the natural man, or natural truth and good, such as the Word is in its ultimate sense, which is called the sense of the letter, or natural sense, it is the same thing, for John represented it by his clothing and food. AE 619.

Verse 7. And preached, saying, There comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.—In the Word, the "sole of the foot" and "the heel" signify the ultimate natural principle, as was shown above, AC 259; the shoe is what invests the sole of the foot and the heel, wherefore the "shoe" signifies the natural principle still lower, thus the very corporeal principle, and this being the signification of a shoe, it was hence adopted in common language to express the least and vilest of all things [or principles], since the ultimate, natural, and corporeal principle is the vilest of all things belonging to man, which was meant by John the Baptist, when he said, "There comes one mightier than I, the latchet of whose shoes I am not worthy to unloose." AC 1748.

Verse 8. I indeed have baptized you in water, but He shall baptize you in the Holy Spirit.—That the Lord regenerates man by means of faith and charity, is signified by these words of John the Baptist, "I baptize you in water to repentance, but He that comes after me shall baptize you in the Holy Spirit and with fire." (Matt 3:11; Mark
1:8; Luke 3:16.) To "baptize in the Holy Spirit and with fire," is to regenerate by Divine Truth which is of faith, and by Divine Good which is of charity. The same is signified by these words of the Lord—" Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5.) By "water" here, as in other parts of the Word, is signified truth in the natural or external man, and by "spirit," truth derived from good in the spiritual or internal man. TCR 144.

By the above words is meant, that John only inaugurated them into knowledges derived from the Word concerning the Lord, and thereby prepared them to receive the Lord, but that the Lord Himself regenerates man by the Divine Truth and the Divine Good proceeding from Him; for John represented the like as Elias, namely, the Word; the 'waters with which John baptized," signified truths introducing, which are knowledges concerning the Lord derived from the Word; the "Holy Spirit" signifies the Divine Truth proceeding from the Lord, and "fire" signifies the Divine Good proceeding from Him, and "baptism" signifies regeneration effected of the Lord, by Divine Truths derived from the Word. He who believes that baptism contributes anything to the salvation of man, unless he be, at the same time, principled in the truths of the church, and in a life according to them, is much mistaken; for baptism is an external ceremony, which, without an internal principle, is of no effect to salvation, but is of effect where what is external is conjoined with what is internal. The internal of baptism is, that by truths derived from the Word of the Lord, and by a life according to them, falses and evils may be removed by the Lord, and thereby man may be regenerated, as the Lord also teaches, Matt 23:26, 27. AE 475.

To "baptize" is to regenerate; "with the Holy Spirit" is by Divine Truth, and "with fire" is from the Divine Good of the Divine Love. AC 9818.

Verse 9. And it came to pass in those days, [that] Jesus came from Nazareth of Galilee, and was baptised by John in Jordan.—The reason why the Lord Himself was baptized by John was, that He might not only institute baptism as a future rite, and establish it by His own example, but also because He glorified His Humanity and made it Divine, as He regenerates man, and makes him spiritual. TCR 684.

Verse 10. And straightway coming out of the water. He saw the Heavens rent, and the Spirit like a dove descending upon Him.—The reason of this was, because "baptism" signifies regeneration and purification, as does also a "dove." Who cannot perceive that the Dove was not the Holy Spirit, nor was the Holy Spirit in the Dove? Doves often appear in heaven, and the angels know, when they observe them, that they are correspondences of the affections and thoughts relating to regeneration and purification in some persons not afar off. Wherefore when they approach those persons, and converse with them on a subject foreign to what was in their thoughts when that appearance was presented, the doves instantly vanish. The case was the
same with respect to many things which appeared to the prophets, as when John saw a lamb on Mount Sion, (Rev. xiv.) and in other places. How plain is it to see that the Lord was not that lamb, nor was He in the lamb, but the lamb was a representative of His innocence. Hence the error of those is manifest, who, from the appearance of the Dove, when the Lord was baptized, and from the voice then heard from heaven, "This is my beloved Son," conclude that the Trinity consists of three Persons. TCR 144.

That by a "dove" are signified the truths and goods of faith belonging to a person about to be regenerated, is manifest from the signification of a dove in the Word, especially from the dove which appeared over Jesus when He was baptized, on which occasion the "dove" signified nothing else but the holy principle of faith, "baptism" itself denoting regeneration. Hence in the New Church, which was to be established, it signified the truth and good of faith, which was to be received by regeneration from the Lord. Similar things were represented by and involved in the young doves or turtles, which were offered in sacrifice, and for burnt-offerings, in the Jewish church, concerning which see Lev 1:14, to the end; Lev 5:7-10; 12:6; 14:21, 22; 15:15, 29, 30; Numb 6:10, 11; Luke 2:22-24; which may be manifest from each of those passages. That such things were significative, may be obvious to every one from this single consideration, that they must of necessity be representative of something, since otherwise, they would have no meaning, still less any divine meaning: the external of the church is somewhat inanimate, but it derives life from what is internal, and what is internal derives life from the Lord. That a "dove" in general signifies the intellectual things of faith, is also manifest from the prophets, as in Hosea, "Ephraim shall be as a foolish dove, without heart; they call to Egypt, they go to Assyria;" (Hosea 7:11.) again in the same prophet, "Ephraim shall be afraid, as a bird out of Egypt, and a dove from the land of Assyria;" (11:11.) where "Ephraim" denotes one who is intelligent, "Egypt" one who is scientific, "Assyria" one who is rational; "dove" denotes those things which regard the intellectuals of faith; where, also, the regeneration of the spiritual church is treated of. So in David, "Oh Jehovah, give not the soul of your turtle dove to the wild beast," (Psalm 75:19.) where "wild beast" denotes those who have no charity; the "soul of a turtle dove" denotes the life of faith. AC 870.

Verse 11. And there was a voice from the Heavens, [saying] You are my beloved Son, in whom I am well pleased.—In the Jewish church, by the Son of God was meant the Messiah, whom they expected, and of whom they knew that He was to be born in Bethlehem. That by the "Son of God" they understood the Messiah, is evident from the following passages:

" Peter said, we believe; and acknowledge that You are the Christ, the Son of the living God;" (John 6:69.) again, in the same Evangelist, "You are the Christ the Son of God, who was to come into the world;" (11:27.) and in Matthew, "The high Priest
asked Jesus, whether He was the Christ the Son of God? Jesus said, I am." (Matt 26:63, Mark 11:27.) And in John, "These things are written, that you may believe that Jesus is the Christ the Son of God." (John 20:31; also Mark 1:1.) Christ is a Greek word, and signifies anointed; in like manner Messiah in the Hebrew tongue; wherefore John says, "We have found the Messiah, which is, being interpreted, the Christ," (John 1:41.) and in another place, "The woman said, I know that Messiah comes, who is called Christ." (John 4:25.) That the law and the prophets, or the whole Word of the Old Testament, treats of the Lord, was shown in the first article, wherefore no other can be meant by the "Son of God who was to come," than the Human [principle] which the Lord assumed in the world. Hence it follows, that this principle was meant by Him who was called Son by Jehovah out of heaven, at the time of the Lord's baptism, when it is said, "This is my beloved Son, in whom I am well pleased;" (Matt 3:17; Mark 1:11; Luke 3:22.) for His Human [principle] was baptized; and when He was transfigured, "This is my beloved Son, in whom I am well pleased, hear you Him." (Matt 17:5; Mark 9:7; Luke 9:35; see also other passages, as Matt 8:29; 14:33; 27:43, 54; Mark 3:11; 15:39; John 1:18, 34, 50; 3:18; 5:25; 10:36; 11:4.)

Inasmuch as by the "Son of God" is meant the Lord as to the Human which He assumed in the world, which is the Divine Human, it is evident what is meant by what the Lord so often said, that He was "sent of the Father into the world," and that He "came forth from the Father." By being "sent of the Father into the world," is meant, that He was conceived of Jehovah the Father. That nothing else is meant by being "sent of the Father," is manifest from all the passages, where also it is said, that He did the will of the Father and His works, which will and works were, that He overcame the hells, glorified His Humanity, taught the Word, and established a New Church; which things could not have been done but by the Humanity conceived of Jehovah, and born of a Virgin, that is, unless God had been made a Man.

Many at this day entertain no other thought concerning the Lord, than as of a common man, like themselves, because they think only of His Human and not of His Divine [principle] at the same time, when yet His Divine and Human [principles] cannot be separated; for the Lord is God and Man, and God and Man in the Lord are not two, but one Person, so altogether one as soul and body are one man, according to the doctrine received throughout the Christian world, which is derived from councils, and is called the Athanasian Creed. Lest therefore man, now on, should separate in thought what is Divine and Human in the Lord, let him read, I pray, the passages above adduced from Luke, also these words from Matthew—" The birth of Jesus Christ was on this wise: when His mother Mary was betrothed to Joseph, before they came together, she was found with Child of the Holy Spirit. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded
to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to you Mary, your wife, for that which is begotten in her is of the Holy Spirit: and she shall bring forth a Son, and you shall call His name Jesus, for He shall save His people from their sins. And Joseph, being raised from sleep, did as the angel had bidden him, and took to him his wife: and knew her not until she had brought forth her first-born Son, and he called His name Jesus." (Matt 1:18-25.) From these words, and from what is written in Luke concerning the Lord's Nativity, it is manifest, that the "Son of God" is Jesus conceived of Jehovah the Father, and born of the Virgin Mary, of whom the prophets and the law prophesied even to John. D. L. 19—22.

Verses 12 and 13. And immediately the spirit sends Him forth into the wilderness: and He was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the Angels ministered to Him.—By a "wilderness" is signified a place uninhabited and uncultivated; in a spiritual sense, a mind destitute of Good and of Truth, also a mind in which Truth is not yet conjoined with Good; thus, by a "wilderness" is signified the state of those with whom conjunction will be effected; and whereas conjunction is not effected except by temptations, these are also signified, but only when the number forty is added, whether they be forty years, or forty months, or forty days; for "forty" signifies temptations, and their duration however long. These things are signified by the journeys of the sons of Israel in the wilderness forty years; the temptations also which they underwent, are described. That they were led into the wilderness, to the intent that they might undergo those temptations, and might thus represent them, is evident from these words of Moses—"You shall remember all the way in which Jehovah your God led you these forty years in the wilderness, that He might afflict you, that He might try you, that He might know what was in your heart. He fed you with manna in the wilderness, which your fathers knew not, that He might afflict you, that He might try you, to do you good in your latter end." (Deut. viii. 2, 16.)

Inasmuch as by forty were signified temptations and their durations, and by a wilderness the state of those who undergo them, therefore also the Lord when He was tempted, "went out into a wilderness, and was there forty days." (Matt 4:1, 2, and following verses; Luke 4:1, 2, and following verses; Mark 1:12, 13.) AC 8098.

The Lord, by being in the wilderness forty days, represented the duration of all the temptations which He Himself underwent, and sustained to a degree of intensity far surpassing the temptations of all men in the universal earth; for by "forty days" is signified the entire period and duration of temptations, thus, not that He was tempted only at that particular time, but that He was tempted from childhood, even to the last period of His life in the world. AE 650.
And He was with the wild beasts.—The last temptation which He underwent was in Gethsemane, for by temptations He subdued all the hells, and also glorified His Human [principle]; and whereas temptations exist by evil spirits and genii who are from hell, thus, by the hells, whence arise evils and false principles, with their lusts and cravings, therefore by the wild beasts in the wilderness, with whom He was, are not meant "wild beasts," but the hells and evils thence arising. AE 650.

Tempted of Satan.—Hell is called the devil and Satan, and by the hell which is called the "devil," are meant those who are in evils, properly those who are principled in self-love; and by the hell which is called "Satan," are meant those who are in false principles, properly those who are in the pride of their own intelligence. AR 97.

Those who are in evil by derivation from the understanding, are called Satans, but those who are in evil by derivation from the will, are called devils; it is on account of this universal distinction that mention is made in the Word of Satan and the devil. CL 492.

And Angels came and ministered to Him.—By the "Angels who ministered to Him" are not meant Angels, but Divine Truths, by which, from His own proper power, He conquered and subdued the hells. That by "Angels" in the Word are signified Divine Truths, may be seen above, AE 130, 200, 503, 593. AE 650.

After every spiritual temptation come illustration and affection, thus pleasantness and delight; pleasantness by illustration of Truth, and delight by the affection of Good; the reason is, because by temptations, Truths and Goods are implanted and conjoined; hence man, as to his spirit, is introduced more interiorly into heaven, and to the heavenly societies with which he had before been associated. When temptation is finished, communication with heaven is opened, which before had been in part closed; hence come illustration and affection, consequently pleasantness and delight, for on such occasions the Angels, with whom communication is given, enter in by the influx of Truth and of Good. AC 8367.

The Lord's combat with hell may be compared, but yet imperfectly, with a combat against all the wild beasts throughout the whole world, and with their slaughter and complete subjugation, so that not one of them dares to stir out of his den, and attack any man that is in the Lord: the consequence is, they are afraid to show their teeth, and suddenly check in themselves every hostile attempt, as if they felt a vulture at their bosom, endeavouring to eat his way to their hearts. Infernal spirits are also described in the Word by wild beasts, and are signified particularly by those amongst which the Lord is said to have been forty days. (Mark 1:13.) It may be compared also with an opposition to the whole body of the ocean, when it defies all restraint, and deluges whole countries and cities with its waves. The reducing of hell to subjection
by the Lord, is also signified by His power over the sea, when He said—"Peace, be still;" (Mark 4:38, 39; Matt 8:26; Luke 8:23, 24.) for by the sea there, as in other passages, is signified hell.

The Lord, by the same divine power, fights at this day against hell, in every particular person who is made regenerate; for hell rises up against every such person, with all its diabolical fury, and unless the Lord opposed and subdued it, man must of necessity fall an easy prey to its tyranny. For hell is like a single gigantic monster, or like a huge lion, with which it is also compared in the Word; and consequently, unless the Lord kept that lion, or that monster, bound hand and foot, it must of necessity come to pass that man, though rescued from one evil, would of himself fall into another, and so on into an infinity, without end or number. T. C.R. 123.

Verses 14 and 15. But after that John was delivered to custody, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; and saying, That the time is fulfilled, and the Kingdom of God is near. Repent you, and believe the Gospel.—That redemption and the passion of the cross are two distinct things, which ought by no means to be confounded together, and that the Lord, by both, acquired the power of regenerating and saving mankind, was shown in the chapter on Redemption. From the prevailing faith of the present church concerning the passion of the cross, as constituting the sum and substance of redemption, have arisen legions of horrible falsities, respecting God, Faith, Charity, and other subjects connected with those three in a regular chain, and dependent upon them; as for instance, respecting God, that He passed the sentence of condemnation on all the human race, and was willing to become again merciful and propitious towards them, in consequence of that sentence being laid on His Son, or received by the Son, in Himself; and that they alone are saved who are gifted with the merit of Christ, either by the Divine Providence, or predestination. This fallacy has also given birth to another tenet belonging to that faith, that all such as are gifted with that faith, are instantly regenerated, without any regard to their own cooperation, yea, that they are thus delivered from the curse of the law, and are no longer under the law, but under grace, notwithstanding what the Lord declared, that "He would not take away one jot or tittle from the law;" (Matt 5:18, 19; Luke 16:17.) and also that He commanded His disciples to "preach repentance for the remission of sins;" (Luke 24:47; Mark 6:12.) and likewise Himself said,— "The Kingdom of God is at hand; repent you, and believe the Gospel." (Mark 1:15.) By the Gospel is meant, that they had the power to be regenerated, and thereby saved, which power they could not have had, unless the Lord had worked redemption, that is, unless He had deprived hell of its power, by His combats against it, and victories over it; and unless He had glorified His Human [principle], that is, had made it Divine.

Consult your own reason, and tell me what sort of creatures, in your opinion, would men become, supposing the faith of the present church were to continue, which
teaches that they were redeemed solely by the passion of the cross, and that such as
are gifted with the merit of Christ, are not under the curse of the law; and further, that
this faith, of whose abiding in him, man is altogether ignorant, remits sins, and
regenerates, and that man's cooperation in its act, that is, whilst it is given, and enters
into him, would destroy that faith, and make salvation void, inasmuch as man, in such
case, would mix his own merit with the merit of Christ. Consult, I say, your own
reason, and tell me whether the whole Word must not of necessity be thus rejected,
which insists principally on regeneration, by a spiritual cleansing from evils, and by
exercises of charity. Supposing this faith alone to regenerate man, without any regard
to repentance and charity, what then is the internal man, which is his spirit that lives
after death, but like a city reduced to ashes, the rubbish of which forms the external
man? Or like a field or a garden, eaten up by canker-worms and locusts? Such a man
appears in the sight of the angels like a person who cherishes a serpent in his bosom,
whilst he covers it with his garments to prevent its being seen; or like a person who
lies down to rest under a fine worked coverlid, in a garment worked of spider's webs.
TCR 581, 582.

The time is fulfilled.—The "fullness" [or fulfilling] of the states and times of the
church signifies their end; the church resembling, in this respect, the ages of man, the
first of which is infancy, the second is youth, the third is adult age, the fourth is old
age, which last is called the fullness or end. It resembles also the times and states of
the year, the first of which is spring, the second is summer, the third is autumn, and
the fourth is winter, which last is the end of the year; it resembles also the times and
states of the day, the first of which is morning, the second is mid-day, the third is
evening, and the fourth is night, and when this last comes it is the fullness or end. In
the Word, the states of the church are compared both to the former and the latter, and
are signified by the same, because by "times" are signified states,
AC 2625, 8788, 2837. The principles of goodness and truth, belonging to those who
are of the church, are thus wont to decrease, and when there is no longer any Good
and Truth, or as it is said, any faith, that is, any charity, then the church conies to its
old age, or to its winter, or to its night; and its time and state, in such case, is called [in
the Word] decision, consummation, and fulfilling: see AC 1857. When it is said of the
Lord, that He came into the world in the "fullness of time," or when there was fullness,
the same thing is signified, for then there was no longer any Good, not even natural
Good, consequently not any Truth. AC 2905.

The providence of the Lord is principally exercised in preventing the profanation of
Divine Good and Truth, and this prevention is especially effected by this, that the man
who is of such a quality that he cannot be withheld from profanation, is withheld, as
far as possible, from the acknowledgement and belief of what is True and Good; for,
as was said, no one can profane what he has not first acknowledged and believed. This
was the reason why internal truths were not discovered to the posterity of Jacob, the Israelites and Jews, nor was it even openly said that there was any internal principle in man, thus that there was any internal worship, and scarcely any thing concerning a life after death, and concerning the heavenly kingdom of the Lord, or of the Messiah whom they expected. The reason was, because they were of such a quality that it was foreseen, in case those things had been discovered to them, they could not have been restrained from profaning them, since earthly things were the sole objects of their affection. This likewise was the reason why the Lord did not come into the world, and reveal the internal things of the Word, until no Good whatever, not even natural Good, remained amongst them, for, in this case, they could no longer receive any Truth, even to internal acknowledgement, since the principle of Good is what receives: thus they could no longer profane. Such was the state which is meant by the fullness of times, and by the consummation of the age, also by the last day, so frequently spoken of by the prophets; the same also is the reason why the Arcana of the internal sense of the Word are now revealed, because at this day there is scarcely any faith, in consequence of there being no charity, thus in consequence of its being the "consummation of the age," on which occasion those Arcana may be revealed without danger of profanation, because they are not interiorly acknowledged. AC 3398.

There have existed on this earth several churches, all of which, in process of time, have come to their consummation, and then have been succeeded by new ones, and so on to the present time. The consummation of the church comes to pass when there remains no Divine Truth but what is falsified and rejected, in which case there cannot remain any genuine Good, inasmuch as the whole quality of good is formed by truths, good being the essence of truth, and truth being the form of good, and no quality can exist without a form. Good and truth can no more be separated than will and understanding, or what is the same thing, than affection of love and thought thence originating; wherefore whenever truth comes to its consummation in the church, good also comes to its consummation at the same time, and when this is the case, the church is at an end, that is, comes to its consummation. TCR 753.

And the Kingdom of God is near.—By the "Kingdom of God," in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; in a particular sense, every one who is of a true faith, or who is regenerated by the life of faith, wherefore he also is called heaven because heaven is in him; he is called also a kingdom of God, because the kingdom of God is in him, as the Lord Himself teaches in Luke:—"Jesus being asked by the Pharisees when the Kingdom of God comes, answered them and said, The Kingdom of God comes not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the Kingdom of God is within you." (Luke 17:20, 21.) AC 29.
Every regenerate man is a kind of little heaven, or an effigy or image of the universal heaven, wherefore also, in the Word, his internal man is called heaven, such is the order in heaven, that the Lord, by things celestial rules things spiritual, and by these, things natural, and thus the universal heaven, as one man, wherefore heaven is also called the Grand Man. Such order also has place with every one who is in heaven, when man likewise is in such a quality, then in like manner he is a little heaven, or what is the same thing, is a kingdom of the Lord, because the kingdom of the Lord is in him. AC 911.

Repent you.—To repent [or to do the work of repentance] is to desist from sins, and to lead a new life, according to the precepts of faith, when confession has been made respecting sins, and supplication has been offered up from an humble heart for their remission. He who only acknowledges in general that he is a sinner, and makes himself guilty of all evils, and does not explore himself, that is, discover his sins, makes confession, but not the confession of repentance, for he lives afterwards as before. He who leads an active life of faith, does daily the work of repentance, for he reflects on the evils belonging to himself, he acknowledges them, he is watchful against them, he supplicates the Lord for help; for man, of himself, is continually falling, but is continually raised up by the Lord; of himself he falls, when his will inclines him to think what is evil, and he is raised up by the Lord, when he resists evils, and in consequence of such resistance does not commit evil: such is the state of all who are principled in good. But they who are principled in evil, are continually falling, and likewise are continually elevated by the Lord, but the elevation is only into a milder hell, and thus to prevent their falling into the deepest hell, into which, of themselves, they are continually plunging with all their might. Repentance of the lips, and not of the life, is not repentance; by repentance of the lips, sins are not remitted, but by repentance of the life. Sins are continually remitted to man by the Lord, for He is mercy itself; but sins adhere to man, however he thinks they are remitted, nor are they removed from him, except by a life according to the precepts of faith; so far as he lives according to those precepts, so far sins are removed; and so far as they are removed, so far they are remitted. For man is withheld from evil by the Lord, and is held in good; and he is so far capable of being withheld from evil in the other life, as he had resisted evil in the life of the body; and he is so far capable of being held in good at that time, as, during his life in the body, he had done good from affection; hence it may be manifest what the remission of sins is, and what is its source. He is much mistaken who believes that sins are remitted in any other way. When a man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain steady in good even to the end of life; for if he relapses thence to his former life of evil, and cherishes it, in such case he is guilty of profanation, for in such case he conjoins evil with good; hence his latter state becomes worse than his first, according to the Lord's words,—" When the unclean spirit is gone out of a man, he
walks through dry places, seeking rest, but does not find; then he says, I will return to mine house whence I came out; and when he is come, and finds it empty, swept, and garnished, then goes he and adjoins to himself seven other spirits more wicked than himself, and entering in they dwell there: and the latter things of that man are worse than the first.” (Matt 12:43-45.) AC 8389—8394. See above, verse 4, Exposition.

And believe the Gospel.—By "preaching the Gospel" is meant the preaching of all things which in the Word treat of the Lord, and all things which represented Him in worship; for preaching the Gospel is annunciation concerning the Lord, concerning His Advent, and concerning those things from Him which relate to salvation and eternal life. And since all things of the Word in its inmost sense, treat of the Lord alone, and also things of worship represented Him, therefore the whole Word is the Gospel, in like manner all worship which was performed according to those things which are commanded in the Word. AC 9925.

And I heard a great voice saying in heaven. Now is come salvation and power, and the kingdom of our God, and the power of His Christ.—By these words is signified that mankind are now saved by the Divine power of the Lord, because the Lord alone reigns in heaven and in the church. This is meant by the Gospel of the Kingdom, and by the Kingdom of God. AR 553.

Mention is made of believing in God, and of believing those things which are from God. To believe in God is the faith which is saving, but to believe the things which are from God is a faith which, without the former, is not saving; for to believe in God, is to know and to do; but to believe the things which are from God, is to know and yet not to do. They who are true Christians both know and do, thus they believe in God; but they who are not true Christians, know and do not; the latter are called by the Lord foolish, but the former prudent. (Matt 7:24, 26.) The faith [or belief], which is meant by believing those things which are from God, that is, the truths which are derived from the Word, has no place with those who are in evils grounded in the love of self or of the world; for the love of self or of the world either rejects, or extinguishes, or perverts the truths of faith. AC 9239—9244.

Verses 16—21. But walking near the sea of Galilee, He saw Simon and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said to them, Come you after Me, and I will make you to become fishers of men, &c.—When it is known that there is an internal man and an external, and that truths and goods from the Lord flow in from the internal man, or through the internal man to the external man, although it does not so appear, then those truths and goods, or the knowledges of truth and good which appertain to man, are stored up in his memory, and have their place among scientifics; for whatever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, remains there as a scientific, and is
thence called forth by the Lord; those knowledges are the waters gathered together to one place, and are called seas. That "waters" signify knowledges and scientifics, is an idea most generally prevalent in the Word, and hence that "seas" signify their gathering together, as in Isaiah:—"The earth shall be full of the knowledge of Jehovah, as the waters which cover the sea," (Is 11:9.) and in the same prophet, speaking of the defect of knowledges and scientifics,—"Waters from the sea shall fail, the river shall be dried up and wasted, and the streams shall recede, (Is 19:5, 6.) AC 27, 28.

The reason why the creatures of the sea, or "fishes," signify scientifics, is, because the "sea" signifies the natural man; hence "fishes in the sea" signify the scientifics themselves, which are in the natural man. The reason why "fishes" have this signification, is grounded in correspondence; for spirits who are not principled in spiritual truths, but only in natural truths, which are scientifics, appear in the spiritual world to be in seas, whilst they are viewed by those who are above them, thus they appear as fishes, since the thoughts which proceed from the scientifics belonging to them, present such an aspect. For all the ideas of thought, both of angels and spirits, are turned into various representatives of objects out of them. When they are turned into objects of the vegetable kingdom, they assume the aspect of trees and fruits of various kinds; but when into objects of the animal kingdom, they assume the aspect of animals of the earth, and birds of various kinds, thus the aspect of lambs, of sheep, of goats, of heifers, of horses, of doves, and of several species of beautiful birds; but the ideas of the thought of those who are natural, and who think from mere scientifics, are turned into the forms of fishes; hence also in the seas there appear several species of fishes, which it has frequently been given me to see. It is from this ground that by "fishes" in the Word are signified scientifics, as in the following passages:—"At my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinks, because there is no water, and dies for thirst;" (Isaiah 50:2.) where by the "rebuke of Jehovah" is meant the destruction of the church, which takes place when there is no longer any knowledge of Truth and of Good, or no longer any living knowledge, because no perception. By "drying the sea," is signified to deprive the natural man of scientific truths, and hence of natural life, grounded in spiritual life. By "making the rivers a wilderness," is signified to deprive the rational man in like manner, whence there is no longer any intelligence. By "their fish stinking because there is no water, and dying of thirst," is signified that there is no longer any living scientific, because there is no truth; "fish" denotes what is scientific; "water" denotes truth; to "stink" denotes to die as to spiritual life. So in Ezekiel,—"Thus says the Lord God, Behold, I am against you, Pharaoh, king of Egypt, the great whale that lies in the midst of his rivers, which has said, My river is mine own, and I have made myself; therefore I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers shall
stick to your scales; and I will leave you in the wilderness, you and all the fish of your rivers." (Ezek 29:3-5.) By "Pharaoh" is here signified the same thing as by "Egypt," since king and people have a similar signification, denoting the natural man and the scientific principle in that man; wherefore also he is called a "great whale," for by a "whale," or a large sea-fish, is signified the scientific principle in general, on which account it is said that he "should be drawn out of the river," and in such case "the fish shall stick to his scales," by which is signified that all intelligence will perish, and that science, which shall succeed in its place, will be in the sensual man without life; for in the sensual man, which is the lowest natural man, most nearly connected with the world, there are fallacies, and consequently false principles, which is signified by "the fish sticking to the scales of the whale." That the natural man, and the scientific principle therein, will be without life derived from any intelligence, is signified by the words, "I will leave you in the wilderness, and all the fish of your rivers;" and that such effects will come to pass because the natural man attributes to himself all intelligence, is signified by the words, "Because he said, My river is my own, I have made myself;" where the "river" denotes intelligence. Again in Isaiah,—" The fishes shall mourn, and all they that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish;" (Is 19:8.) in which passage by "fishers casting a hook into the river, and spreading out a net," are meant those who are willing to procure to themselves knowledges, and by them intelligence, denoting in this case that they are not able to procure them, because the knowledges of truth are not anywhere to be found. So in Habakkuk,—"Why make you a man like the fishes of the sea, as the creeping thing which has no ruler? Let every man draw it out, and gather it into his net. Shall he therefore empty his net, and not spare continually to slay the nations?" (Hab 1:14, 15, 17.) These words were spoken of the nation of Chaldea, wasting and destroying the church; by which nation is signified the profanation of truth and the vastation of the church. To "make men as the fishes of the sea, and as the creeping thing which has no ruler," signifies to make man so natural that his scientifics are without spiritual truths, and his delights without spiritual good; for in the natural man there are scientifics which are the materials of thought, and delights which give birth to affections, over which, if there be no spiritual principle to rule, both the thoughts and affections are vague, and thus man is without intelligence to guide and rule him; that in such case every false and evil principle may draw them aside, and thus altogether destroy them, is signified by the words, "Let every one draw and gather them into his net, and afterwards let him slay;" where "to draw," is to draw away from good and truth; "into his net," denotes into what is false and evil; and "to slay," is to destroy. And in Amos,—" The day shall come in which they shall draw you out with prickles, and your posterity with fishhooks;" (Amos 4:2.) by which is signified, that by acute reasonings grounded in false principles and fallacies, they will be led away and alienated from truths; those words are spoken of those who abound in knowledges, because they have the Word and the prophets. AE 513.
From the above passages it may now be manifest what is meant by *fishers*, by *fishes*, and by *nets*, which are so often mentioned in the New Testament, as in the following passages:— "Jesus seeing two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers, said to them, Come after Me, and I will make you fishers of men;" (Matt 4:18, 19; Mark 1:16, 17.) and in another place,—"Jesus entered into the ship of Simon, and taught the multitude; and after said to Simon, that he should let down his nets for a drain, and they enclosed a great number of fishes, and they were ready to sink: and all were astonished at the drain of the fishes; and Jesus said to Simon, Fear not, from now on you shall catch men." (Luke v. 3—10.) In these words also there is a spiritual sense, similar to that which is in the other parts of the Word; for by the Lord choosing those fishers, and saying that they should "become fishers of men," was signified that they should gather men together to the church; by the "nets which they spread out, and in which they enclosed a great number of fishes, so that the ships were ready to sink," was signified the reformation of the church by them; for by "fishes" are there signified the knowledges of truth and good by which reformation was effected, also the multitude of men who were to be reformed. Similar things are also signified by the *fishes* caught by the disciples after the Lord's resurrection, on which subject it is thus written in John:—"Jesus said, on manifesting Himself to the disciples who were fishing, that they should cast their net on the right side of the ship, and they cast it, so that they were not able to draw the net for the multitude of fishes. Afterwards they went to land, where they saw a fire of coals and a little fish lying upon it, and bread; and Jesus gave them the bread and also the little fish." (John 21:2-13.) The reason why the Lord manifested Himself to the disciples when they were *fishing*, was, because "to fish" signified to teach the knowledges of Truth and of Good, and thus to reform. By His commanding them to "cast their net out on the right side of the ship," was signified that they should do all from the good of love and charity, for the "right side" signified that good under the influence of which they were to act; for in proportion as knowledges are grounded in good, in the same proportion they live and are multiplied. The disciples also said that "they had laboured all the night and taken nothing," by which was signified that nothing can be effected by man himself, or by what is proper to himself, but all from the Lord; the like was also signified by the "fire of coals, on which was a little fish," and by "bread;" for by "bread" was signified the Lord, and the good of love from Him; and by the "little fish on the fire of coals," the knowledge of truth grounded in good; by a "little fish" the knowledge of truth; by "fire" the principle of good. AE 514.

Verse 21. And they went to Capernaum, and immediately on the Sabbaths He went into the synagogue, and taught.— The "Sabbath" amongst the children of Israel was the Holy of Holies, because it represented the Lord, six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and of
the rest which He thereby attained; and whereas that day was representative of the close and period of the whole act of redemption which the Lord accomplished, therefore it was esteemed very and essential holiness. But when the Lord came into the world, and in consequence thereof made all representations of Himself to cease, that day was then made a day of instruction in Divine things, and thus also a day of rest from labours, and of meditation on subjects which concern salvation and eternal life, and also a day for the exercise of love towards our neighbour. That it was made a day of instruction in Divine things, is evident from this circumstance, that the Lord on that day taught in the temple and in the synagogues; (Mark 1:21; 6:2; Luke 4:16, 31, 32; 13:10.) and that He said to the man that was healed—"Take up your bed and walk," and to the Pharisees, that "it was lawful for His disciples on the Sabbath day to gather the ears of corn and eat;" (Matt 12:1-9; Mark ii. 23, to the end; Luke 6:1-6; John 5:9-19.) by which particulars are signified, in a spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both did and taught on the Sabbath day. (Matt 12:10-14; Mark 3:1-9; Luke 6:6-12; 13:10-18; 14:1-7; John 5:9-19; 7:22, 23; 9:14, 16.) From these and the foregoing passages it is evident why the Lord said that He is "Lord also of the Sabbath:" (Matt 12:8; Mark 2:28; Luke 6:5.) and from this His declaration it follows, that the Sabbath day was representative of Him. TCR 301.

Synagogues.—By a "synagogue" is signified doctrine, because doctrine was taught in the synagogues, and also because differences in doctrinal subjects were there decided. AE 120.

Verse 22. And they were astonished at His doctrine, for He taught them as one that had power, and not as the Scribes.—By "power" is signified salvation, inasmuch as all Divine Power has respect to salvation as an end; for man, by virtue of Divine Power, is reformed, and is afterwards introduced into heaven, and is there withheld from what is evil and false, and kept in what is good and true, which cannot be effected by any one but by the Lord alone. They who claim to themselves that power, are altogether ignorant of what salvation means, for they do not know what reformation is, nor what heaven is, as belonging to man: to claim to themselves the power of the Lord, is to claim power over the Lord Himself, which power is called the "power of darkness." (Luke 22:53.) That power, when predicated of the Lord, principally respects salvation, is manifest from the following passages:—"Jesus said. Father, You have given to the Son power over all flesh, that He may give eternal life to those whom You have given Him." (John 17:2.) Again in the same Evangelist,—"As many as received, to them gave He power to become the sons of God, believing in His name." (John 1:12.) Again,—"I am the vine, you are the branches: he that abides in Me, and I in him, the same bears much fruit, since without Me you cannot do any
thing." (John 15:5.) And in Mark,—" They were astonished at His doctrine, for He taught them as one that had power" (Mark 1:22.) And in Luke,—" With power and authority He commands the unclean spirits, and they come out;" (Like 4:36.) besides other passages. The Lord also has power over all things, because He is the only God; but the salvation of the human race is the chief power, since on that account the heavens and the worlds were created, and salvation is the reception of the Divine proceeding [principle], AE 293.

Verse 23. And there was in their synagogue a man with an unclean spirit, &c.—An "unclean spirit" denotes the uncleanness of life belonging to man, and it likewise denotes the unclean spirits attendant on him, for unclean spirits dwell in the uncleanness of the life of man. AC 4744.

Verse 24. Jesus of Nazareth.—The Nazarites represented the Lord as to the divine natural principle, which is the external divine Human. The Nassariteship, in Hebrew, is hair; hence it was that the Nazarites had this representation. AC 6437. [Hence also it was that the Lord dwelt in Nasareth, and was called a Nazarene. Matt 2:23.]

Verse 24. The Holy One of God.—As Divine Truth proceeding from the Lord is understood by the term Holy, therefore in the Word the Lord is called the "Holy One," the "Holy One of God," the "Holy One of Israel," the "Holy One of Jacob." AC 204.

Verse 30. Sick of a fever.—A "burning fever" denotes the lust of evil. AC 8364.

All the internals induce diseases, but with a difference, by reason that all the hells are in the lusts and cravings of evil, which was thus confirmed by experience:—There exhaled from hell a molesting heat, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenge, and contentions; when this heat acted into my body, it occasioned in a moment a disease like that of a burning fever, but when it ceased to flow in, instantly the disease ceased. There are also spirits who infuse unclean colds, such as are those of a cold fever [or ague], which it has been granted also to know by experience. AC 5713, 5715, 5716.

Verses 32 and 34. And when it was evening, when the sun did set, they brought to Him all that were diseased, and them that were possessed with demons; and He healed many that were sick of diverse diseases, &c.—By "disease" is signified evil, and the reason is, because "diseases," in the internal sense, signify such things as affect spiritual life, which things are evils, and are called lusts and cravings. Faith and charity constitute spiritual life, which life sickens when what is false takes place of the truth which is of faith, and when evil takes place of the good which is of charity; for what is false and evil brings that life to death, which is called spiritual death, and is
damnation, as diseases bring natural life to its death; hence it is, that by "disease," in the internal sense, is signified evil.

Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the "diseases which the Lord healed," is signified deliverance from the various kinds of evil and false principles which infested the church and the human race, and which were about to produce spiritual death; for divine miracles are distinguished from other miracles by this, that they involve and have respect to states of the church and of the kingdom of heaven. On this account the Lord's miracles consisted principally in the healings of diseases; this is what is meant by the Lord's words to the disciples sent by John,—" Tell John the things which you hear and see; the blind see, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor hear the Gospel." (Matt 11:4, 5.) Hence it is, that it is so often said that the Lord "healed every disease and sickness." (Matt 4:23; 9:35; 14:14, 85, 36; Luke 4:40, V. 15; 6:17; 7:21; Mark 1:32, 34;3:10.) AC 8364.

Verses 40—43. And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying to Him, IfYou will. You can make me clean, etc.—in the historical Word, much mention is made of the leprosy, of its various appearance in the skin, of the judgement thence to be formed of its quality, of the leper, that he was either to be shut up, or excluded from communion, or to be liberated, and of the leprosy in garments, in vessels, and in the very houses. The reason why so much mention is made of the "leprosy," is not on account of the leprosy, as a disease, but because it signified the profanation of truth, thus on account of the spiritual sense, and because the Jews and Israelites were capable of profaning truth more than other people; for if they had been acquainted with the internal things of the Word, and with the essential truths, represented by the rituals of the church belonging to them, and had believed therein, and yet had lived according to their own inclinations, namely, in the love of self and the world, in hatred and revenge one amongst another, and in cruelty towards other nations, they must of necessity have profaned the truths in which they had once believed. For to believe truths, and to live contrary to them, is to profane them; wherefore also they were withheld, as far as was possible, from the knowledges of internal truth, insomuch that they did not know that they were to live after death; neither did they believe that the Messiah was to come to save souls to eternity, but only to exalt that -nation above all others in the universe; and whereas that nation was of such a quality, and likewise is of such a quality at this day, they are therefore still withheld from a true faith, although they live in the midst of Christendom: hence now it is, that the leprosy was so particularly described as to its quality. That the "leprosy" signifies the profanation of truth, is evident from the statutes respecting the leprosy in Leviticus 13:1, to the end, in which description is contained, in the internal sense, every quality of the profanation of truth; as, what its quality is, if it be recent, what, if
it be old, what, if it be interiorly in man, what, if it be also exteriorly, what, if it is capable of being healed, what, if it cannot be healed, what are the means of healing, and several things besides, none of which can be known to any one except by the internal sense of the Word. AC 6963.

Verse 41. *And Jesus, moved with compassion, putting forth His hand, touched him, &c.*—By "touching with the hand," is signified to communicate and to transfer to another what appertains to a man himself, and likewise to receive from another; and when it relates to the Lord, as in the present case, it denotes to communicate and transfer to another the life, such as they enjoy, who are in illustration, and see and hear such things as are in heaven. The reason why "touching with the hand" denotes to communicate and transfer to another, is, because all the power of man is transferred from the body to the hands, wherefore what the mind wills that the body should do, the arms and hands do it; hence it is, that by "arms" and "hands" in the Word, is signified power, but this power is a natural power, and communication by it is the exertion of bodily strength; but spiritual power consists in willing the good of another, and in willing to transfer, as far as possible, to another what a man possesses in himself; this power is what is signified by "hand" in the spiritual sense, and its communication and translation by "touching with the hand." From these considerations it may be manifest what is signified by the Lord touching, and touching with the hand, in several passages of the Word. AE 79.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter I

Verses 2 and 3. *As it is written in the Prophets, Behold, I send My messenger before Your face, who shall prepare Your way before You. The voice of one crying in the wilderness, Prepare you the way of the Lord.*—It is remarkable in these words that two different expressions are employed, in the original Greek, to denote what is here rendered alike by the English term prepare, but it is difficult to say what is the distinct and precise idea intended to be suggested by each expression.

Verse 10. *And straightway coming up out of the water. He saw the heavens rent.*—In the common English Version of the New Testament, what is here rendered "rent" is expressed by "opened," but the original Greek properly signifies rent or split, and not improbably has reference to the three heavens, which, on this occasion, were seen in a state of distinction from each other, and thus more ready to descend by their operation into the souls of men.

Verse 35. *And in the morning, when the night was far advanced, &c.*—What is here rendered, "when the night was far advanced," is expressed in the common English
Version of the New Testament by "a great while before day," but the original Greek literally means *far in the night*, or, as it is here rendered, "when the night was far advanced," having respect, no doubt, to the *night of spiritual darkness* which was then passing away.

## Mark Chapter 2

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<th>THE WORD</th>
<th>THE INTERNAL SENSE</th>
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<tr>
<td>1. <strong>AND</strong> again He entered into Capernaum, after [some] days; and it was heard that He was in the house.</td>
<td>THAT the LORD, as to His Humanity, again consults the doctrine of Truth and Good, and thence instructs in the interiors of the Word. (Verses 1,2.)</td>
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<td>2. And immediately many were gathered together, insomuch that there was no room, not even about the door; and He spoke the Word to them.</td>
<td>So that they in whom truth and good are not fully conjoined, and who are yet in integrity of life, seek by that doctrine to attain the conjunction of those principles, which yet cannot be effected but by the removal of evil and false persuasions, and an elevation to the interior things of love and charity. (Verses 3, 4.)</td>
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<tr>
<td>3. And they came to Him, bringing one sick of the palsy, borne of four.</td>
<td>Since the removal of what is evil and false is one and the same thing with the conjunction of what is good and true. (Verse 5.)</td>
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<td>4. And when they could not come near to Him because of the crowd, they uncovered the roof where He was, and breaking it up they let down the couch on which the sick of the palsy lay.</td>
<td>But the perverse church is not willing to allow that the LORD, in His Humanity, has any power to remove what is evil and false, insomuch as this power belongs only to Divinity. (Verses 6, 7.)</td>
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<tr>
<td>5. But Jesus seeing their faith, says to the sick of the palsy. Son, your sins are remitted to you.</td>
<td>Therefore they are instructed that the LORD's Humanity is not like the</td>
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</table>
within themselves, said to them, Why reason you these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Your sins are remitted to you, or to say, Arise, and take up your couch, and walk?

10. But that you may know that the Son of Man has power to remit sins on the earth, (He says to the sick of the palsy),

11. I say to you. Arise, and take up your couch, and go to your house.

12. And immediately he arose, and taking up the couch, went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it thus.

13. And He went forth again by the seaside, and all the multitude came to Him, and He taught them.

14. And as He passed, He saw Levi the [son] of Alpheus, sitting at the place where custom is received, and said to him, Follow Me; and rising up he followed Him.

15. And it came to pass, that, as He sat in his house, many publicans and sinners sat also together with Jesus and His disciples; for there were many, and they followed Him.

16. And the Scribes and Pharisees seeing Him eating with publicans and sinners, said to His disciples, How is it that He eats and drinks with publicans and sinners?

17. And Jesus having heard, says to them, They that are whole have no need of a physician, but they humanity of other men, but is a DIVINE HUMANITY, since it has the power both of conjoining what is good and true in the human mind, and of removing what is evil and false, and thus of elevating the doctrine of Truth to conjunction with the life of Truth. (Verses 6—13.)

That rational good, being required to obey the LORD, obeys, and that thus the affections and thoughts which had been perverted by evils and falses, are restored to communication with goods and truths from the LORD. (Verses 14, 15.)

Which communication is offensive to such as are in hypocritical good, but this without cause, since the end of the LORD'S coming in the flesh, was not to save the celestial, or those who were in orderly love, but the spiritual, or those who were in disorderly love, with whom there nevertheless remained the affection of truth. (Verses 16, 17.)
that are sick: I came not to call the just, but sinners, to repentance.

18. And the disciples of John and of the Pharisees used to fast, and they come and say to Him, Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?

19. And Jesus said to them, Can the sons of the bridechamber fast while the Bridegroom is with them? So long as they have the Bridegroom with them they cannot fast.

20. But the days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days.

And who, by receiving the internal truths of the church in that affection, were blessed and happy so long as good was conjoined to their truths, but unblessed and unhappy when they are in truths without good. (Verses 18—21.)

21. And no one seweth a piece of unwrought cloth on an old garment: else the new piece that filled it up takes away from the old, and the rent is made worse.

22. And no one puts new wine into old bottles: else the new wine does burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.

That these things were unknown in the Jewish church, which was a church representative of spiritual things, and therefore the truths of that church do not accord with the truths of the Christian church, which are spiritual truths themselves. (Verses 21, 22)

23. And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.

The LORD teaches by representatives, that when spiritual good and truth are conjoined, which conjunction is the true Sabbath, then the church may enter into the appropriation and enjoyment of all natural goods and truths. (Verse 23.)

24. And the Pharisees said to Him, Behold, why do they on the Sabbath day that which is not lawful?

Which liberty is condemned as contrary to order by those who are in the mere representative church, and thus only in the literal sense of the word Sabbath. (Verse 24.)
25. And He said to them. Have you never read what David did, when he had need, and hungered, he, and they that were with him?
26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them that were with him?
27. And He said to them. The Sabbath was made for man, not man for the Sabbath.
28. Therefore the Son of Man is Lord also of the Sabbath.

But the LORD teaches that it is agreeable to the internal sense of the word Sabbath, which sense teaches that by the Sabbath is meant the union of the LORD'S Divinity and Humanity, also His conjunction with heaven and the church, and lastly, every conjunction of heavenly good and truth, and thus that the LORD Himself is the Sabbath in the supreme sense. (Verse 25, to the end of the chapter.)

Exposition

Chapter II

VERSE 3. Sick of the palsy.—For the meaning of diseases, see above, chap. 1:30, 32, 34.

Verses 5, 9, 11, 12. Jesus said to the sick of the palsy. Son, your sins are remitted to you. And He said to the Scribes, Which is easier to say, Your sins are remitted to you, or to say, Take up your couch [or bed] and walk? etc.—That in this passage the term "couch" is significative, is evident, because Jesus said—" Which is easier to say, Your sins are remitted to you, or to say, Take up your couch and walk?" By a "couch" is signified doctrine, and the ground of this signification is from correspondence, since, as the body lies down in its couch [or bed], so the mind, in its doctrine; but by a "couch" is signified the doctrine which every one procures to himself, either from the Word or from his own intelligence, for in that doctrine his mind rests, and as it were sleeps. The couches [or beds] which are slept in, in the spiritual world, are from no other origin, every one having a couch [or bed] there according to the quality of his science or intelligence; the wise sleeping in magnificent beds, the unwise in worthless beds, and they who are in false principles in filthy beds. Hence by "carrying a couch and walking," is signified to meditate in doctrine. So it is understood in heaven. A.R. 137. See also AE 163.

Verse 10. The Son of Man has power to remit sins, &c.—It should be well known that man, in doing the work of repentance, ought to look up to the Lord alone. If he looks up to God the Father only, he cannot be purified; nor if to the Father for the sake of
the Son; nor if to the Son as a man only; for there is one God who is the Lord, for His Divine and Human Essence constitutes one Person, as is shown in "The Doctrine of the New Jerusalem concerning the Lord." In order that every one in the work of repentance might look to the Lord alone, He instituted the Holy Supper, which confirms, to those who repent, the remission of sins; and it confirms it because in that Supper or Communion every one is kept looking to the Lord only. DP 122.

Verses 15, 16. And it came to pass, as He sat in his house, many publicans and sinners sat also together with Jesus and His disciples. And the Scribes and Pharisees seeing Him eating with publicans and sinners, said to His disciples, How is it that He eats and drinks with publicans and sinners? — The reason why the Lord did "eat with publicans and sinners," at which the Jews murmured and were offended, is, because the Gentiles, who were meant by publicans and sinners, received the Lord, imbibed His precepts, and lived according to them, by virtue of which the Lord appropriated to them the good things of heaven, which is signified in the spiritual sense by "eating with them." That by "eating and drinking" in the Word is also signified spiritually to eat and drink, which is, to be instructed, and by instruction and life to imbue and appropriate what is good and true, consequently intelligence and wisdom, may be manifest from the Word throughout, where mention is made of eating and drinking.

Verse 17. I came not to call the just, but sinners, to repentance. — The "just" are the celestial, and the "sinners" are the spiritual, who could not be raised to heaven until the Lord's advent.

In the things contained in this verse, namely, "I am come down to deliver them out of the hand of the Egyptians," (Exodus 3:8.) there is a great mystery which has never as yet been known in the church, wherefore it shall be made known. They are called spiritual, who are such as cannot be regenerated except only as to the intellectual-part, but not as to the will-part; in whose intellectual-part therefore a new will is implanted by the Lord, which will is according to the doctrinals of faith peculiar to their church, — these, namely, such spiritual persons, were only saved by the Lord's coming into the world. The reason is, because the Divine [principle] passing through heaven, which was the Divine Human [principle] before the Lord's coming, could not reach to them, inasmuch as the doctrinals of their church were for the most part not true, and hence the good which is of the will was not good, AC 6427. Because these could only be saved by the coming of the Lord, and thus were incapable of before being elevated into heaven; therefore in the mean time they were kept in the lower earth, in places there which in the Word are called pits, which earth was obsessed around by the hells abounding with falses, by which at that time they were much infested; nevertheless they were still guarded by the Lord. But after the Lord came into the world, and made the Human in Himself Divine, then He delivered those who were there in pits, and elevated them to heaven; and out of them He also formed a spiritual heaven, which is
the second heaven: this is what is meant by the descent of the Lord to those that are beneath, and by the deliverance of those who were bound. This is the mystery which in the internal sense is also described in this verse, and in the following. See what was shown above concerning those spiritual persons, namely, that the spiritual are in obscurity as to the truth and good of faith, AC 2708, 2715. That their obscurity is illuminated by the Lord's Divine Human [principle], AC 2716, 4402; whereas they are in obscurity as to the truth and good of faith, they are greatly assaulted by the hells, but that the Lord continually protects them, AC 6419. That the spiritual cannot be regenerated as to the will-part, but only as to the intellectual-part, and that a new will is there formed by the Lord, AC 863, 875. That the spiritual were saved by the coming of the Lord into the world, AC 2833, 2834, 3969. In the prophetic Word throughout, mention is made of the bound, and of those that are bound in a pit, and that they were delivered by the Lord; by which bound are specifically meant those who are here spoken of, as in Isaiah,—" I Jehovah have called you in justice, and will take hold of your hand, for I will guard you, and will give you for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring forth out of prison him that is bound, out of the house of enclosure them that sit in darkness." (Is 42:6, 7.) Again in the same prophet,—"I have kept you, and given you for a covenant of the people, to restore the earth, to divide the wasted inheritances, to say to the bound, Go you forth; to them who are in darkness, Be you revealed. They shall feed on the ways, and in all hills shall be their pasture;" (Is 49:8, 9.) speaking manifestly of the Lord; where the "bound" specifically denote those who were detained in the lower earth, even to the Lord's coming, and who were then elevated into heaven; and in general all those who are in good, and are kept as it were bound by falses, from which nevertheless they are desirous to be delivered. And in Zechariah,—" By the blood of your covenant, I will send forth your bound out of the pit." (Zech 9:11.) And in Isaiah,—"Gathering they shall be gathered together, the bound in a pit, and shall be closed in an enclosure; after a multitude of days they shall be visited;" (Is 24:22.) where the "bound in a pit" has the same signification. AC 6854.

Verses 18, 19, 20. And the disciples of John and of the Pharisees were fasting, and they come and say to Him, Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast? and Jesus said to them, Can the sons of the bridechamber fast while the Bridegroom is with them? &c.—They are called the sons of the bridechamber, who are in the truths of the church, and receive good, for the good which is from the Lord is the bridegroom. The reason why the sons of the bridechamber do not mourn so long as the bridegroom is with them is, because they are in a blessed and happy state, thus are with the Lord when they are in truths conjoined to good. Their fasting when the bridegroom is taken from them, denotes that they are in an unhappy state when good is no longer conjoined to truths. AC 9182.
The Lord here calls Himself the Bridegroom, and the men of the church He calls the sons of the bridechamber; by "fasting" is signified to mourn on account of the defect of truth and good. AE 1180. B.E.101. CL 117.

Verse 21. And no one seweth a piece of unwrought [or new] cloth on an old garment, &c.—Inasmuch as a "garment" signifies truth, therefore the Lord compares the truths of the former church, which was a church representative of spiritual things, to the piece of an old garment, and the truths of the New Church, which were spiritual truths themselves, to the piece of a new garment; in like manner He compared those truths to bottles of wine, because by "wine" in like manner is signified truth, and "bottles" are the knowledges which contain it. AE 193.

Verse 22. And no one puts new wine into old bottles, &c.—Inasmuch as all comparisons in the Word are grounded in correspondences, so likewise is this comparison, and by "wine" is signified truth: by "old wine," the truth of the old or Jewish Church, and by "bottles" are signified those things which contain, by "old bottles" the statutes and judgements of the Jewish Church, and by "new bottles" the precepts and commandments of the Lord. That the statutes and judgements of the Jewish Church, which related principally to sacrifices and representative worship, do not accord with the truths of the Christian Church, is meant by the words, "No one puts new wine into old bottles, else the new wine does burst the bottles and the wine is spilled; but new wine must be put into new bottles." That they who were born and educated in the external things of the Jewish Church, could not be brought immediately into the internal things of the Christian Church, is signified by what is said in another place—" No one having drunk old wine immediately desires new, for he says the old is better." AE 376. See also AE 195.

That the New Jerusalem, that is, the New Church, cannot descend from heaven in a moment, but in proportion as the false principles of the former church are removed (for what is new cannot enter where false principles have before had birth, unless they be eradicated), the Lord teaches when He says— "No one puts new wine into old bottles," &c. TCR 781.

New wine is the Divine Truth of the New Testament, thus of the New Church, and old wine is the Divine Truth of the Old Testament, thus of the Old Church. AR 316.

Verse 23. Corn-fields — Sabbath day. — See chap. 1:21, Exposition; also what is meant by "plucking the ears of corn and eating-them;" that is, to be instructed and nourished in things spiritual by the Lord. See above, p. 34.

Verses 27, 28. And He said to them, The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath.—He who does not
know what the Sabbath represented, and hence what it signified, cannot know why it was accounted the most holy of all things; but the reason why it was so accounted was, because in the supreme sense it represented the union of the Divinity and Divine Humanity in the Lord, and in the respective sense the conjunction of the Lord's Divine Humanity with the human race. Hence the Sabbath was most holy. And whereas it represented those things, it also represented heaven as to the conjunction of good and of truth, which conjunction is called the heavenly marriage; and since the conjunction of good and of truth is from the Lord alone, and nothing of it from man, and inasmuch as it is effected in a state of peace, therefore man was forbidden under the most severe penalty to do any work on that day, insomuch that the soul was to be cut off which did it, according to what is thus written in Moses,— "You shall keep the Sabbath, because it is holy to you; he who profanes it, dying shall die, because the soul of every one who does work on it shall be cut off from the midst of his people:" (Exod 31:14.) on this account the man was stoned who only gathered sticks on that day: (Numb 15:32-37.) therefore also the precept concerning the Sabbath is the fourth commandment in the Decalogue, immediately following the former commandments respecting the holy worship of Jehovah: (Exod 20:8.) and therefore the Sabbath is called an eternal covenant, (Exod 31:16.) for by covenant is signified conjunction. From these considerations it is evident that the Lord is the Lord of the Sabbath, according to His words in Matthew 12:1-9; and in Mark 2:28; and why the Lord performed so many cures on the Sabbath days: (Matt 12:10-14; Mark 3:1-9; Luke 4:6-12.) for the diseases which were cured by the Lord, involved spiritual diseases, which are from evil.

The celestial man is the seventh day, and since the Lord operated during six days, it is called His work; and whereas in such case combat ceases, the Lord is said to rest from all His work; wherefore the seventh day was sanctified, and was called the Sabbath, from rest. This is manifest from what the Lord said,— "The Son of Man is Lord also of the Sabbath," (Mark 2:27.) which words involve, that the Lord is Very Man, and the Very Sabbath. His kingdom in the heavens and in the earth is called by Him the Sabbath, or eternal peace and rest. AC 10360.

The reason why the "Sabbath," in the supreme sense, signifies the Divine Human of the Lord is, because the Lord, when He was in the world, fought from His Human against all the hells, and subdued them, and at the same time reduced the heavens into order, and after this labour united His Human to the Divine, and also made it divine Good. Hence on this occasion He had rest, for the hells do not snarl against the Divine itself. Hence now it is that by the "Sabbath" in the supreme sense is meant the Divine Human of the Lord. AC 10367.

TRANSLATOR'S NOTES AND OBSERVATIONS.
Chapter II.

VERSE 10. But that you may know that the Son of Man has power to remit sins on the earth.—In the common version of the New Testament, these words are thus rendered:—"But that you may know that the Son of Man has power on earth to forgive sins," as if the expression, on earth, had reference to the Son of Man, whereas it is evident from the original Greek, that it has reference rather to the sins remitted.

[What is said above, at pages 44, 45, in illustration of verse 17, plainly shows us what is meant by 1 Peter 3:19, where the apostle speaks of the Lord, after his resurrection, "going and preaching to the spirits in prison," These spirits were denoted by those "bound in the pit," (Zech 9:11.) and in the "lower earth" of the world of spirits, who could be delivered after the Lord's resurrection and glorification, which deliverance is signified by His "going and preaching" to them.]

Mark Chapter 3

THE INTERNAL SENSE.

THAT the truth of the church, which had been separated from its good, is restored to conjunction, through the union of the LORD'S Divinity with His Humanity. (Verses 1—6.)

Which restoration, being effected on the Sabbath day, is thought to be contrary to the sanctity of the Sabbath by those in the representative church, who are not aware that the conjunction of good and truth is the very essence of that sanctity. (Verses 2—6.)

That the LORD initiates His Humanity into the scientifics of the church, and His Omnipotence in the removal of evils and falses manifests itself in every direction, so that people of all descriptions seek communication with Him, and the infernals themselves confess His Divine Power. (Verses 6—12.)

Yet He refuses to accept infernal testimony. (Verse 12)

And entering, from His Divine Love, into reciprocal conjunction with those who are principled in the goods and truths of His church, He commits to them the testimony of His Divinity, and gives them power over all infernal evils and falses. (Verses 13—16.)

The distinct qualities of these goods and truths are enumerated, from which it appears, that truth grounded in good is the first principle of the church, and that this is succeeded by truth grounded in celestial good. (Verses 16—20.)

For no good can be appropriated to man until truths are duly arranged in him, and they cannot be arranged except from good. (Verse 20.)
But this arrangement of truths from good is regarded by the natural man as unnecessary and inconsistent. (Verse 21.)

And the consequent removal of evils and falses is imputed by those of the perverse church to infernal agency. (Verse 22.)

When nevertheless it is an eternal truth, that infernal falses have no power, and that neither truths, nor goods, nor falses, can endure, except there be unanimity. (Verses 23-27)

Consequently, unless Divine Power be communicated for the subjugation of infernal falses, it is impossible that evils with their cravings can be subdued; whereas if the dominion of infernal falses be put down, in this case the dominion of evil and its cravings cannot long endure. (Verse 27.)

Whosoever therefore denies the power of the Divine Truth proceeding from the LORD'S DIVINE HUMANITY, that is, the Word, and adulterates its essential goods, and falsifies its essential truths, must of necessity separate himself from all conjunction with the LORD and His kingdom. (Verses 28, 29, 30.)

For in heaven all are consociated according to spiritual relationships, which are of the good of love and of faith, and hence by "brethren" are signified all who are in the good of charity from the LORD; by "sisters" those who are in truths derived from that good; and by "mother" is signified the church grounded therein. (Verse 31, to the end of the chapter.)

**Exposition**

Chapter III.


Verses 2, 4.—The reason why healings and cures were effected on the Sabbath days, see above, Exposition, chap. 1:21.

Verse 5. *Being grieved at the hardness of their hearts.*—"Hardness" is predicated of the confirmed state of what is false derived from evil. AC 6359.

That "hardness" denotes the obduracy and obstinacy of those who are principled in the falses of evil, see AC 7272, 7305.

As to "hardness of heart," or aversion from the Lord and the divine things of His kingdom, I will here briefly explain how the case is. All those who are in externals separate from an internal principle, avert themselves from the Lord, or from the Divine Being, for they look outwards and downwards, and not inwards and upwards; for man looks inwards or upwards, when the internal is open, thus when it is in
heaven; but he looks outwards or downwards, when his internal is closed and only the external open, for this latter is in the world; wherefore when the external is separated from the internal, man cannot be elevated upwards. For that principle, into which heaven should operate, is not present, because it is closed; hence it is that all things of heaven and of the church are to them thick darkness; wherefore also they are not believed by them, but are denied in heart, by some also with the mouth. When heaven operates with man, as is the case when the internal is open, it withdraws him from the loves of self and of the world, and from the falses therein originating; for when the internal is elevated, the external is also elevated, since the latter is then kept in a similar direction of its views with the former, because it is in subordination; but when the internal cannot be elevated, because it is closed, then the external looks in no other direction than to itself and the world, for the loves of self and of the world reign. This also is called looking downwards, because to hell, for those loves reign there, and the man who is in them is in consort with those who dwell there, although he is ignorant of it; as to his interiors also he actually averts himself from the Lord, for he turns the back to Him, and the face to hell. This cannot be seen in man, whilst he lives in the body; but whereas his thought and will produce this effect, it is his spirit which thus turns itself, for the spirit is what thinks and wills in man. That this is the case, is manifestly apparent in the other life, where spirits turn themselves according to their loves; they who love the Lord and the neighbour, look continually to the Lord, yea, what is wonderful, they have Him before the face in every turning of their body; but in the spiritual world, there are not quarters, as in the natural world, but the quarter is there determined by the love of every one, which turns him. But they who love themselves and the world above all things, turn away the face from the Lord, and turn themselves to hell, and every one to those there who are in a similar love with himself, and this also in every turning of their body; hence it may be manifest what is meant by averting themselves from the Divine Being; also what is properly signified by averting themselves in the Word, as in Isaiah,—" They avert themselves backwards, confiding in a graven thing;" (Is 42:17.) and in David,—"The heart has averted itself backwards;" (Psalm 44:18.) and in Jeremiah,—" Their prevarications are multiplied, and their aversions are made strong." (Jer 5:6.) Again,—" They avert themselves, that they do not return; this people have averted themselves; Jerusalem perpetuates things averted, they refuse to return." (Jer 8:4, 5.) Again,—" They have averted themselves, they have let themselves down into the deep to dwell;" (Jer 49:8.) and in many other passages. AC 10420.

Verses 7, 9. He withdrew with His disciples to the sea, and entered into a boat or ship.—This was done, because by the "sea," and by the "lake of Genesareth," when spoken of the Lord, are signified the knowledges of Truth and Good in the aggregate, and by a "ship," doctrine; hence by "teaching from a ship," was signified that He taught from doctrine. AE 514.
Judea and Jerusalem.—See above, Exposition, chap. 1:5.

Verse 8. Tyre and Sidon.—Tyre and Sidon were the ultimate borders of Philistia, and were near the sea, and therefore by "Tyre" are signified interior knowledges, and by "Sidon" exterior knowledges, and this of things spiritual, as also appears from the Word. AC 1201.

Verses 10, 11. He healed as many as had plagues, and unclean spirits, when they saw Him, &c.—By "plagues" and "evil spirits" are understood obsessions and calamitous states inflicted on men, in such case by evil spirits, all which, nevertheless, signified correspondent spiritual states; for all the healings of diseases effected by the Lord, signified spiritual healings, hence the Lord's miracles were divine. AE 584.

Verses 13, 14, 16. And He goes up into a mountain, and calls to Him whom He willed, and they came to Him; and He ordained twelve, that they might be with Him, and that He might send them forth to preach. And Simon He surnamed Peter.—The reason why the Lord so often went up into a mountain, and especially to the Mount of Olives, was, because "mountains," amongst the most ancient people, signified the Lord, because it was their practice to worship Him on mountains. For as much as mountains are the highest parts of the earth, hence "mountains" also signified things celestial, which they also called the highest things, consequently love and charity, thus the good things of love and charity which are celestial. AC 795, 2708.

In the Word of the Evangelists, by the Apostle Peter is understood truth grounded in good, which is from the Lord, and likewise in the opposite sense truth separate from good. And whereas truth is of faith and good is of charity, by him also is understood faith grounded in charity, and likewise faith separate from charity; for the twelve apostles, like the twelve tribes of Israel, represented the church as to all things belonging to it, thus as to truths and goods, for all things of the church have reference to those two principles as to faith and love; for truths are of faith, and goods are of love. In general, Peter, James, and John, represented faith, charity, and the works of charity; wherefore those three followed the Lord more than the rest, and therefore it is said of them in Mark,—"He did not permit any one to follow Him, except Peter, James, and John." (Mark 5:37.) And whereas truth grounded in good which is from the Lord, is the first principle of the church, therefore Peter was first called by Andrew his brother, afterwards James and John, as is manifest in Matthew:—"Jesus walking at the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers; and He said to them, Follow Me, and I will make you fishers of men: and immediately leaving their nets, they followed Him." (Matt 4:18, 19, 20.) And in John,—"Andrew found his brother Simon, and says to him, We have found the Messiah, which is, being interpreted, the Christ; he leads him therefore to Jesus; and Jesus, beholding him, says to him, You are
Simon the son of Jonah: you shall be called Cephas, which, being interpreted, is Peter." (John 1:41, 42, 43.) And in Mark,—"Jesus going up into a mountain, calls to Him whom He willed, first Simon, whom He surnamed Peter; afterwards James the son of Zebedee, and John the brother of James." (Mark 3:13, 16, 17.) The reason why Peter was the first of the apostles, was, because truth grounded in good is the first principle of the church; for man acquires no knowledge from the world concerning heaven and hell, nor concerning a life after death, nor even concerning God; his natural lumen teaches nothing but what enters by the eyes; thus nothing but what relates to the world and himself; his life likewise is thence derived, and so long as man is solely in those principles, he is in hell: it is therefore necessary for the purpose of his being brought out thence, and introduced into heaven, that he learn truths which may not only teach that there is a God, that there is a heaven and a hell, and that there is a life after death, but may also teach the way to heaven. Hence it may be manifest that truth is the first principle by which the church is implanted in man; this truth however must be grounded in good, since truth without good is merely the knowledge that a thing is so, and knowledge alone has no effect but to make man capable of becoming a church; but he does not become a church until he lives according to knowledges, in which case truth is conjoined to good, and man is introduced into the church. Truths also teach how man ought to live; and when on such occasion he is affected with truths, for the sake of truths, as is the case when he loves to live according to them, he is then led of the Lord, and conjunction with heaven is granted to him, and he becomes spiritual, and after death an angel of heaven. It is nevertheless to be noted, that truths do not produce these effects, but good by truths, and good is from the Lord. Inasmuch as truth grounded in good, which is from the Lord, is the first principle of the church, therefore Peter was first called, and was the first of the apostles; he was also named by the Lord, Cephas, which is a rock [Petra], but that it might be the name of a person, it is pronounced Peter [Petrus]. By "rock," in the supreme sense, is signified the Lord as to Divine Truth, or Divine Truth proceeding from the Lord, hence in the respective sense by "rock" is signified truth grounded in good which is from the Lord, and the like by Peter. AE 820.

Verse 17. And James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder.—By "sons of thunder" are signified truths grounded in celestial good. The reason why those truths are signified by "thunders" in the Word, is, because in the spiritual world are also heard thunders, which exist from truths grounded in celestial good, whilst they descend from the superior heavens into the inferior; the light of truth grounded in good, on such occasions, appears as lightning, the good itself as thunder, and the truths themselves thence derived as variations of sound. Hence it is that in the Word throughout, mention is made of "lightnings," of "thunders," and "voices," by which those things are signified. The reason why good is there heard as thunder, is, because good, which
is of the affection or love of man, also which is of his will, does not speak, but only utters a sound, whereas truth, which is of the understanding, and thence of the thought of man, articulates that sound by expression of words; celestial good is the same thing with the good of love in the will and in the act, nor is it celestial good until this is the case, and this is what produces truths by thought and the speech thence derived. From these considerations it is evident from what ground it is that James and John were called "sons of thunder." AE 821.

Verses 24, 25, 27. And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. No one can enter into a strong man's house, and spoil his goods, unless he first bind the strong man, and then he will spoil his goods.—" House," in the internal sense, is the natural mind, for the natural mind, as also the rational mind, is like a house, in which the husband is good, the wife is truth, the daughters and sons are affections of good and of truth, also the goods and truths which are derived from them as parents; the maid-servants and men-servants are pleasures and scientifics, which minister and confirm. That the natural mind and the rational mind of man is called a "house," is evident from the following passage in Luke:—" When the unclean spirit is gone out of a man, he wanders through dry places, seeking rest; and finding none, he says, I will return to my house whence I came forth; and when he comes, he finds it swept and garnished: then goes he, and takes seven other spirits worse than the first, and entering in they dwell there." (Luke 11:24, 25, 26.) In this passage "house" denotes the natural mind, which is called an "empty house and swept," when there are in it no goods and truths, which are husband and wife, nor the affections of good and of truth, which are daughters and sons, nor such things as confirm, which are maid-servants and men-servants. Man himself is the house, because the natural mind and the rational make the man, and without them, that is, without goods and truths, and their affections, and the ministry of these affections, he is not a man but a brute. The mind of man is also meant by a house in these words, in the same Evangelist,—" Every kingdom divided against itself is brought to desolation, and a house against a house falls." (Luke 11:17.) And in Mark,—" If a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. No one can enter into a strong man's house, and spoil his goods, unless he first bind the strong man, and then he will spoil his house." (Mark 3:24, 25, 27.) By "kingdom" in this passage is signified truth, AC 1672, 2547, 4601; and by "house" good, AC 2233, 2234, 3710, 4982, AC 5023.

Verses 28, 29. Verily I say to you, All sins shall be remitted to men, and blasphemies with which soever they shall blaspheme; but he that shall blaspheme against the Holy Spirit has never remission, but is exposed to eternal judgement.—What is signified by "sin and blasphemy against the Holy Spirit," and by a "word against the Son of Man,"
has not yet been known in the church, and this by reason of its not having been known
what is properly meant by the Holy Spirit, and what properly by the Son of Man. By
the "Holy Spirit" is meant the Lord as to Divine Truth, such as it is in the heavens,
thus the Word such as it is in the spiritual sense, for this is Divine Truth in heaven;
and by the "Son of Man" is meant Divine Truth such as it is in the earths, thus the
Word such as it is in the natural sense, for this is the Divine Truth in the earths. When
it is known what is signified by the "Holy Spirit," and what by the "Son of Man," it is
known also what is signified by "sin and blasphemy against the Holy Spirit," and what
by a "word against the Son of Man;" it may also be known why the sin and blasphemy
against the Holy Spirit cannot be remitted, and why a word against the Son of Man
can be remitted. For "sin and blasphemy against the Holy Spirit" consist in denying
the Word, also in adulterating its essential goods, and falsifying its essential truths;
but a "word against the Son of Man" consists in interpreting the natural sense of the
Word, which is the sense of its letter, according to appearances. The reason why a
denial of the Word is a sin which cannot be remitted in this age, nor in that which is to
come, or to eternity, and why it exposes to eternal judgement, is, because they who
deny the Word, deny a God, deny the Lord, deny a heaven and a hell, and deny the
church and all things belonging to it; and they who deny those things are Atheists,
who, although they say with their lips that the creation of the universe is the work of
some Highest Being, Deity, or God, yet in heart they ascribe it to Nature; such
persons, inasmuch as by denial they have loosened every bond of connection with the
Lord, must of necessity be separated from heaven, and conjoined to hell. The reason
why the adulteration of the essential goods of the Word, and the falsification of its
essential truths, is blasphemy against the Holy Spirit, which also cannot be remitted,
is, because by the Holy Spirit is meant the Lord, as to Divine Truth, such as it is in the
heavens, thus the Word such as it is in the spiritual sense, as was said above. For in
the spiritual sense are genuine goods and genuine truths, but in the natural sense are
the same goods and truths as it were clothed, and not naked except here and there,
wherefore these are called apparent goods and truths; these are what are adulterated
and falsified, and they are said to be adulterated and falsified when they are explained
contrary to genuine goods and truths, for in such case heaven removes itself, and man
is put to pieces from it, by reason that genuine goods and truths, as was said above,
constitute the spiritual sense of the Word, in which the angels of heaven are
principled. As for example:—If the Lord and His Divinity be denied, as was done by
the Pharisees, who said that the Lord worked miracles from Beelzebub, and had an
unclean spirit, this is to commit sin and blasphemy against the Holy Spirit, because it
is against the Word. Hence also it is that Socinians and Arians, who, although they do
not deny the Lord, still deny His Divinity, are out of heaven, and cannot be received
by any angelic society. To take another example. They who exclude the good of love
and the works of charity from the means of salvation, and assume faith exclusively as
the only means, and confirm themselves in this idea, not only by doctrine, but also by
life, saying in their hearts,—" Goods do not save me, neither do evils condemn me, because I have faith;" these also blaspheme the Holy Spirit, for they falsify the genuine goods and truths of the Word, and this in a thousand passages, where love and charity, deeds and works, are named. Moreover, as was said above, in all and singular things of the Word, there is a marriage of good and truth, thus of charity and faith, wherefore when good or charity is taken away, that marriage perishes, and adultery is committed in its place; hence it is, that neither are such persons received into heaven. The reason also is, because in the place of heavenly love they have earthly love, and in the place of good works they have evil works, inasmuch as they proceed from earthly love, which, separate from heavenly love, is infernal love. But it is otherwise with those who indeed believe from the doctrine of the church, and from teachers, that faith is the only means of salvation, or who know, and do not interiorly affirm or deny, and still live well, under the guidance of the Word, that is, because it is commanded by the Lord in the Word: these do not blaspheme the Holy Spirit, for they do not adulterate the goods of the Word, nor falsify its truths, wherefore they have conjunction with the angels of heaven; Few of them also know that faith is anything else than to believe the Word; the doctrine of justification by faith alone without the works of the law they do not comprehend, because it transcends their understanding. These two examples are adduced to the intent that it may be known what is meant by "sin and blasphemy against the Holy Spirit," and that sin against the Holy Spirit consists in denying the Divine Truth, thus the Word, and that blasphemy against the Holy Spirit consists in adulterating the essential Goods of the Word, and in falsifying its essential Truths. The reason why a "word against the Son of Man" signifies to interpret the natural sense of the Word, which is the sense of its letter, according to appearances, is, Because by the "Son of Man" is meant the Lord, as to Divine Truth, such as it is in the earths, thus such as it is in the natural sense; and the reason why this "word" is remitted to man, is, Because most things in the natural sense, or in the sense of the letter of the Word, are goods and truths clothed, and only some naked, as in its spiritual sense; and goods and truths clothed are called appearances of truth. For the Word in the ultimates is as a man clad in clothing, who yet as to the face and hands is naked, and where the Word is thus naked, there its goods and truths appear naked as in heaven, thus such as they are in the spiritual sense; wherefore it can never come to pass but that the doctrine of genuine good and genuine truth, derived from the sense of the letter of the Word, may be seen by those who are enlightened of the Lord, and be confirmed by those who are not enlightened. The reason why the Word is such in the sense of the letter, is, that it may be a basis for the spiritual sense; hereby also it is accommodated to the apprehension of the simple, who can only perceive those things which are so said, and when they perceive, can believe and do them. And whereas Divine Truths, in the sense of the letter of the Word, are most of them
appearances of truth, and the simple in faith and heart cannot be elevated above those appearances, hence it is not sin and blasphemy to interpret the Word according to appearances, if so be principles are not formed from them, and these confirmed even to the destruction of Divine Truth in its genuine sense. AE 778.

By "saying a word against the Holy Spirit" is meant to speak well and to think ill, and to do well and to will ill, respecting those things which relate to the Lord, His kingdom and church, and also which relate to the Word, for thereby a false principle lies concealed inwardly in the truths which are spoken, and in the goods which are done, which false principle is hidden poison, whence they are called an offspring of vipers. In the other life it is allowed to an evil spirit to speak what is evil and false, but not what is good and true, inasmuch as all in that life are compelled to speak from the heart, and not to divide the mind; they who do otherwise are separated from the rest, and are immersed deep in hells, from which they can never come forth. That such are they who are meant by "saying a word against the Holy Spirit," is manifest from the Lord's words on the occasion,—" Either make the tree good and the fruit good, or make the tree corrupt and the fruit corrupt; how can you speak what is good when you are evil?" (Matt 12:33, 34.) The "Holy Spirit" is the Divine Truth proceeding from the Lord, thus the Holy, Divine Principle Itself, which is thus principally and materially blasphemed. The reason why it will not be remitted to them is, because hypocrisy or deceit about holy Divine things infects the interiors of man, and destroys the all of spiritual life belonging to him. AC 9013. See also, AC 882, 9264, 9818. Also, DP 98, 231. Also, TCR 299.

" Blasphemy against the Holy Spirit" is blasphemy against the Lord's Divinity, and "blasphemy against the Son of Man" is something against the Word, by giving a wrong interpretation of its meaning; for the "Son of Man" is the Lord as to the Word, as was shown above. D. Lord. 50.

Verses 31—35. Then came His brethren and mother, and, standing without, sent to Him. And looking round on those who sat about Him, He says, Behold My mother and My brethren! For whoever shall do the will of God, the same is My brother, and My sister, and mother.—That a "servant" denotes the Humanity belonging to the Lord, before it was made Divine, may be manifest from several passages in the Prophets; the reason is, as has been occasionally observed above, that the Humanity belonging to the Lord was nothing else but a servant, before He put it off and made it Divine. For the Humanity belonging to Him was from the mother, thus an infirm Humanity, having with it an hereditary principle thence derived, which He conquered by temptation-combats, and altogether expelled, insomuch that there remained nothing of the infirm and hereditary principle derived from the mother; yea, at length, nothing at all from the mother, so that He totally put off the maternal principle, in such a manner as to be no longer her son. To this purpose He Himself also says in Mark,—" They
said to Him, Behold, Your mother and Your brethren, standing without, seek You; and He answered them, saying, Who is My mother or My brethren? And looking round about on them who sat near Him, He said, Behold My mother and My brethren; for whoever shall do the will of God, the same is My brother, and My sister, and My mother." (Mark 3:32-35; Matt 12:46-49; Luke 8:20, 21.) And when He put off this Humanity, He put on a Divine Humanity, from which He called Himself the Son of Man, as on several occasions in the Word of the New Testament, also the Son of God; and by the "Son of Man" was signified the essential Truth, and by the "Son of God" the essential Good, which His Human Essence had when made Divine. The former state was that of the Lord's humiliation, but the latter of His glorification, concerning which, see above, AC 1999. In the former state, namely, of humiliation, when as yet He had an infirm Humanity belonging to Him, He adored Jehovah as one distinct from Himself, regarding Himself as a servant, for the Humanity respectively is nothing but a servant. AC 2159.

It is to be noted that the Lord successively and continually, even to the last moment of life, when He was glorified, separated from Himself, and put off what was merely Human, namely, what He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception, but also as to nativity, and thus One with the Father; and Himself Jehovah. That He separated from Himself, and put off all the Humanity which He had from the mother, so that He was no longer her son, is manifest from the Lord's words in Matthew, —"A certain person said, Behold, Your mother and Your brethren stand without, seeking to speak with You; but Jesus answering, said, Who is My mother, and who My brethren? And stretching forth His hands over His disciples, He said, Behold My mother and My brethren! for whoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother." AC 4649.

My brethren,—The reason why the Lord calls those His "brethren" who do the will of His Father, is, because in heaven no other affinities are given but such as are spiritual, thus no other fraternities; for in heaven they do not become brethren by virtue of any natural nativity, and they too, who have been brethren in the world, do not there know each other, but every one knows another from the good of love; they who are most conjoined in that good, are as brethren, and the rest, according to conjunction by good, are as relations and also as friends. Hence it is that by "brother," in the Word, is signified the good of love. That in heaven all are consociated according to spiritual relationships, which are of the good of love and of faith, and that they know each other as relations, see the "Treatise on Heaven and Hell," 205, and AC 685, 917, 2739, 3815, 4121. That hence by "brethren" in the Word are meant those who are conjoined by good, see AC 2360, 3303, 3803, 10490. AE 46.
By the "disciples," over whom the Lord stretched forth His hand, are signified all who are of His church; by His "brethren" are signified those who are in the good of charity from Him; by "sisters" those who are in truths derived from that good; and by "mother" is signified the church consisting of such. AE 746. See also AC 685, 917, 2739, 3815. NJHD 9.

Verse 35. Whosoever shall do the will of God, &c.—By "doing the will of God," is understood to do His precepts, or to live according to them from the affection of love or charity. The "will of the Lord" is, in the Old Testament, called His good pleasure, and in like manner signifies the Divine Love; and to "do His good pleasure," or "His will," signifies to love God and our neighbour, thus to live according to the Lord's precepts. AE 295.

Mark Chapter 4

THE WORD.

1. And again He began to teach by the seaside, and much multitude was gathered together to Him, so that He entered into a ship, to sit in the sea; and the whole multitude was by the sea on the land.

2. And He taught them many things in parables, and said to them in His doctrine,

3. Hearken; Behold, A sower went forth to sow.

4. And it came to pass, as He sowed, some fell by the way-side, and the birds of the heaven came and devoured it.

5. But other fell on stony ground, where it had not much earth, and immediately it sprang up, because it had not depth of earth.

6. But when the sun arose, it was scorched, and because it had no root, it withered away.

THE INTERNAL SENSE

FROM the knowledges of good and truth, and the doctrine thence derived, the LORD teaches, that the reception of His Word is fourfold. (Verses 1—9.)

First, as it is received by those who have no real concern about truth, being in phantasies and false persuasions which pervert it. (Verse 4)

Secondly, as it is received by those who have a concern about truth, but not for its own sake, thus not interiorly, therefore the truth perishes, being adulterated by the lusts of self-love. (Verses 5, 6.)
7. And other fell among thorns, and the thorns grew up, and choked it, and it did not yield fruit. Thirdly, as it is received by those who are in the cravings of evil, which suffocate the truth. (Verse 7.)

8. And other fell upon good earth, and yielded fruit, springing up and increasing, and brought forth, some thirty, and some sixty, and some a hundred. Fourthly, as it is received by those who, from the LORD, love the truths which are in the Word, and from Him do them. (Verse 8.)

9. And He said to them, He that has ears to hear, let him hear. Which four-fold reception of the Word ought to be well attended to, both as to doctrine and practice, by all who are of the church. (Verse 9.)

10. But when He was apart, they that were about Him with the twelve, asked of Him the parable. Otherwise the Word will be understood only according to its literal or external sense, and not according to its spiritual and internal sense, which latter sense is revealed to those who are in the good of charity and the truth of faith from the LORD, but not to others, lest they should profane it. (Verses 10, 11, 12.)

11. And He said to them, To you it is given to know the mystery of the kingdom of God, but to them that are without, all things are done in parables;
12. That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted, and [their] sins should be remitted to them.

13. And He says to them, Know you not this parable? and how will you know all parables? And if this four-fold reception of the Word be not understood, it is impossible for the spiritual and internal sense of the Word to be seen. (Verse 13.)

14. The Sower sows the Word. And when it is received by those who have a concern about truth, but not for its
15. But these are they by the wayside, where the Word is sown; and when they have heard, Satan comes, and takes away the Word that was sown in their hearts Thus it cannot be seen that when the Word is received by those who have no concern about the eternal truth, it is immediately darkened and deprived of life by infernal spirits who are in falses, so that it produces no effect on the love and life. (Verses 14, 15.)

16. And these are they likewise that are sown on stony ground, who,
when they have heard the Word, immediately receive it with joy;
17. And have not root in themselves, but endure for a time; afterward when affliction or persecution arises because of the Word, immediately they are offended.

And that when it is received by those who are in the cravings of evil, it is suffocated and rendered unfruitful by worldly anxieties and the lust of gain. (Verses 16, 17.)

18. And these are they that are sown among thorns, such as hear the Word; 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becomes unfruitful.

But that when it is received by those who, from the LORD, love the truths which are in the Word, it affects first the will, and thence the understanding, and thus the life, in each according to reception. (Verse 20.)

20. And these are they who are sown on good ground, such as hear the Word, and receive it, and bear fruit, some thirty, and some sixty, and some a hundred fold.

21. And He said to them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

That the light of truth therefore ought not to be subjected to the things of man's natural will, but to be exalted by affection in the intellectual mind, and thus to guide and direct the things of the will. (Verse 21.)

22. For there is nothing hid which shall not be manifested; neither was any thing kept secret but that it should come to open view.

Inasmuch as all evils and falses must, sooner or later, be manifested to those who are in them, and likewise all goods and truths to those who are in them. (Verse 22.)

23. If any one has ears to hear, let him hear.

Which circumstance ought to be well attended to. (Verse 23)

24. And He said to them, Take heed what you hear. With what measure you mete, it shall be own sake, thus not interiorly, it excites indeed external delight, arising from external affection, but whereas it has no place in the will, it cannot stand the assault of evils and falses. (Verses 16, 17.)
measured to you; and to you that hear, more shall be added. proportion as man exercises them towards others. (Verse 24.)

25. For whoever has, to him shall be given; and he that has not, from him shall be taken even that which he has. The same heavenly principles also are multiplied and increased, in the other life, with those who have cherished them in this life, whilst they are taken away from those who, through the love of what is evil and false, have not cherished them. (Verse 25.)

26. And He said, So is the kingdom of God, as if a man should cast seed into the earth For heaven is implanted in all who receive truths and goods, not from themselves, but from the LORD, yet who cooperate in this reception as if it was from themselves, since without such cooperation there can be no reception. (Verses 26—30.)

27. And should sleep, and rise, night and day, and the seed should spring and grow up, he knows not how. Every man, therefore, in the course of regeneration, is alternately in a state of natural thought and spiritual thought, and his regeneration is accomplished whilst he is unconscious of its progress, being effected by scientifics, by the truths of faith, and by the goods of charity conjointly. (Verses 27, 28.)

28. For the earth brings forth of its own accord, first the blade, then the ear, then the full corn in the ear. Thus the church is implanted in man, both in general and in particular. (Verse 29.)

29. But when the fruit is ripe, immediately he puts in the sickle, because the harvest is at hand. Beginning from a little spiritual good by truth, because at that time man thinks to do good from himself, but as truth is conjoining to love, it increases, and when it is conjoined, then things intellectual are multiplied in scientifics. (Verses 30, 31, 32.)

30. And He said, To what shall I liken the kingdom of God? or with what comparison shall we compare it?
so that the birds of heaven may lodge under the shadow of it.

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<tr>
<th>33. And with many such parables spoke He the Word to them, as they were able to hear.</th>
<th>Which increase of truth lies concealed under the letter of the Word, and is not revealed to those who are in evils and falses, but only to those who are in goods and truths. (Verses 33, 34.)</th>
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<td>34. But without a parable spoke He not to them; and privately He explained all things to His disciples.</td>
<td>That when the men of the church are in a natural state, and not yet in a spiritual one, the natural affections, which are the various lusts arising from self-love and the love of the world, are in uproar, and present various emotions of the mind. (Verses 35, 36, 37.)</td>
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<td>35. And He says to them in that day, when it was evening, Let us pass over to the other side.</td>
<td>On which occasion it appears as if the LORD was absent, but when they come from a natural state into a spiritual one, then these emotions cease, and the mind is rendered tranquil, the tempestuous emotions of the natural man being appeased by the LORD. (Verses 38, 39.)</td>
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<td>36. And dismissing the multitude, they took Him as He was into the ship: and there were also with Him other little ships.</td>
<td>Thus the men of the church are instructed not to be fearful, but to put their whole trust in the LORD, and adore Him, who thus subdues hell and its cravings. (Verses 40, 41.)</td>
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<td>37. And there arose a great storm of wind; but the waves beat into the ship, so that it was now full.</td>
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<td>38. And He was in the hinder part of the ship, sleeping on a pillow: and they awake Him, and say to Him, Teacher, carest You not that we perish?</td>
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<td>39. And awaking, He rebuked the wind, and said to the sea, Be silent, be dumb! And the wind ceased, and there was a great cairn.</td>
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<td>40. And He said to them, Why are you so fearful? how is it that you have no faith?</td>
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<td>41. And they feared with a great fear, and said one to another, Who indeed is this, that even the wind and the sea obey Him?</td>
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Exposition

Chapter IV.

VERSE 1. He began to teach by the sea-side; and He entered into a ship, &c.—As to the meaning of the "sea," and of a "ship," and teaching thence, see above, Exposition, chap. 3:7, 9.

Verses 3—8. A Sower went forth to sow, &c.—It cannot be understood how the case is in regard to multiplication and fructification in man's rational principle, unless it be known how the case is with respect to influx, concerning which it may be observed in general, that with every individual man, there is an internal man, there is a rational man, who is an intermediate, and there is an external man. The internal man is that which is his inmost principle, by virtue of which he is a man, and by which he is distinguished from brute animals, which have not such an inmost principle; this principle too is as the gate or entrance of the Lord, that is, of the celestial or spiritual things of the Lord into man. What is transacting in this principle cannot be apprehended by man, because it is above the all of his rational principle, by which he thinks; to this inmost or internal man is subjected the rational principle, which appears as man's own or proper principle, into which, through that internal man, the celestial things of love and of faith flow in from the Lord, and through this rational principle into the scientifics, which are of the external man. But the things which flow in are received according to every one's state: unless the rational principle submits itself to the goods and truths of the Lord, then the things which flow in are either suffocated, or rejected, or perverted by the rational principle, and still more when they flow in into the sensual scientific principles of the memory. These are the things which are meant by the seed either falling on the "way-side," or on "stony ground," or "among thorns," as the Lord teaches in Matthew, xiii. 3—7; Mark 4:3-8; Luke 8:5-7; but when the rational principle submits itself, and believes in the Lord, that is, in His Word, then the rational principle is as good ground, or earth, into which the seed falls, and brings forth much fruit. A. C. 1940.

It is truth which is understood by "seed in a field," concerning which the Lord says—"A sower went forth to sow," &c. The "Sower" in this case is the Lord, and the "seed" is His Word, thus truth; the "seed on the way," denotes those who have no concern about truth; the "seed on stony ground," denotes those who have a concern about truth, but not for its own sake, thus, not interiorly; the "seed in the midst of thorns," denotes those who are in the cravings of evil; but the "seed on the good ground," denotes those who, from the Lord, love the truths which are in the Word, and do them,
thus, *bring forth fruits.* From these considerations it is evident, that the truth of the Word cannot take root with those who have no concern about truth; nor yet with those who love the truth exteriorly and not interiorly; nor yet with those who are in the cravings of evil; but with those with whom the cravings of evil are dispersed by the Lord: with these latter the seed takes root, that is, truth in their spiritual mind. *DLife* 90. See also *AE* 401.

The subject treated of in this parable is concerning a fourfold kind of earth or of ground in a field, that is, in the church. That the "seed" here spoken of is the Word of the Lord, or the truth which is said to be of faith, and that the "good earth," or "ground," is the good which is of charity, is evident, for it is the principle of good in man which receives the Word; the "way-side" denotes what is false; the "stony ground" denotes the truth, which has no root in good; the "thorns" are evils. *AC* 3310.

Verse 4. *The birds of the heaven came, and devoured it.*—By "birds" [or birds] in general, are signified things rational, also things intellectual, which are of the internal man. That "birds" [or birds] signify things rational and intellectual, is manifest from the prophets, as in Isaiah,—"Calling a bird from the east, a man of my council from a remote land." *(Is 46:11)*. And in Jeremiah,—"I saw, and lo, no man, and every bird of the heavens was fled." *(Jer 4:25)*. And in Ezekiel,—"I will plant a twig of a high cedar, and it shall lift up its branch, and shall bear fruit, and it shall become a magnificent cedar: and under it shall dwell every bird of every wing; they shall dwell in the shade of its branches." *(Ezek 17:23)*. And in Hosea, speaking of the New Church, or of a regenerate person,—"In that day I will make a covenant for them, with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the ground;" *(Hos 2:18)*. In which passage, it must be evident to every one that a "wild beast" does not signify a wild beast, nor "bird," bird, because the Lord never makes a covenant with them. *AC* 40.

Inasmuch as the "birds of the heavens" signify intellectual truths, thus thoughts, they also signify things contrary, as phantasies, or false principles, which, as belonging to man's thought, are also called birds or birds, as that "the wicked should be given for meat to the birds of heaven, and to wild beasts," denoting phantasies and lusts. *(Isaiah 18:6; Jer 7:33; 16:4; 19:7; 34:20; Ezek 29:5; 39:4)* The Lord Himself also compares the phantasies and persuasions of what is false to birds [or birds], where He says:" The seed which fell on the way-side was trodden down, and the birds of heaven devoured it;" where the "birds of heaven" are nothing else than false principles. *AC* 778.

Verses 7, 18. *And other fell among thorns, and the thorns grew up and choked it,* &c.—That "thorns" denote the false principles of craving, is manifest from the following passages:—"Upon the land of my people shall come up thorns and briars;"
(Isaiah 32:13.) where "land" denotes the church; "thorns and briars" denote false principles and the evils thence derived. Again,—" As to your spirit, the fire shall consume you, thus the people shall be burnt to lime: as thorns cut up which are burned in the fire;" (Is 33:12) where "thorns which are burned in the fire," denote the false principles which catch the flame, and consume truths and goods. And in Ezekiel,—" There shall be no longer in the house of Israel a prickly briar, and grieving thorn;" (Ez 28:24.) where a "prickly briar" denotes the false principle of the cravings of self-love. A "thorn" denotes the false principle of the cravings of worldly love. The false principles of cravings, which are signified by "thorns", are the false principles confirming those things which are of the world and its pleasures, for these false principles, more than others, catch fire and burn, because they are derived from cravings of the body, which are felt, on which account they also close the internal man, so that he has no relish for any thing which regards the salvation of the soul and eternal life. AC 9144.

There are some persons who love the world above all things, and do not admit any truth which would draw them away from any false principle of their religion, saying to themselves, -" What is this to me? it is no concern of mine;" thus they reject it instantly on hearing it, and if they hear, they suffocate it. Persons of this description are similarly affected when they hear sermons, retaining no more of what they hear than some expressions, and not any thing substantial. Inasmuch as they thus deal with truths, therefore they do not know what good is, for goods and truths act in unity, and evil is not known from the good which is not grounded in truth, unless that it also may be called good, which is effected by reasonings from false principles. These are they who are understood by the "seeds which fell among thorns," of whom the Lord says—"Other seeds fell among thorns; and the thorns came up and choked them. These are they who hear the Word, but the cares of this world and the deceitfulness of riches choke the Word, that it becomes unfruitful." DP 278.

Verse 8. And other fell on good earth, and yielded fruit, springing up and increasing, and brought forth, some thirty, and some sixty, and some a hundred.—The case is similar in respect to goodness and truth [and their insemination], as it is in respect to seeds and ground. Interior Good is as the seed which brings forth, but only in good ground. Exterior Good and Truth is as ground in which the seed brings forth, namely, interior good and truth which cannot otherwise be rooted. Hence it is that man's rational principle is first of all regenerated, for therein are seeds; and afterwards the natural principle, which may serve as ground, see above, AC 3286. And whereas the natural principle is as ground, Good and Truth is capable of being made fruitful and multiplying in the rational principle, which could not be the case unless it had ground wherein as seed to fix its root. From this comparison, as in a mirror, it may be seen how the case is with regeneration, and with several arcana relating thereto. To
understand what is Good and True, and to will them, belongs to the rational principle; the perceptions of Good and Truth thence derived are as seeds; and to know them, and to bring them into act, belongs to the natural principle. Scientifics and works are as ground, and when man is affected with the scientifics which confirm Good and Truth, and especially when he perceives delight in bringing them into act; in this case seeds are therein, and grow as in their proper ground. Hence Good is made fruitful, and Truth is multiplied, and both continually spring up or ascend from that ground into the rational principle, and perfect it. The case is otherwise when man understands what is Good and True, and also inwardly perceives somewhat of inclination of the will thereto, but yet does not love to know, and still less to do them; for in this case Good cannot be made fruitful, nor Truth be multiplied, in the rational principle. AC 3671.

By "thirty," is signified something of combat, thus, a little of combat, and the reason is, because that number, by multiplication, is compounded of "five," by which is signified some little, and of "six," by which is signified labour or combat. Hence also that number, wherever it is mentioned in the Word, signifies something little respectively, as in Zechariah,—

"I said to them, If it be good in your eyes, give me hire; and if not, forbear. And they weighed out my hire, thirty pieces of silver. And Jehovah said to me, Cast it to the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them into the house of Jehovah to the potter;" (Zech 11:12, 13.) denoting the little value which they set on the Lord's merit, and on the redemption and the salvation worked by Him, The "potter" denotes reformation and regeneration. "Thirty" also denotes what is little, in Mark, where it is written,—" The seed which fell into good earth, yielded fruit, springing up and increasing, and brought forth, some thirty, and some sixty, and some a hundred;" where "thirty" denotes little produce, and that there was little labour. Those numbers would not have been marked, unless they had involved things significative. AC 2276.

What the number "sixty" involves, may be manifest from the simple numbers from which it is composed, namely, five and twelve, for five times twelve make sixty; and what is meant by "five," may be seen, AC 649, 1686; and what by "twelve," AC 3272; also "six" and "ten," for six times ten make sixty; and what is meant by "six," may be seen, AC 720, 737, 900; and what by "ten," AC 576, 2284, 3107; also from "two" and "thirty," for twice thirty make sixty, and what is signified by "two," may be seen, AC 720, 900, 1335, 1686, and what by "thirty," AC 2276. Inasmuch as the number "sixty" is compounded of the above numbers, it involves those things in their order, which all relate to states, whether respecting the glorification of the Lord's Humanity, or the regeneration of man; those things are presented before the angels in a clear light by the Lord, but they cannot be explained before man, especially before one who does not believe that numbers in the Word contain in them some secret mystery, and this,
not only on account of incredulity, but because so many contents cannot be reduced to a series adequate to the apprehension. AC 3306.

By a "hundred" is signified a full state of the Unification of the Lord's Divinity with His Humanity, but what this state is, cannot be so well explained to the apprehension; still however it may be illustrated by those things relating to man which are called a full state, during reformation and regeneration; for it is a known thing that man cannot be regenerated except in adult age, because he then first acquires the powers of reason and judgement, and is thus capable of receiving good and truth from the Lord. Previous to his coming into that state, he is prepared of the Lord by this, that such things are insinuated into him, as may serve him for ground to receive the seeds of truth and of good, which are several states of innocence and charity, also the knowledges of good and truth, and hence thoughts, which is effected during several years before regeneration. When man is imbued with those knowledges, and is thus prepared, his state is then said to be full, for then the interiors are so disposed as to become receptive. That the number a "hundred" signifies what is full, may also be manifest from other passages in the Word, as in Isaiah,— "There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old; and the sinner, being a hundred years old, shall be accursed;" (Is 65:20.) where it is manifest that a "hundred" denotes what is full, for it is said— "There shall no more be an infant of days, and an old man who has not filled his days, and a child and sinner of a hundred years," that is, when his state is full. And in Matthew,—"Every one who shall leave houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit eternal life;" (Matt 19:29.) where a "hundred fold" denotes what is full, or "good measure, pressed down, shaken together, and running over." (Luke 6:38.) And in Mark,—" Other seed fell on good earth, and brought forth fruit a hundred fold;" (Mark 4:20; Matt 12:8, 23; Luke 8:8.) where a "hundred" denotes also what is full, which number would not have been mentioned unless it had been significative. In like manner where the Lord speaks in the parable concerning debtors, that "one owed a hundred measures of oil, and another a hundred measures of wheat;" (Luke 17:5, 6, 7.) and so likewise in other passages where mention is made of a hundred. AC 2636.

Verse 9. He that has ears to hear, let him hear.—The above words were spoken to the intent that every one who is of the church may know, that to know and understand the truths and goods of faith, or doctrinals, and likewise the Word, does not make the church, but to hearken, that is, to understand and to do, for this is signified by "having an ear to hear." AE 108.

Verse 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and sin should be remitted
to them. The reason why the Jews persevere in a denial of the Lord, is, because they are of such a quality that if they received and acknowledged the Divinity of the Lord, and the holy things of His church, they would profane them, wherefore the Lord says concerning them,—" He has blinded their eyes, He has closed their heart: that they may not see with their eyes, and understand with their heart, and be converted, and I should heal them." (John 12:40; Matt 13:15; Mark 4:12; Luke 8:10; Isaiah 6:9, 10.) It is said,—"Lest they should be converted, and I should heal them," because if they had been converted and healed, they would have been guilty of profanation; and it is according to a law of Divine Providence, concerning which see above, AC 221—233, that no one shall be interiorly let into the truths of faith and the goods of charity by the Lord, only so far as he can be kept in them, even to the end of life, since if he was let in, he would profane holy things, DP 260. See also SS 60. AC 10155.

Verse 15. And when they have heard, Satan comes, and takes away the seed that was sown in their hearts.—What is here said of Satan, is in Luke said of the devil, by reason that the "seed which fell by the way-side," signifies truth from the Word, which is only received in the memory, and not in the life; and since this is taken away both by what is evil and by what is false, therefore mention is made of the devil and Satan, because by the "devil" is signified the hell from whence come evils, and by "Satan" the hell from whence come false principles. AE 740.

Verse 17. Afterward, when affliction or persecution arises because of the Word, immediately they are offended.—That by "affliction," in the above passage, is signified temptation, may be manifest from several passages in the Word, as in Isaiah,— "I will purify you, and not with silver; I will select you in the furnace of affliction;" (Is 48:10,) where "affliction" denotes temptation. And in Moses,—"You shall remember all the way which Jehovah your God led you these forty years, to afflict you and to try you." (Deut 8:2,) where to "afflict," manifestly denotes to tempt. Temptations are also called by the Lord, "afflictions," where He says—"Afterwards, when affliction and persecution arises because of the Word, immediately they are offended;" (Mark 4:17,) where "affliction" manifestly denotes temptation. "Not having root in themselves," denotes the want of charity, for in charity faith is rooted, and where this root is wanting, men sink in temptations. AC 1846.

Verse 21. Is a candle brought to be put under a bushel? &c.—By a "candle," or a "lamp," is signified in general, Truth derived from Good, and intelligence thence. AE 223.

Verse 22. For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come to open view.—That the wicked, before they are condemned and let into hell, undergo various states of vastation, is altogether unknown to the world; it is believed that a man is instantly either condemned or
saved, and that this is done without any process. But the case is otherwise, inasmuch as justice reigns in the other world, and no one is condemned until he himself knows, and is inwardly convicted, that he is in evil, and that he cannot in any wise be in heaven; his evils are likewise opened to him, according to the Lord's words in Luke,—" There is nothing hidden, which shall not be revealed; or concealed, which shall not be known. Therefore whatever things you have said in darkness, shall be heard in light; and what you have spoken into the ear in closets, shall be proclaimed upon the housetops;" (Luke 12:2, 3, 9; Matt 10:26; Mark 4:22.) and what is more, they are also admonished to desist from evil; but when they cannot do this by reason of the dominion of evil, they are then deprived of the ability to do evil by falsifications of truth, and pretences of good, which is effected successively, from one degree to another, and at length follows damnation and the letting down into hell; this is the case with every one when he comes into the evil of his life. Evil of life, is the evil of the will and of the thought thence derived; thus it is the man, such as he is interiorly, and such as he would be exteriorly, if not opposed by laws, and also by the fear of the loss of gain, of honour, of reputation, and likewise of life; that is, the life which follows every one after death; but not the external life, unless what proceeds from the internal; for man in externals assumes a contrary aspect, wherefore when he is vastated after death as to external things, it then becomes evident what his quality was, both in will and thought; to this state every wicked man is reduced by degrees of vastation; for all vastation in the other life has its progress from externals to internals. AC 7795. See HH 462.

Verse 23. If any one has ears to hear, &c.—See above, verse 11, Exposition.

Verse 24. Take heed what you hear, &c.—It is to be noted, that it is according to the laws of order that no one ought to be persuaded instantaneously concerning truth, that is, that truth should instantaneously be so confirmed as to leave no doubt at all concerning it; the reason is, because the truth which is so impressed, becomes persuasive truth, and is without any extension, and also without any yielding; such truth is represented in the other life as hard, and as of such a quality as not to admit good in it, that it may become applicable; hence it is that as soon as any truth is presented before good spirits in the other life by manifest experience, there is presently afterwards presented some opposite, which causes doubt; thus it is given to them to think and consider whether it be so, and to collect reasons, and thereby to bring that truth rationally into their mind. Hereby the spiritual sight has extension as to that truth, even to opposites; hence it sees and perceives in understanding every quality of truth, and hence can admit influx from heaven according to the states of things, for truths receive various forms according to circumstances. This also is the reason why it was allowed the magicians to do the like as to what Aaron did; for thereby doubt was excited amongst the sons of Israel concerning the miracle, whether
it was Divine, and thus opportunity was given them of thinking and considering whether it was Divine, and at length of confirming themselves that it was so. AC 7298.

Verse 24.—The truths which are called truths of faith enter by an external way with man, and the good which is of charity and love enters by an internal way. The external way is by (or through) the hearing into the memory, and from the memory into his understanding, for the understanding is man's internal sight; by (or through) this way the truths enter which are to be truths of faith, to the end that they may be introduced into the will, and thereby be appropriated to the man. The good which flows in from the Lord, by (or through) the internal way, flows in into the will, for the will is the internal principle of man; the good which is from the Lord, in the confines, there meets the truths which have entered by (or through) the external way, and by conjunction effects that the truths become good, and so far as this is effected, so far the order is inverted, that is, so far man is not led by truths but by good; consequently so far he is led of the Lord. From these considerations it may be manifest how man is elevated from the world into heaven, when he is regenerating; for all things which enter by the hearing, enter from the world, and those things which are stored up in the memory, and in the memory appear before the understanding, appear in the light of the world, which is called natural lumen; but the things which enter the will, or which become of the will, are in the light of heaven, which light is the Truth of Good from the Lord. When these things come into act, they return into the light of the world, but in this life they then appear altogether under another form, for heretofore in singular things the world was within, but afterwards in singular things heaven is within. From these considerations it is also evident why man is not in heaven until he does truths from willing them, thus from the affection of charity. AC 9227.

Verse 24. With what measure you mete, it shall be measured to you; and to you that hear, more shall be added.—By these words is described charity towards the neighbour, or the spiritual affection of truth or of good, denoting, that according to the quantity and quality of that charity in any one, or of that affection, during man's abode in the world, in the same degree he comes into it after death. That this will be the case with those who exercise charity, is meant by its being "added to those that hear," where the "hearing" signify the obedient and those who do. AE 629. See AC 6478.

Verse 25. For whoever has, to him shall be given; and he that has not, from him shall be taken even that he has.—They who come into the other life are all brought back into a life similar to what they had in the body; and afterwards, all evil and false principles are separated in the case of those who are good, that by goods and truths they may be elevated by the Lord into heaven; but with the wicked, goods and truths are separated, that by evil and false principles they may be brought into hell, see AC 2119, according to the words of the Lord in Matthew,—" Whosoever has, to him
shall be given, that he may have more abundance; but whoever has not, even what he
has shall be taken away from him." (Matt 13:22.) And in another place in the same
Evangelist,—" To every one who has shall be given, that he may abound; but from
him who has not, what he has shall be taken away from him." (Matt 25:29; Luke 8:18;
19:24, 25, 26; Mark 4:24, 25.) AC 2449.

Verse 25.—All who have procured to themselves intelligence and wisdom in the
world, are accepted into heaven and become angels, every one according to the
quality and quantity of his intelligence and wisdom; for whatever a man acquires to
himself in the world, this remains, and he carries it along with him after death, and it
is also increased and filled, but within the degree of his affection and desire of truth
and its good, but not beyond it. They who have had little of affection and desire
receive little, but still as much as they can receive within that degree; but they who
have had much of affection and desire receive much. The degree itself of affection
and desire is as the measure which is increased to the full, more therefore to him
whose measure is great, and less to him whose measure is small. This is meant by the
Lord's words— "To every one that has, shall be given," &c. HH 349.

The reason of the separation of evil and false principles with those who are good, is,
lest they should hang between evils and goods, and that by goods they may be
elevated into heaven; and the reason of the separation of goods and truths with the
wicked, is, lest by any goods belonging to them, they should seduce the well-
disposed, and that by evils they may retire amongst the wicked who are in hell. For
such is the communication of all ideas of thought and of affections in the other life,
that goods are communicated with the good, but evils with the evil, wherefore unless
they were separated, innumerable mischiefs would ensue. AC 2449. See
DP 16, 17, 227, 331; and AC 4149, 7502.

That by "a man asking of his companion, and a woman of her companion, vessels of
silver and vessels of gold," (see Exod 11:1, 2, 3.) is signified that the scientifics
of truth and of good, taken from the wicked who were of the church, were to be
ascribed to the good, is manifest from the signification of "vessels of silver" and
"vessels of gold," as denoting the scientifics of truth and of good. That "silver"
denotes truth, and "gold," good, may be seen, AC 1551, 1552, 2954, 5658, 6112; and
that "vessels" denote scientifics, AC 3068, 3079. Scientifics are called vessels of truth
and of good, because they contain those principles. It is believed that the scientifics
of truth and of good are the very truths and goods themselves which are of faith; but this
is not the case, since the affections of truth and of good are what constitute faith,
which affections flow into scientifics, as into their vessels. That to "ask those things of
the Egyptians," is to take them away, and appropriate them to those who ask it, is
evident. How this case is, may be seen in the explication at chap. 3:22, Exodus, from
which it may be manifest, that the scientifics of truth and of good, which appertained
to those of the church who were acquainted with the mysteries of faith, and yet lived evil lives, are transferred to those who are of the spiritual church, the manner of which transfer may be seen, AC 6914. These things are signified by the Lord's words in Matthew,—" Take from him the talent, and give it to him who had ten talents; for to every one that has shall be given, that he may abound: but from him who has not, even what he has shall be taken away." (Matt. 25:25, 28, 29, 30; in like manner in Mark, 4:24, 25.) The reason is, because the knowledges of good and of truth belonging to the evil are applied to evil uses; and the knowledges of good and of truth belonging to the good are applied to good uses; the knowledges are the same, but application to uses constitutes their quality with every one.

These riches are like worldly riches, which, with one, are applied to good uses, with another to evil uses; hence riches with every one have a quality, according to the uses to which they are applied. From this consideration it is also evident that the same knowledges, like the same riches, which had appertained to the wicked, may appertain to the good, and serve to promote good uses. Hence it may be manifest what is represented by the command that the sons of Israel should borrow from the Egyptians vessels of silver and vessels of gold, and should thus plunder and spoil them, which command would never have been given by Jehovah, unless it had represented such things in the spiritual world. A. C. 7771. See also DP 17, 227.

Verses 26—30. And He said, So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up, he knows not how, &c.—By the "kingdom of God," is meant the church of the Lord in the heavens and on the earth; that this church is implanted in all who receive truths and goods, not from themselves, but from the Lord, is described by the above words, each of which has a spiritual correspondence and signification, as that a man should cast seed upon the earth, that he should afterwards sleep and rise, night and day; that the seed springs and grows up, whilst he is ignorant of it. For by "seed" is signified the Divine Truth; by "casting it into the earth," is signified the operation of man; by "sleeping and rising, night and day," and at length "putting in the sickle," is signified in every state. The other parts of the parable signify the Lord's operation, and the "harvest" the implantation of the church, in particular and in general; for it is to be noted, that although the Lord operates all things, and man nothing from himself, still He wills that man, so far as it comes to his perception, should operate as from himself, since without the cooperation of man as from himself, there would be no reception of good and of truth, thus no implantation and regeneration; for the Lord gives man to will, and whereas this appears to man as from himself, He gives him to will as from himself. Inasmuch as such things are signified by "harvest," therefore two festivals were established among the sons of Israel, one of which was called the "feast of
weeks," which was of the first-fruits of the harvest, and the other the "feast of tabernacles," which was of the gathering together of the fruits of the earth, the former of which signified the implantation of truth in good, and the latter the production of good, thus regeneration; but by the "feast of unleavened bread," or of the "passover," which preceded, was signified deliverance from the falses of evils, which also is the beginning of regeneration. AE 911.

Every man who is regenerating, receives good from the Lord as from a new father, which good is interior good, whereas the good which he derives from parents is exterior; the former, which he receives from the Lord, is called spiritual good, but the latter, which he derives from parents, is called natural good. This latter good, namely, which he derives from parents, serves first of all for his reformation, for by it, as by something pleasant and delightful, scientifics are introduced, and afterwards the knowledges of truth; but when it has served as a medium for this use, it is separated thence, on which occasion the spiritual good comes forth and manifests itself. This may be evident from much experience, and from this consideration alone, that when a child is first instructed, he is affected with the desire of knowing something, at first, not for the sake of any end manifest to himself, but for a certain pleasure and delight connate and from other sources; afterwards as he grows up, he is affected with the desire of knowing, for the sake of some end, namely, that he may excel others, or his rivals; in the next place, for the sake of some end in the world. But when he is about to be regenerated, he is affected from the delight and pleasantness of truth; and when he is regenerating, as is the case in adult age, he is affected from the love of truth, and next from the love of good. In this case the ends which had preceded, together with their delights, are by degrees separated, and are succeeded by the interior good which is from the Lord, and which manifests itself in its affection. Hence it is evident that the former delights, which, in an external form, appeared as goods, have served as means [or mediums]; such succession of means [or mediums] are continual, being comparatively like a tree, which in its first age, or first spring, adorns its branches with leaves, afterwards, as its age or spring advances, it decorates them with flowers, and in the next place, about the time of summer, produces the first germinations of fruits, which afterward become fruits, and at length it deposits seeds in them, in which it has similar new trees, and an entire garden, in potency, and if the seeds are sown, in act. Such are the comparative things in nature, which likewise are representative, since universal nature is a theatre representative of the Lord's kingdom in the heavens, hence in the Lord's kingdom on the earth, or in the church, and hence of the Lord's kingdom with every regenerate person. From these considerations it is evident in what manner natural or domestic good, although a mere external delight, and indeed a worldly delight, serves as a mean [or medium] of producing the good of the natural principle, which may conjoin itself with the good of the rational principle,
and may thus become regenerate or spiritual good, that is, good which is from the Lord. AC 3518.

The Lord keeps man in the freedom of thinking, and so far as external bonds, which are the fear of the law, and its penalties, also the fear of the loss of reputation, of honour, and of gain, do not restrain, He keeps him in the freedom of doing; but by freedom He bends him from evil, and by freedom bends him to good, leading him so gently and tacitly, that man has no idea but that all proceeds from himself: thus the Lord, in freedom, inseminates good, and roots it, into the very life of man, which good remains to eternity. This the Lord thus teaches in Mark,—" The kingdom of God is as a man who casteth seed into the earth, which seed springs up and grows, man knows not how; the earth brings forth of its own accord." (Mark 4:26, 27, 28.) The "kingdom of God" is heaven belonging to man, thus the good of love and the truth of faith. AC 9587.

What the difference is between those who are in the Lord's celestial kingdom, and those who are in His spiritual kingdom, we will here explain. The cause of the difference is, because the former turn the truths of the church immediately into goods, by living according to them, whereas the latter abide in truths, and prefer faith to life. They who turn the truths of the church immediately into goods by living according to them, thus who are of the celestial kingdom, are described by the Lord in Mark 4:26-29, and in several other passages. AC 10125.

The reason why the "ears of corn" signify scientifics, is, because "corn" signifies the good of the natural principle, for scientifics are the continents of the good of the natural principle, as ears of corn are the continents of corn; for, in general, all truths are vessels of good, so likewise are scientific truths, but these are lowest truths. Lowest truths, or truths of the exterior natural principle, are called scientifics, because they are in the natural or external memory of man, and because they partake for the most part of the light of the world, and hence may be presented to view, and represented before others, by forms of expressions, or by ideas formed into expressions, by such things as are of the world and its light; but the things which are in the interior memory, are not called scientifics, but truths, so far as they partake of the light of heaven, neither are they intelligible but by that light, or utterable but by forms of expressions, or by ideas formed into expressions, by such things as are of heaven and its light. A comparison with the blade, the ear, and the corn, involves also the re-birth of man by scientifics, by the truths of faith, and by the goods of charity, where it is said in Mark,—" So is the kingdom of God, as if a man should cast seed into the earth," &c. The "kingdom of God," which is compared to a blade, to an ear, and to corn, is heaven belonging to man by regeneration, for he who is regenerate, has in himself the kingdom of God, and becomes in image a kingdom of
God, or heaven; the "blade" is the first scientific principle, the "ear" is the scientific of truth thence derived, and the "corn" is the consequent good. AC 5212.

In the Word frequent mention is made of earth, ground, field, seed-time, harvest, standing-corn, a barn, corn, wheat, barley, and by these terms such things are thence signified as relate to the establishment of the church, and to the regeneration of man, who is in the church, thus which have reference to the truth of faith and to the good of love, from which the church is formed. The ground of such signification is from correspondence, since all things which are on the earth, also which are in its vegetable kingdom, correspond to the spiritual things which are in heaven, as is very manifest from the appearances there; for in heaven there appear fields, grounds prepared for seed, plains, flower-gardens, crops of corn, shrubberies, and similar things, such as are on earth, and it is there a known thing, that in such a manner, the things which are of heaven, thus which are of the church, appear before their eyes. He who reads the Word, believes that such things in it are mere comparisons, but let him know that they are real correspondences, as these words in Isaiah,—" Hearken, and hear my voice: Does a ploughman plough the whole day to sow? does he open and dung his ground? When he has made plain the face thereof, does he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the determined spelt? Thus his God does instruct him to judgement, and teaches him." (Is 28:23-26.) These words appear comparisons, but they are real correspondences, by which is described the reformation and regeneration of the man of the church, on which account also it is said—" Thus his God instructeth him to judgement, and teaches him;" where to "instruct to judgement," is to give him intelligence, for by "judgement" is signified the intelligence of truth, AC 2235; and to "teach him," when spoken of God, is to give him wisdom. Hence it may be manifest what is meant by ploughing, dunging, casting abroad the fitches, scattering the cummin, casting in the wheat, the barley, and the spelt, namely, that to "plough" is to implant truth in good; "fitches" and "cummin" are scientifics, since these are the first things which are learnt, that man may receive intelligence; that "wheat" denotes the good of love of the internal man, see AC 7605; that "barley" denotes the good of love of the external man, see AC 7602; that "spelt" denotes its truth, see AC 7605. AC 10669.

Verses 30, 31, 32. And He said, To what shall I liken the kingdom of God? or with what comparison shall we compare it? It is as a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are sown in the earth. And when it is sown, it grows up, and becomes greater than all herbs, and makes great branches, so that the birds of heaven may lodge under the shadow of it.—The "grain of mustard seed" denotes the good of man before he is spiritual, because he thinks to do good from himself, and what is from himself is nothing but evil; but whereas he is in a state of regeneration, there is something of good, but "the least of all;" at length, in
proportion as faith is conjoining to love, it becomes greater, and a "herb;" lastly, when it is conjoined, it becomes a "tree," and then the "birds of heaven," which are here truths, or things intellectual, "make their nests in its branches," which are scientifics. AC 55.

With man who is principled in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so whilst he lives in the body, but in the other life incredibly; for so long as man lives in the body, the seed is in corporeal ground, and amongst things therein twisted and dense, which are scientifics and pleasures, also cares and solicitudes; but when these are put off, as is the case when he passes into the other life, the seed is loosened from them, and grows, as the seed of a tree is wont to do, when it springs out of the ground to grow into a shrub, also into a great tree, and next to be multiplied into a garden of trees. For all science, intelligence, and wisdom, with their delights and happinesses, thus fructify and are multiplied, and thereby increase to eternity, and this from the least seed, as the Lord teaches respecting the grain of mustard seed, which may be sufficiently manifest from the science, intelligence, and wisdom of the angels, which, at the time when they were men, was to them ineffable. AC 1940.

By a "tree" from a grain of mustard seed, is signified a man of the church, and also the church, beginning from a little spiritual good, by truth, for if only a little spiritual good has taken root in man, it grows as seed in good ground; and inasmuch as by the "tree," thence produced, is signified a man of the church, it follows, that by the "birds of heaven," which "make their nests in its branches," are signified the knowledges of truth and the thoughts thence derived. AE 1100.

It is impossible for any one who is unacquainted with the nature and quality of the Word, to discover by any stretch of thought, that there is an infinity in all its particular parts, that is, that they all contain innumerable things, which the angels themselves cannot fathom or exhaust. Every single content of it may be compared to a seed, which has a capacity, if it be sown in the ground, of growing into a large tree, and producing an abundance of other seeds, from which again similar trees may be produced, and of these a garden formed, and from its seeds other gardens, and so on to infinity. Such is the Word of the Lord, in all its parts, and particularly in the Decalogue, which, as it teaches love towards God, and love towards our neighbour, is a brief summary of the whole Word. That the Word is of such a nature, is evident from the following similitude which the Lord made use of:—"The kingdom of God is like a grain of mustard seed," &c. (Matt 13:31, 32; Mark 6:31, 32; Luke 13:18, 19; compare also Ezek 17:2-8.) That such is the infinity of spiritual seeds, or of truths derived from the Word, is evident from the wisdom of angels, which is all from the Word, and which increases in them to all eternity, whilst they, in proportion as they grow wiser, see more clearly that no limit can be set to wisdom, and that they
themselves are but in its outer court, and can never, in the smallest degree, attain to the Divine wisdom of the Lord, which they call an abyss. Now, since the Word is derived from this abyss, in consequence of coming from the Lord, it is plain that there is a kind of infinity in all its parts. TCR 290. See also TCR 499.

Verse 34. But without a parable spoke He not to them.— The reason why the Lord spoke by parables was, that the Jews might not understand the Word, lest they should profane it; for when the church is vastated, as it was at that time amongst the Jews, if they had understood, they would have profaned, wherefore also the Lord "spoke in parables," on this account, as He Himself teaches in Matthew 13:13, 14, 15; Mark 4:11, 12; Luke 8:10; for the Word cannot be profaned by those who are not acquainted with its mysteries, but by those who are acquainted with them, and more so by those who appear to themselves learned, than by those who appear to themselves unlearned. AC 3898.

Verses 36—39. And dismissing the multitude, they took Him as He was into the ship: and there arose a great storm of wind, but the waves beat into the ship. And He was in the hinder part of the ship, sleeping on a pillow, - and awaking, He rebuked the wind, and said to the sea, Be silent, be dumb! And the wind ceased, and there was a great calm.—By this was represented the condition of the men of the church, when they are in a natural state, and not yet in a spiritual one,—in which state the natural affections, which are the various lusts arising from self-love and the love of the world, are in uproar, and present various commotions of the mind; in this state it appears as if the Lord was absent, which apparent absence is signified by the Lord "sleeping;" but when they come from a natural state into a spiritual one, then those commotions cease, and the mind is rendered tranquil, for the tempestuous commotions of the natural man are appeased by the Lord, when the spiritual mind is opened, and the Lord by or through it flows into the natural mind. Inasmuch as the affections which are of self-love and the love of the world, together with the thoughts and reasonings thence derived, are from hell, [for they are cravings of every kind, which rise up thence into the natural man] therefore these also are signified by "the wind and the waves of the sea;" and hell itself by the "sea," in the spiritual sense. AE 514. See also TCR 123, 614.

By "sea," in this passage, is signified hell; and by "wind," influx thence. AR 343.

Verse 40. How is it that you have no faith?—As to a true faith and its efficacy, see below, Exposition, chap. 11:22.

Verse 41. And they feared with a great fear, &c.—Holy fear, which sometimes is joined with a sacred tremor of the interiors of the mind, and sometimes with horripilation, or erection of the hair, supervenes, when life enters from the Lord
instead of man's proper life. The proper life of man is to look from himself to the Lord; but life from the Lord, is to look from the Lord to the Lord, and yet as if from himself; when a man is in this latter life, he sees that he himself is not any thing, but only the Lord. In this holy fear Daniel was when he saw the "man clothed with linen, and his face like lightning," &c. (Dan 10:5-12.) In a similar fear were the disciples, when they saw the Lord transfigured. (Matt 16:5, 6, 7.) AR 56.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter IV.

VERSE 8. And other fell upon good earth, and yielded fruit, springing up and increasing. — By "springing up," according to the spiritual idea, is to be understood elevation to things interior, thus ascent from merely natural and external things, to things spiritual and internal; and it is here coupled with increasing, for the purpose probably of inculcating the important idea of the heavenly marriage, springing up, or ascending, having relation to the principle of heavenly good, or love, as increasing has relation to the principle of heavenly truth, or wisdom.

Verse 12. That seeing they may see, and not perceive. — What is here rendered "seeing" and "see" is from the Greek βλεπω, but what is rendered "perceive" is from the Greek ειδω, thus proving that there are different degrees of mental light, and that the term ειδω expresses a more interior degree than the term βλεπω.

Verse 13. And He says to them, Know you not this parable? And how will you know all parables? — The term know, as applied in the former of these questions, is expressed in the original Greek by a term derived from the root sidw, whereas the same term, as applied in the latter question, is from the Greek ginoskw. Thus it appears that the term ginoskw involves in it a more interior knowledge than the term σιδω.

Verse 24. And He said to them, Take heed what you hear. — What is here rendered "Take heed" is expressed in the original Greek by the term blepete, which properly signifies "See you," thus, according to the spiritual idea, "understand you," consequently denoting that what is heard, or allowed to affect the will, should first be well considered and digested in the understanding.

Mark Chapter 5

THE WORD. THE INTERNAL SENSE.
1. AND they came to the other side of the sea, to the country of the Gadarenes.

2. And when He was come out of the ship, immediately there met Him out of the tombs, a man with an unclean spirit; THAT man is subject to the infestation of infernal spirits, who are principled in falses derived from evil, by which they would destroy the genuine goods and truths of the church. (Verses 1, 2.)

3. Who had his dwelling in the tombs, and no one could bind him with chains; WHICH infestation cannot be checked by any power merely human, but for a time infuses into man defiled affections and false persuasions. (Verses 3—6.)

4. Because that he had been often bound with fetters and with chains, and the chains had been plucked as under by him, and the fetters broken in pieces; and no one could tame him.

5. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones.

6. But having seen Jesus afar off, he ran and worshiped Him. Nevertheless it is constrained to submit to the Divine presence and power of the LORD, which the infernals cannot endure, because it adds to their torment. (Verses 6, 7, 8.)

7. And having cried with a great voice he said, What have I to do with You, Jesus you Son of God Most High? I adjure You by God, torment me not.

8. For He said to him, Come out, you unclean spirit, out of the man. On the exploration too of the quality of such infesting spirits, it is discovered that the false principles by which they are governed, are manifold, and that thus the infesting spirits do not operate singly, but in societies. (Verse 9.)

9. And He asked him, What is your name? And he answered, saying, My name is Legion; for we are many. They are also unwilling to be separated from man, and when they are so separated, their unclean lusts, especially of avarice, plunge them into their infernal abodes. (Verses 10 — 14.)

10. And he entreated Him much that He would not send them away out of the country.

11. Now there was there near to the mountains a great herd of swine feeding.
12. And all the devils en treated Him, saying, Send us into the swine, that we may enter into them.
13. And immediately Jesus allowed them; and the unclean spirits having gone out, entered into the swine; and the herd ran violently down a steep place into the sea (but they were about two thousand), and they were choked in the sea.

14. But they who fed the swine fled, and told in the city and in the country; and they went out to see what was done.
15. And they come to Jesus, and behold him who was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
16. And they that saw told them how it befell him that was possessed with the devil, and about the swine.
17. And they began to entreat Him to depart out of their coasts.

18. And when He was come into the ship, he that was possessed with the devil entreated that he might be with Him.
19. Yet Jesus did not allow him, but says to him, Go to your house, to your own, and tell them how great things the Lord has done for you, and has had mercy on you.
20. And he departed, and began to preach in Decapolis how great things Jesus had done for him: and all wondered.

21. And when Jesus had passed over again by ship to the other side, That supplication is made for the affection of truth, that through

Nevertheless the information respecting the separation of the powers of darkness from man, which ought to prove the Divine power of the LORD, has no other effect on the thoughtless and impenitent, than to lead them to reject all Divine influence. (Verses 14—18.)

But it is otherwise with those who have experienced the separation in themselves, since these are led to declare to others the effects of that Divine mercy and power which have been shown to themselves. (Verses 18—21.)
much people gathered to Him: and He was near to the sea.

22. And, behold, there cometh one of the rulers of the Synagogue, Jairus by name; and having seen Him, he fell at His feet,

23. And entreated Him much, saying, My little daughter lies at the point of death: come, lay Your hands on her, that she may be healed; and she shall live.

24. And He went with him: and much people followed Him, and crowded Him.

25. And a certain woman, who had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse,

27. When she had heard of Jesus, she came in the crowd behind, and touched His garment.

28. For she said, If I may touch but His garments, I shall be whole.

29. And immediately the fountain of her blood was dried up, and she perceived in her body that she was healed of the plague.

30. And Jesus perceived immediately in Himself that virtue had gone out of Him, turned about in the crowd, and said, Who touched My garments?

communication with the LORD'S Humanity, it might no longer be immersed in unclean loves, but might be exalted to heavenly love. (Verses 21—23.)

Which supplication is heard by the LORD. (Verse 24.)

Spiritual love also is communicated to those who were in natural love, separate from spiritual, and thus in the profanation of good, which communication is effected through the ultimates of the Word. (Verses 25—35.)

And could not be effected by any other means, though often attempted, but by faith in those ultimates, and conjunction thus worked with the LORD'S Humanity. (Verses 26—29.)

This faith too being imparted by and from the LORD, is perceived in its return to the LORD, and excites His tender regard and compassion. (Verses 30—32.)
31. And His disciples said to Him, You see the multitude thronging You, and say You, Who touched Me?

32. And He looked round to see her that had done this thing.

33. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34. But He said to her, Daughter, your faith has saved thee; go into peace, and be made whole of your plague.

35. While He yet spoke, there came some from the ruler of the Synagogue, saying, Your daughter is dead; why do you yet trouble the Teacher?

36. But Jesus, as soon as He heard the word that was spoken, says to the ruler of the Synagogue, Be not afraid, only believe.

37. And He allowed no one to follow Him, except Peter, and James, and John the brother of James.

38. And He comes to the house of the ruler of the Synagogue, and sees the tumult,—them that wept and wailed much.

39. And entering in, He saith to them, Why are you thus tumultuous, and weep? the damsel is not dead, but sleeps.

40. And they laughed at Him; but He, putting them all out, takes the father and mother of the damsel, and them that were with Him, and

And this regard and compassion produces deep humiliation in those who are delivered from the profanation of good, and through humiliation conducts to the blessing of peace. (Verses 33, 34.)

The affection of truth also, which was immersed in unclean loves, is delivered from its uncleanness through faith in the LORD. (Verses 35—43.)

Though this was thought impossible by the unbelieving. (Verse 35.)

Who are therefore instructed that all things are possible, provided the LORD be approached in the spirit of faith, of charity, and the works of charity. (Verses 36, 37.)

Otherwise the mind is disturbed by mere natural affections, which make light of the Divine operation, so that no deliverance from unclean loves can be worked until those affections are removed. (Verses 38—40.)
enters in where the damsel was lying.

41. And having taken the damsel by the hand, He says to her, Talitha cumi; which is, being interpreted, Damsel, I say to you, arise.
42. And immediately the damsel arose, and walked, for she was twelve years old; and they were astonished with a great astonishment. But on their removal, communication is opened with the Divine Omnipotence, and the affection of truth is elevated out of all impure loves to newness of life, so that the Divine Omnipotence is acknowledged. (Verses 41, 42.)

43. And He charged them straitly that no one should know this; and He said that something should be given her to eat. Yet all are not in a state to make this acknowledgement, until the affection of truth is united with the affection of good. (Verse 43.)

Exposition

Chapter V.

VERSES 2—14. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs, &c.—By "tombs" are signified things unclean, consequently also infernal, and hence it is evident why the possessed by devils were in the tombs, namely, because they who possessed them during their abode in the world, had been in false principles derived from evil, or in knowledges derived from the Word, which they made dead by applying them to confirm evil, also to destroy the genuine truths of the church, especially the truths concerning the Lord, concerning the Word, and concerning the life after death, which dead knowledges are in the Word called traditions; hence it was that they who were possessed by such, were in the tombs, and the devils were afterwards cast out into the swine, who ran headlong into the sea. The reason why they were "cast out into the swine" was, because, whilst they lived in the world, they were in sordid avarice, for such avarice corresponds to swine; the reason why they "ran headlong into the sea" was, because the sea there signifies hell. AE 659.

The life which evil spirits have, and which they love excessively, is the life of the lusts of self-love and the love of the world, whence comes the life of hatred, of
revenge, and cruelty of various kinds, whilst they suppose that no delight is given in any other life; they are as men, for they have been men, and from the life which they had as men, they retain this principle. But what the quality is of the life which they love, is manifest from such spirits in the other life, where it is turned into what is filthy and excrementitious, and what is wonderful, they perceive the greatest delight in that filth, as may be manifest from the facts related, AC 820, 954; in like manner as the devils, who, when they were cast out by the Lord from the man who was possessed, through fear of destruction requested to be sent into the swine. (Mark 5:7-13.) That they were such as in the life of the body had been addicted to filthy avarice, may be manifest from this consideration, that spirits of such a quality, in the other life, seem to themselves to dwell amongst swine, inasmuch as the life of swine corresponds to avarice, and is therefore delightful to them, as is evident from what is related from experience, AC 939. AC 1742.

The removal of sins, which is called their remission, may be compared with the casting out of all unclean things from the camp of the children of Israel into the wilderness that lay around it, for their camp represented heaven, and the wilderness hell. It may also be compared with the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem, who were not cast out, but separated. It may be compared too with a legion of devils, permitted by the Lord to enter into the herd of swine, which afterwards were drowned in the sea, where, by the sea is signified hell. TCR 614.

Verse 13. *And the herd ran violently down a steep place into the sea, and they were choked in the sea.*—By the "sea" is here signified hell, where and whence are the false principles of evil, by reason that the spirits, who were there during their lives in the world, were in those false principles; they appear to dwell in the bottom, as of seas, and at a greater depth there, in proportion as the evil was more grievous, from which the false principle was derived. AE 538.

Verses 15, 16, 18. *Possessed with the devil,* &c.—"Devils" [or demons] signify cravings or lusts of evil, and also the lusts of falsifying truths. But devils, like lusts, are of many kinds. The worst are those who are lusts of exercising dominion from the burning incitement of self-love over the holy things of the church, and over heaven. And inasmuch as this love of dominion reigns in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And whereas they, when they become devils, as is the case after death, know that the Lord only rules over heaven and earth, they become hatreds against Him, insomuch that after the lapse of an age they cannot endure to hear Him named. Hence it is evident that by Babylon being become "the habitation of devils," is signified that their hells are the hells of the lust of dominion originating in the burning incitement of self-love and of the lust of profaning the truths of heaven originating in the spurious zeal of that love. It is not
known in the world that all after death become affections of the love which reigns within them. Those who have looked up to the Lord and to heaven, and at the same time have shunned evils as sins, become good affections, but they who have looked only to themselves and the world, and have shunned evils not because they were sins, hut because they were injurious to their honour and reputation, become evil affections, which are lusts or cravings. These affections appear to the life, and are perceived in the spiritual world, whereas only the thoughts which proceed from the affections appear in the natural world. Hence it is that man does not know that hell is in the affections of the love of evil, and heaven in the affections of the love of good; and the reason why he does not know this is, because the lusts of the love of evil possess this property in consequence of being hereditary, that in the will they are delightful, and hence pleasant to the understanding, and that which is delightful and pleasant man does not reflect upon, because this delight carries his mind along, just as the current of a river carries along a ship. Wherefore those who have plunged themselves into those delights and pleasures, can no otherwise arrive at the delights and pleasures of the affections of the love of good and truth, than after the manner of those who with a strong arm ply their oars against the tide; but it is otherwise with those who have not plunged themselves in so deeply. AR 756.

Verses 25—35. And a certain woman, who had an issue of blood twelve years, when she had heard of Jesus, coming in the crowd behind, touched His garment, for she said, if I may touch but His garments, I shall be whole, &c.—By an "issue of blood" is signified the profanation of the good of love; by a "leprosy" the profanation of the truth of faith. AC 9014.

What is meant by touching the hem or border of the Lord's garment, see below, Exposition, chap. 6:56.

That by "touching" is signified communication, translation, and reception, is manifest from several passages in the Word, of which it is allowed to adduce the following: — "You shall anoint the tent of assembly, and the ark of the testimony, and the table and all its vessels, and the candlestick and its vessels, and the altar of incense, and the altar of burnt-offering and all its vessels, and the laver and its basis, and you shall sanctify them, that they may be the Holy of Holies: every one who touches them shall be sanctified." (Exod. xxx. 26—29.) Again, — "Every thing which shall touch the residue of the meat-offering, and the residue of the flesh of the sacrifices, which are for Aaron and his sons, shall be sanctified." (Lev 6:18 and 27.) And in Daniel,—" The angel touched Daniel, and set him on his station, and lifted him up on his knees, and touched his lips, and opened his mouth, and again touched him, and strengthened him." (Dan 10:10, 16, 18.) And in Isaiah,—"One of the Seraphim touched my mouth with a coal, saying, Lo! this has touched your lips, therefore your iniquity is departed, and your sin is expiated." (Is 6:7.) And in Matthew,—"Jesus stretching out His hand
to the leper, *touched* him, saying, I will: be you clean. And immediately his leprosy was cleansed." (Matt 8:3.) And in Luke,—" A woman who had an issue of blood, *touched* the hem of Jesus' garment, and immediately the issue of blood was staunched. Jesus said, Who is it that has *touched* Me? I perceive that virtue is gone out of Me." (Luke 8:44-48.) AC 10130.

Verse 23. *My daughter lies at the point of death.*—Inasmuch as death is from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels of the human body, of which the next greater vessels, which are also invisible, are composed. For the smallest and altogether invisible vessels are continued to man's interiors; hence comes the first and inmost obstruction, and hence the first and inmost vitiation of the blood; this vitiation, when it increases, causes disease, and at length death. But if man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest and invisible vascula (it is allowable to call the delineaments of the first stamina vascula, or little vessels, by reason of correspondence) would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant; and when in such case the body could no longer minister to its internal man or spirit, he would pass without disease out of his earthly body into a body such as the angels have, thus out of the world immediately into heaven. AC 5726.

Verse 36. *Be not afraid.*—By being "afraid," or timid, is signified to be in no faith.

*Be not afraid, only believe [or have faith].*—It was often said by the Lord, when the sick were healed, that they should have faith, and that it should be done to them according to their faith, as in Matt 8:10-13, 9:2, 22, 27, 28, 29, and in many other passages. The reason why He so said, was because the first of all things is to acknowledge that the Lord is the Saviour of the world, and to have faith in Him, for without that acknowledgement and faith, no one can receive anything of Truth and Good from heaven, thus no faith, and because this is the first and most essential of all things, therefore that the Lord might be acknowledged when He came into the world, and when He healed the sick, He asked them about faith, and they who had faith were healed; the faith was that He was the Son of God, and that He had the power of healing and saving. All the healing of diseases by the Lord, when He was in the world, signified the healings of the spiritual life, thus the things which belong to salvation. Because the acknowledgement of the Lord is the first principle of the spiritual life, and the most essential principle of the church, and because without that no one can receive any thing of the truth of faith and of the good of love from heaven, therefore the Lord also often said, that he who believes in Him has eternal life, and that he who does not believe has not eternal life, as in John 1:1, 4, 12, 13; 3:14, 15, 16, 36, and in many other passages. At the same time He also teaches that they only have
faith in Him who live according to His precepts, so that life thus enters into their faith. These things are said to illustrate and confirm the fact, that the acknowledgement of the Lord, and that from Him is all salvation, is the first principle of life from the Divine Being with man. AC 10083.

Verse 37. And He allowed no one to follow Him, except Peter, and James, and John the brother of James.—By Peter, in the Word of the Evangelists, is meant truth grounded in good which is from the Lord, and likewise in the opposite sense, [as when he denied the Lord, Mark 14:70.] truth separate from good; and since truth is of faith and good is of charity, by Peter is also meant faith grounded in charity, and likewise faith separate from charity; for the "twelve apostles," like the "twelve tribes of Israel," represented the church, as to all things proper to it, thus as to truths and goods, for all things of the church have reference to those two principles, as to faith and love, for truths are of faith, and goods are of love. In general, Peter, James, and John, represented faith, charity, and the works of charity, on which account they three followed the Lord more than the rest; of whom therefore it is said in Mark,—" He suffered no man to follow Him, except Peter, James, and John." AE 820.

Verse 40. And they laughed at Him.—"Laughing," or laughter, arises from an affection of the rational principle, and indeed from an affection of what is true or of what is false in the rational principle; hence comes all laughter. So long as such an affection is in the rational principle, which puts itself forth in laughter, so long there is something corporeal or worldly, consequently somewhat merely human therein. Celestial and spiritual good does not laugh, but expresses its delight and cheerfulness in the countenance, in the speech, and in the gesture, after another manner. For in laughter there are many principles contained, as for the most part something of contempt, which, although it does not appear, still lies concealed under that outward expression, and is easily distinguished from cheerfulness of mind, which also produces somewhat similar to laughter. AC 2216.

Verse 41. And taking the damsel by the hand, &c.— A "damsel," or virgin, signifies the affection of good, or of truth. For there are, in general, two affections which constitute the church. The affection of good constitutes the celestial church, and is called in the Word, "the daughter of Zion," and also "the daughter, the virgin of Zion;" but the affection of truth constitutes the spiritual church, and is called in the Word, "the daughter of Jerusalem," as in Isaiah,—" The daughter, the virgin of Zion, has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head behind you;" (Is 37:22.) and in many other passages. AC 2362.

Verse 42. She was twelve years old.—The number "twelve" signifies fullness of instruction as to the knowledges of truth and good, and also as to remains. AC 2089. See also AC 1925, 3129, 3354.
TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter V.

VERSE 34. Go into peace.—In the common version of the New Testament, what is here rendered "into," is expressed by the preposition "in," so that the passage is rendered, "Go in peace;" but the original Greek is upage eid eirhnhn, which literally means go into peace, and thus implies an entrance into a new state of life, in consequence of the faith she had manifested towards the Lord.

Mark Chapter 6

THE WORD.

1. AND He went out from thence, and came into His own country; and His disciples follow Him.
2. And when it was the Sabbath, He began to teach in the Synagogue; and many hearing were astonished, saying, From whence has this man these things? and what wisdom is this which is given unto Him, that even such mighty works are worked by His hands?
3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? and are not His sisters here with us? And they were offended at Him.
4. But Jesus said to them, A prophet is not without honour, except in his own country, and among kinsfolk, and in his own house.
5. And He could there do no mighty work, except that laying hands on a few sick people, He healed them.
6. And He marvelled because of their unbelief. And He went round about the villages, teaching.
7. And He called the twelve, and began to send them out by two and two,

THE INTERNAL SENSE.

THAT doubt is excited in the church respecting the origin of the LORD'S wisdom and power. (Verses 1—3.)

The reason of which is shown to be this, that the LORD, and the Divine Truth which is from Him, is less in heart received and loved within the church than out of it, so that the Divine Omnipotence is limited in its operation. (Verses 4, 5.)

Nevertheless it is necessary that Divine Truth should be made known in the church, for which purpose all who are principled in goods and truths are gifted with power from the LORD'S Divine
and gave them power over unclean spirits; Human principle over all opposing evils and falses. (Verses 6, 7.)

8. And exhorted them that they should take nothing for their journey, except a staff only; no scrip, no bread, no money in the purse; And are instructed that all goods and truths are not from themselves, but from the LORD alone; and since Divine Truth is only one, namely, what is from the Divine Good, therefore they are to procure from that source both interior and exterior truth, and not to ascribe it partly to the LORD and partly to themselves. (Verses 8, 9.)

9. But be shod with sandals, and not put on two coats. And if the truths which they teach be not received in the will-principle, the loss of eternal life must be announced as the necessary consequence, since they who are in evil of life, and at the same time in ignorance of truth, are more excusable than those who know the truth, and yet cherish evil. (Verses 10, 11.)

10. And He said to them, Wheresoever you enter into a house, there remain until you depart thence.
11. And whoever will not receive you, nor hear you, when you depart thence, shake off the dust from under your feet for a testimony against them. Verily I say to you, It shall be more tolerable for Sodom and Gomorrah in the day of judgement, than for that city. For the essential life of truth consists in renouncing evil love, and thus in rejecting infernal influence, and admitting the good of heavenly love in the place of that which is disorderly. (Verses 12, 13.)

12. And having departed, they preached that men should repent. That they who are principled in what is evil and false, are instructed concerning the LORD, and externally confess Him to be the Word, and to be endowed with Omnipotence. (Verses 14, 15, 16.)

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

14. And Herod the king heard, for His name was made public: and he said that John the Baptist was risen from the dead, and therefore mighty works are accomplished by him.

15. Others said, that it is Elias. But others said, that it is a prophet, or as one of the prophets.

16. But when Herod heard, he said, It is John whom I beheaded: he is risen from the dead.
17. For Herod himself having sent forth, had laid hold upon John, and bound him in prison, on account of Herodias, his brother Philip's wife: because he had married her.

18. For John said to Herod, It is not lawful for you to have your brother's wife.

19. Therefore Herodias bare him spite, and was desirous to kill him; and was not able:

20. For Herod feared John, knowing that he was a just man and holy, and protected him; and hearing him, he did many things, and heard him gladly.

21. And when a festive day was come, that Herod on his birthday made a supper to his grandees, and chief captains, and principal people of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said to the damsel, Ask of me whatever you will, and I will give you.

23. And she departing, said to her mother, What shall I ask? And she said, The head of John the Baptist.

24. And having come in immediately with haste to the king, she asked, saying, I will that you give me by and by in a charger the head of John the Baptist.

25. And the king being very sorry, on account of his oath, and them that sat with him, was unwilling to reject her.

26. And the king sending immediately one of his guards, he ordered his
head to be brought: and he went and beheaded him in the prison.

28. And he brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard it, they came and took up his corpse, and laid it in a tomb.

30. And the apostles gathered themselves together to Jesus, and told Him all things which they had done, and which they had taught.

But they, on the contrary, who are principled in what is good and true, apply the Word to the regeneration of their hearts and lives, and thus have approach to and communication with the LORD. (Verses 29, 30.)

31. And He said to them, Come you apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure to eat.

32. And they departed into a desert place by ship privately.

Yet these are instructed that the heavenly good of love and charity cannot be appropriated but by the apparent desolation of truth. (Verses 31, 32.)

33. And the multitude saw them departing; and many knew Him, and ran thither on foot out of all cities, and outwent them, and came together to Him.

34. And Jesus coming out, saw much multitude, and was moved with compassion to wards them, because they were as sheep not having a shepherd: and He began to teach them many things.

On which occasion the affection of truth is excited anew, and with it the Divine mercy towards all who are in that affection. (Verses 33, 34.)

35. And when the day was now far spent, His disciples coming to Him, said, This is a desert place, and the hour is now far advanced:

36. Send them away, that going into the country and villages round about, they may buy themselves bread: for they have nothing to eat.

37. But He answering said unto them, Give you them to eat. And they say

So that in states of spiritual obscurity and desolation the LORD provides for their support by the communication of truth and good from Himself. (Verses 35, 36, and part of 37.)
to Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

Which to the natural man appears impossible. (Verse 37, latter part.)

38. But He says to them, How many loaves have you? go and see. And when they knew, they said, Five, and two fishes.

39. And He commanded them to make all sit down by companies on the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And taking the five loaves and the two fishes, He looked up to heaven, and He blessed and break the loaves, and gave them to His disciples to set before them: and the two fishes He divided amongst them all.

42. And they did all eat, and were satisfied.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

45. And immediately He constrained His disciples to get into the ship, and to go before to the other side to Bethsaida, while He dismissed the multitude.

46. And when He had bid them adieu, He departed into a mountain to pray.

47. And when evening had come, the ship was in the midst of the sea, and He alone on the land.

48. And He saw them toiling in rowing: for the wind was contrary to them: and about the fourth watch of the
night He comes to them, walking
upon the sea, and would have
passed by them.
49. But when they saw Him walking on
the sea, they supposed it to be a
phantom, and cried out:
50. For they all saw Him, and were
troubled. And immediately He spoke
with them, and says to them, Take
courage: it is I; be not afraid.

51. And He went up to them into the
ship; and the wind ceased: and they
were above measure amazed in
themselves, and wondered.
52. For they were not attentive to [the
miracle of] the loaves: for their heart
was hardened.

Thus they who are in the knowledges of
truth and good, have conjunction with
the LORD, and are restored to tranquillity,
notwithstanding the weakness of their
faith. (Verses 51, 52.)

53. And when they had passed over,
they came to the land of
Gennesaret, and drew to the shore.
54. And when they came out of the ship,
they immediately knew Him,
55. [And] ran through that whole region
round about, and began to carry
about on couches those that were
sick, where they heard He was.
56. And wherever He entered, into
villages, or cities, or country, they
laid the sick in the streets, and
besought Him that they might touch
if it were but the border of His
garment: and as many as touched
Him [or it], were made whole.

So that evils and falses are more worked
upon, and purification is effected by
communication with the LORD in lowest
principles. (Verse 53, to the end of the
chapter.)

Exposition

Chapter VI.

VERSE 2. It was the Sabbath, &c.—As to the meaning of the Sabbath, see above,
Exposition, chap. 1:21.
Verse 4. *But Jesus said to them, A prophet is not without honour, except in his own country, and among his kinsfolk, and in his own house.*—By these words is signified that the Lord, and the Divine Truth which is from Him, is less in heart received and loved within the church, than out of it. *He* spoke to the Jews, amongst whom the church then was; and that He was there less received than by the Gentiles who were out of the church, is a known thing. The case is the same at this day in the church, which from Him is called Christian; in this church, indeed, the Lord is received in doctrine, but still by few in acknowledgement of the heart, and by still fewer from affection of love. It is otherwise with the converted Gentiles out of the church; these worship and adore Him as their one only God, and say with the mouth and think with the heart, that they acknowledge Him to be God, because He appeared in a human form, AC 5256. The contrary is the case within the church, where, because He was born a man, the men of the church hardly acknowledge Him from the heart to be God;—making His Humanity like their own, although they know that His Father was Jehovah, and not a man. From these considerations it is evident what is meant in the internal sense by "no prophet being accepted in his own country." In that sense a "prophet" is the Lord as to Divine Truth, thus as to the doctrine of the church. That a "prophet" is one who teaches, and in the abstract sense, what is taught, and when spoken of the Lord, that it means the Divine Truth, or the Word, may be seen above, AC 9188. AC 9198.

Verse 5. *Laying hands on a few sick people.*—By the Lord "laying His hands on the sick," and also by the "touch," is meant the communication and reception of His divine virtue, as is evident from chap. 5:27. See Exposition, AC 10023.

Verses 7, 8, 9. *And He called the twelve, and began to send them out by two and two, and gave them power over unclean spirits; and exhorted them that they should take nothing for their journey, except a staff only; no scrip, no bread, no money in their purse; but be shod with sandals, and not put on two coats.*—Inasmuch as Divine Truth is only One, namely, what is from the Divine Good, command was also given to the twelve disciples, when they were sent to preach the Gospel of the kingdom, that they should not have two coats; concerning which it is thus written in Luke:—"Jesus sent the twelve disciples to preach the Gospel of the kingdom, and said to them, Take nothing for the journey, neither staves, nor a purse, nor bread, nor silver; neither have two coats apiece." (Luke 9:2, 3.) And in Mark,—" He commanded them that they should take nothing for their journey, except a staff only; no purse, no bread, no money in their purse; but be shod with sandals, and not put on two coats." (Mark 6:8, 9.) And in Matthew,—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor staves." (Matt 10:9, 10.) In the above passages singular things are representative of the celestial and spiritual things of the Lord's kingdom, to preach which they were sent. The reason why they were not
to take with them gold, silver, brass, a scrip, and bread, was, because those things signified goods and truths, which are from the Lord alone; "gold" signifying good, AC 113, 1551, 1552; but "silver" the truth thence derived, AC 1551, 2954; "brass," natural good, AC 425, 1551; "bread," the good of love, or celestial good, AC 276, 680, 2165, 2177, 3478; but the "coat" and the "shoes" signified the truths with which they were to be clothed, and the "staff" the power of truth grounded in good; that a "staff" is that power, may be seen, AC 4013, 4015. That a "shoe" denotes the lowest natural principle, see AC 1748; on that occasion, as to truth; a "coat" denotes interior natural truth; and since these things were not two-fold, but single one, it was forbidden to take two staves, two pairs of shoes, and two coats. These are the arcana contained in the above command of the Lord, which cannot in any way be known except from the internal sense. All and singular the things which the Lord spoke were representative of divine things, consequently of the celestial and spiritual things of His kingdom, and were thus adequate to the comprehension of men, and at the same time to the understanding of spirits and angels; wherefore the things which the Lord spoke filled and do fill the universal heaven. Hence also it is evident of what importance and concern it is to be acquainted with the internal sense of the Word; without that sense, also, every one may confirm from the Word whatever dogma he pleases, and since the Word appears of such a quality to those who are in evil, they therefore make a mock of the Word, and think it incredible that it should be Divine. AC 4677.

By the above words was represented that they who are principled in goods and truths from the Lord, possess nothing of goods and truths from themselves, but that all the Good and Truth which they have, is from the Lord, For by the "twelve disciples" were represented all who are principled in goods and truths from the Lord; in the abstract sense, all the goods of love and the truths of faith from the Lord, AC 3488, 3858, 6397; goods and truths from self; and not from the Lord, are signified by possessing "gold, silver, brass in their girdles," and by a "scrip;" but truths and goods from the Lord are signified by a "coat," a "shoe," and a "staff;" by a "coat," interior truth, or truth from a celestial principle; by a "shoe," exterior truth, or truth in the natural principle, AC 1748, 6844; by a "staff," the power of truth, AC 4876, 4936; but by "two coats, two shoes, and two staves," truths and their powers both from the Lord and from self. That the disciples were allowed to have one coat, one pair of shoes, and one staff, is manifest from Mark 6:8, 9, and from Luke 9:2, 3. AC 9942.

A shoe is what invests the sole of the foot and the heel, wherefore a "shoe" signifies the lowest natural principle, thus the very corporeal principle; the signification of a "shoe" is according to the subjects of which it is predicated; when it is predicated of the good, it is taken in a good sense, but when of the evil, in a bad sense. AC 1748.
Verse 10. *Wheresoever you enter into a house, &c.—* A "house" signifies various things, as the church, good therein, also a man, and likewise his mind, both natural and rational. AC 9150.

Good belonging to a man is, in the Word, compared to a *house*, and on this account a man who is principled in good is called the "house of God." AC 3128.

Verse 11. *And whoever will not receive you, nor hear you, when you depart thence, shake off the dust from under your feet, for a testimony against them.—* By the "dust of the feet," is here signified the same as by a "shoe," namely, what is unclean, grounded in what is evil and false, because the sole of the foot denotes the ultimate natural principle; and whereas at that time they were in representatives, and supposed heavenly mysteries to be stored up in them alone, not in naked truths, therefore they were commanded so to do. AC 1748.

By "dust" is signified what is damned, and the reason is, because the places where evil spirits are, sideways beneath the soles of the feet, appear as earth, and indeed, as uncultivated and dry earth, beneath which are certain hells; that earth is what is called damned earth, and the dust there signifies what is damned. It has occasionally been given me to see that evil spirits shook off the dust from their feet there, when they were desirous to deliver up any one to damnation. Hence now it is that by "dust" is signified what is damned, and by "shaking off the dust," damnation. It was by reason of this signification that the Lord commanded the disciples to "shake off the dust of their feet, if they were not received." (See Matt 10:14, 15; Mark 6:11; Luke 9:5; 10:10, 11, 12.) For by "disciples" in those passages are not meant disciples, but all things of the church, thus all things of faith and charity, AC 2089, 2129; by "not receiving" and "not hearing," is signified to reject the truths which are of faith and the goods which are of charity; by "shaking off the dust of the feet," is signified damnation. The reason why it would be "more tolerable for Sodom and Gomorrah than for that city," is, because by "Sodom and Gomorrah" are meant those who are in evil of life, but who have known nothing of the Lord and of the Word, thus, could not receive them. Hence it may be manifest that it is not a *house* or a *city* which is here meant, but that they are understood who are within the church, and do not live the life of faith; every one may see that a whole city could not be damned on that account, because they did not receive the disciples, and instantly acknowledge the new doctrine which they preached. By "dust" is also signified what is damned, in the following passages:—"Jehovah God said to the serpent, On your belly shall you go, and dust shall you eat all the days of your life." (Gen 3:14.) And in Micah,—"Feed Your people according to the days of eternity; the nations shall see, and shall blush at all Your power: they shall lick the dust as a serpent." (Micah 7:14, 16, 17.) And in Isaiah,—"Dust shall be the serpent's bread." (Is 65:25.) And again in the same prophet,—"Come down, and sit on the dust, O virgin daughter of Babylon." (Is 47:1.)
And in David,— "Our soul is bowed down to the dusty: our belly cleaves to the earth." (Psalm xli. 25.) In the Word, also, "dust" signifies a sepulchre, also what is lowly, and likewise what is numerous. AC 7418.

Verse 12. They preached that men should repent.—For the true doctrine of repentance, see above, Exposition, chap. 1:4, 5.

Verse 13. And they cast out many devils, and anointed with oil many that were sick, and healed them.—Inasmuch as "oil" signified the good of love and charity, and by it all are healed who are spiritually sick, therefore it is said of the Lord's disciples, that "they anointed many with oil, and healed them." AE 375.


Verse 20. Herod feared John, knowing that he was a just man and holy.—That the term "holy" is predicated of Truth, and the term "just" of Good, is evident from these passages in the Word:—" Just and true are Your ways, You King of saints." (Apoc 15:3.) And in Mark 6:20. See also AC 4167, 9119, 9283.

Verse 30. And the apostles gathered themselves to Jesus.—By the "twelve apostles," as by the twelve tribes, are signified all things of the church, and especially all who are in truths of doctrine from the good of love from the Lord. AR 348.

Verses 35—45. On the miracle of the five loaves and two small fishes.—This miracle was worked because the Lord had before taught His disciples, and because they received His doctrine, and appropriated it to themselves; this was what they did eat spiritually, whence natural eating followed, namely, flowed in from heaven with them, as manna with the sons of Israel, whilst they were ignorant; for when the Lord wills, spiritual food, which is also real food, but only for spirits and angels, is turned into natural, in like manner as into manna every morning. AE 617.

Singular the things in this miracle, with the numbers themselves also, mentioned in it, are significative. "Five thousand men, besides women and children," signify all who are of the church, in truths derived from good; "men," those who are in truths; "women and children," those who are in goods; "loaves of bread" the goods, and "fishes" the truths of the natural man; "feeding" signifies spiritual nourishment from the Lord; "twelve baskets of fragments," signify thence the knowledges of truths and good, in all abundance and fullness. AE 430.
Verse 39. *And He commanded to make all sit down by companies on the green grass.*—By "green grass" in the Word is signified that goodness and truth which first springs up in the natural man; the same is also signified by the "herb of the field." AR 401.

Verse 41. *And taking the five loaves and two fishes, looking up to heaven, He blessed them.*—By "blessing" is here signified the communication of His divine principle, and thereby conjunction with His disciples and the people, by the goods and truths, which were signified by the "loaves," and also by the "fishes." AE 340.

Verse 43. *And they took up twelve baskets full of the fragments, and of the fishes.*—The "twelve baskets of fragments," which were *taken up,* signify what is full, thus full instruction and full benediction. AE 548.

Verses 47—52. *On the miracle of JESUS walking on the sea.*—Singular the things related in this miracle, signify Divine spiritual things, which yet do not appear in the letter, as the sea, the Lord's *walking upon it,* the *fourth watch,* in which He came to His disciples, also the *ship,* into which Jesus entered, and that He *thence restrained the winds,* and the *waves of the sea,* besides the rest of the things mentioned. But the spiritual things which are signified, it is unnecessary to explain here singly, only that the "sea" signifies the ultimate of heaven and of the church, inasmuch as in the ultimate borders of the heavens there are seas. The Lord "walking upon the sea," signified the presence and influx of the Lord into those seas; and hence life from the Divine Being to those who are in the ultimates of heaven; their life from the Divine Being was represented by the Lord's "walking on the sea;" and their obscure and wavering faith was represented by Peter "walking on the sea, and beginning to sink," but being caught hold of by the Lord, he was saved. To "walk" also, in the Word, signifies to live; this being done in the "fourth watch," signified the first state of the church, when it is twilight, and the morning is at hand, for then good begins to act by truth, and then is the Lord's coming. The "sea" in the mean time being put in commotion by the wind, and the Lord's restraining it, signifies the natural state of life which precedes, which state is unpacific, and as it were tempestuous; but when the state is nearest to the morning, which is the first state of the church with man, because then the Lord is present with the good of love, tranquillity of mind is effected. AE 514.

Verse 56. *And wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him [or if], were made whole.*—That the "borders of a garment" denote the most external things where the natural principle is, is manifest from the passages in the Word where such borders are mentioned, as in Isaiah,—" I saw the Lord sitting on a throne, high and lofty, and the borders of His
garment filling the temple;" (Is 6:1.) where, by the "throne on which the Lord sat," is signified heaven, and specifically the spiritual heaven, AC 5313, 8625; by the "borders of His garment," are there signified Divine Truths in ultimates, or in outermost principles, such as are the truths of the Word in the sense of the letter, which are said to "fill the temple" when they fill the church. By the woman being healed of an issue of blood, when "she touched the hem of the Lord's garment," and in general, by all being healed, "as many as touched the hem of His garment," was signified, that from the Divine Being or Principle in the most external or ultimate things, went forth salvation; for that they had strength and power in the ultimates of good, which are from the Divine Being or Principle, may be seen, AC 9836. AC 9917.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter VI.

VERSES 45, 46. And immediately He constrained His disciples to get into the ship, while He dismissed the multitude. And when He had bid them adieu, He departed, into a mountain to pray.—In the common version of the New Testament, what is here rendered "dismissed," and "bid adieu to," is comprised in one expression, "sent away," as if both terms were synonymous, and expressive of the same idea, and as if also they were applied to the same persons, whereas the terms in the original Greek are perfectly distinct, expressive too of distinct ideas, and likewise applied to different persons; the first term απολύσε being applied to the multitude, and denoting their dismissal, whilst the second term [αποταξαµενοδ] is manifestly applied to the disciples, to denote that the Lord bid them adieu, on His departure into a mountain to pray.

Mark Chapter 7

THE WORD.

1. AND there gathered together to Him the Pharisees, and some of the Scribes, who came from Jerusalem.
2. And having seen some of His disciples eating bread with defiled, that is to say, with unwashed, hands, they found fault.
3. For the Pharisees, and all the Jews, except they wash [their] hands up to the wrist, eat not, holding the tradition of the elders.

THE INTERNAL SENSE.

THAT they who are of the perverse church, are scrupulous about the doctrines of men and external purification, but at the same time careless about internal purification and fulfilling the requirements of GOD. (Verses 1-6.)
4. And [when they come] from the market, except they wash, they eat not; and many other things there are which they have received to hold, [as] the washing of cups and pots, brazen vessels, and couches.

5. Then the Pharisees and Scribes asked Him, Why walk not Your disciples according to the tradition of the elders, but eat bread with unwashed hands?

6. But He answering said unto them, Well did Esaias prophesy of you hypocrites, as it is written, This people honours Me with their lips, but their heart is far from Me.

7. But in vain do they worship Me, teaching doctrines the commandments of men.

8. For laying aside the commandment of God, you hold the tradition of men, the washing of pots and cups: and many other such like things you do.

9. And He said to them, Full well you reject the commandment of God, that you may keep your tradition. Hence their worship becomes merely external and hypocritical, as had been predicted. (Verses 6—9.)

10. For Moses said, Honour your father and your mother, and he that speaks evil of father or mother, let him die the death.

11. But you say, If a man shall say to father or mother, Corban, that is to say, [it is] a gift, by whatever you mightest be profited by me; [it is sufficient].

12. And you suffer him to do nothing more for his father or his mother;

13. Making the Word of God of none effect by your tradition which you have delivered: and many such like things do you.

14. And when He had called [to Him] all the multitude, He said to them, For whereas the Divine Love and Wisdom ought to be exalted above all other things, they of the perverse church exalt themselves above those Divine principles, which is contrary to the commandment of GOD. (Verses 10—14.)
Hearken to Me all of you, and understand:

15. There is nothing from without a man, which entering into him can defile him: but the things which come out of him, those are they who defile the man. Who forms His judgement of every one, not from the doctrine which he professes with his lips, but from the intention and purpose of his heart and life. (Verse 15.)

16. If any man have ears to hear, let him hear. Which judgement ought to be well attended to. (Verse 16)

17. And when He was entered into a house from the multitude, His disciples asked Him concerning the parable.

18. And He says to them, Are you so without understanding also? Do you not consider that every thing from without which enters into a man, cannot defile him;

19. Because it enters not into his heart, but into the belly, and goes out into the drain, purging all meats? Since nothing either of good or evil is appropriated to man, whilst it is only in the thought of his understanding, until it gains a place in his will or love, and thence comes into the thought and act. (Verses 17—20.)

20. And He said, That which comes out of a man, that defiles the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousnesses, wickednesses, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. For from the will or love comes all opposition to heavenly good and truth, whence comes perversion of the rational faculty, the adulteration of good, the falsification of truth, the destruction of charity, selfish appropriation of divine gifts, the lust of possessing what is another's, all kinds of sin against GOD, hypocritical dealing, craving, perversion of the understanding, opposition to the truth, exaltation of self above GOD, with separation from all heavenly light. (Verses 20—23.)

23. All these evil things come from within, and defile the man. These evils therefore render man impure in the sight of GOD, because they proceed from the love. (Verse 23.)

24. And rising thence, He went into the borders of Tyre and Sidon, and That they who are out of the church, and yet have faith in the LORD, apply to Him
entering into a house, would have no one know it, but He could not be hid.

25. For a woman hearing of Him, whose daughter had an Unclean spirit, came and fell at His feet:

26. The woman was a Greek, a Syrophenician by nation, and she besought Him that He would cast forth the devil out of her daughter.

27. But Jesus said to her, Let the children first be satisfied: for it is not worthy to take the children's bread, and to cast it to the dogs.

28. But she answered and said to Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29. And He said to her, For this saying go away: the devil is gone out of your daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again departing from the coasts of Tyre and Sidon, He came to the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring to Him one that was deaf, having an impediment in his speech; and they beseech Him to put His hand upon him.

33. And taking him aside from the multitude, He put His fingers into his ears, and having spat, He touched his tongue;

34. And looking up to heaven, He sighed, and says to him, Ephphatha, that is, Be opened.

35. And immediately his ears were opened, and the string of his tongue was loosened, and he spoke plainly.

36. And they also who are not in the understanding of truth, and consequently not in obedience, and who on that account can hardly make confession of the LORD and of the truth of the church, are restored by the LORD to the perception of truth, and to the power of confessing the LORD and the truth of the church.

(verses 24, 25, 26.)
36. And He charged them that they should tell no one: but the more He charged them, so much the more they published it;

37. And were beyond measure astonished, saying, He hath done all things well: He makes both the deaf to hear, and the dumb to speak.

So that the Divine Mercy and Omnipotence excite adoration in all.

(verses 36, 37.)

Exposition

Chapter VII.

Verses 1—23. For the Pharisees, and all the Jews, except they wash their hands, &c.—That "washings" were enjoined the children of Israel, is known from the statutes enacted by Moses; as that Aaron should wash himself before he put on the garments of his ministration, (Lev 16:4, 24.) and before he approached the altar to minister; (Exod 30:18-21; 40:30, 31.) in like manner the Levites, (Numb 8:6, 7.) and also others who became unclean by sins: and that they are said to be "sanctified by washings." (Exod 19:14; 40:12; Lev 8:6.) Wherefore, for the purpose of washing, a molten sea and several basins were placed near the temple; (1 Kings 7:23-39.) nay, they were enjoined to wash vessels and utensils, as tables, chairs, beds, dishes, and cups. (Lev 11:32; 14:8, 9; 15:5-12; 17:15, 16; Mark 7:4.) But "washings," and several ordinances of a like nature, were enjoined and commanded the children of Israel, because the church established among them was a representative church, which was of such a nature as to prefigure the Christian church that was to come; on which account, when the Lord came into the world, He abrogated the representatives, which were all external, and instituted a church in which all tilings were to be internal. Thus the Lord put away figures, and revealed their true antetypes, just as when a person removes a veil, or opens a door, and thus affords the means not only of seeing the things within, but of approaching them. Of all those representatives the Lord retained but two, which were to contain in one complex whatever related to the internal church; these two are Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and particularly at the feast of the passover.

That the above-mentioned "washings" figured and shadowed forth, that is, represented, spiritual washings, consisting in purifications from evils and falses, is very evident from the following passages:—"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of expurgation." (Isaiah 4:4.) "Though you wash you with nitre, and take you much soap, still your
iniquity will retain its spots." (Jer 2:22; Job 9:30, 31.) "Wash me from mine iniquity, and I shall be whiter than snow." (Psalm 51:2, 7.) "O Jerusalem, wash your heart from wickedness, that you may be saved." (Jer 4:14.) "Wash you, make you clean: put away the evil of your doings from before Mine eyes; cease to do evil." (Isaiah 1:16.) That the washing of man's spirit is meant by the washing of his body, and that the internal things of the church were represented by such external rites as belonged to the Israelitish church, is very clear from these words of the Lord,—" The Pharisees and Scribes seeing that His disciples ate bread with unwashed hands, found fault; for the Pharisees, and all the Jews, except they wash their hands, eat not. And many other things there are which they have received to hold, as the washing of cups and pots, brazen vessels, and tables. To whom and to the multitude the Lord said, Hearken to Me every one of you, and understand: there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they who defile the man." (Mark 7:1, 2, 3, 4, 14, 15.)

What man of sound reason cannot discern that the washing of the face, of the hands and feet, and of all the limbs, nay of the whole body in a bath, effects nothing more than to wash away the dirt, so that the outward form may appear clean in the sight of men? And who cannot understand that it is impossible for any such washing to enter into the spirit of man, and in like manner render that clean? For a thief, a robber, or an assassin have it in their power to wash themselves, even till their skin shine; but will that wash away their thieving, pillaging, and murderous disposition? Does not the internal enter by influx into the external, and operate the effects of its will and understanding? But for the external to enter by influx into the internal is utterly impossible, being contrary to nature, because it is contrary to order.

Hence it follows that "washings," and baptism also, unless the internal of man be purified from evils and falses, are of no more avail than the washing of cups and platters by the Jews, or than the whitening of the sepulchres mentioned in the same passage, which "appear beautiful without, but within are full of dead men's bones, and all uncleanness." (Matt 23:25-28.) This is further evident from this circumstance, that the hells are full of satans, who were once men, some baptized, and some not baptized. TCR 670—673.

Verse 4. The washing of cups, pots, &c.—Amongst the Israelites external things [such as cups, pots, vessels, &c.] represented internal, and things internal were the holy things themselves of the church pertaining to them, and not the external things without the internal. Nevertheless, that that nation still placed all sanctity in things external, and not in things internal, is manifest from the Lord's words in Matt 23:25-27.—" Woe to you, Scribes and Pharisees, hypocrites! you cleanse the outside of the cup and platter, but the interiors are full of plundering and excess," &c. AC 10234.
They who are in external things alone, [or who make religion consist only in external acts and ceremonies of worship, as signified by the "washing of cups, pots," &c.] do not even know what it is to be in internal things, for they do not know what an internal principle is. If any one makes mention before them of an internal principle, they either affirm that it is, because they know from doctrine that it is (but in such case they affirm from fraud), or they deny it with the mouth also as with the heart; for they do not go beyond the sensual principles which belong to the external man. Hence it is that they do not believe any life after death, and think resurrection impossible unless the body is to rise again, on which account it has been permitted that they should have such an opinion of the resurrection, otherwise they would have no opinion at all, for they place the all of life in the body, not knowing that the life of their body is from the life of their spirit, which lives after death. They who are in external things alone, cannot have any other belief, for the external things belonging to them extinguish the all of thought, consequently the all of faith concerning internal things. Inasmuch as great ignorance prevails at this day as to what it is to be in external things without internal, it shall be here explained. They who are without conscience are all in external things alone, for the internal man manifests himself by conscience; and all they have no conscience who think and do what is true and good, not for the sake of what is true and good, but for the sake of themselves, on account of their own honour and gain, and also on account of the fear of the law and of life; for if their reputation, honour, gain, and life were not endangered, they would rush headlong without conscience into all iniquities. This appears manifest from the case of such in another life, who in the life of the body had been such, where, inasmuch as the interiors are opened, they are in a perpetual endeavour to destroy others, wherefore they are in hell, and are kept bound there in a spiritual manner.

In order that it may be further known what it is to be in external things, and what in internal, and that they who are in external things alone, cannot comprehend what internal things are, consequently cannot be affected by them (for no one is affected by those things which he does not comprehend), let us take this truth for an example,—that to be the least is to be the greatest in heaven, and that to be low is to be high, also that to be poor and needy is to be rich and abounding. They who are in external things alone, cannot comprehend these things, for they think that the least cannot in any way be the greatest, nor the low high, nor the poor rich, nor the needy abundant; when yet this is altogether the case in heaven; and because they cannot comprehend, therefore they cannot be affected by those things, and when they reflect upon them from the corporeal and worldly things in which they are, they hold them in aversion. That the case is so in heaven, they are altogether ignorant, and so long as they are in external things alone, are not willing to know, yea, neither are they able to know; for in heaven he who knows, acknowledges, and believes from the heart, that is, from the affection, that nothing of ability is from self, but that all of ability he has is from the Lord,—he
is called least, and yet is greatest, because he has ability from the Lord. The case is
similar with him who is low (or humble), that he is high, for he who is low,
acknowledging and believing from affection, that he has nothing of ability from
himself, nothing of intelligence or wisdom from himself, and nothing of good and
truth from himself,—he is gifted with ability, with the intelligence of truth, and the
wisdom of good, above others, from the Lord. In like manner the poor and needy are
rich and abounding, for he is called poor and needy who believes from the heart and
affection that he possesses nothing of himself, knows nothing, and is nothing wise of
himself, and of himself has no ability, and he in heaven is rich and abounds, for the
Lord gives him all opulence, inasmuch as he is wiser than others, richer than others,
dwells in most magnificent palaces, AC 1116, 1626, 1627, and is in the treasures of
all the riches of heaven. To take another example,—he who is in external things alone,
cannot in any way comprehend that heavenly joy consists in loving his neighbour
better than himself, and the Lord above all things, and that happiness is according to
the quantity and quality of that love; for he who is in external things alone, loves
himself better than his neighbour, and if he love others, it is because they favour
himself, and thus he loves them for the sake of himself, consequently he loves himself
in them and them in himself. He who is such, cannot know what it is to love others
better than himself, yea, he is not willing to know it, neither is he able, wherefore
when he is told that heaven consists in such love, AC 548, he holds it in aversion;
hence it is, that they who have been such in the life of the body, cannot come near to
any heavenly society, and when they do come near, by reason of their aversion they
cast themselves down headlong into hell.

Inasmuch as few know at this day what it is to be in external things, and what
in internal, and whereas the generality believe that they who are in internal things
cannot be in external, and vice versa, it is allowed for the sake of illustration to adduce
one further example, for instance, the nourishment of the body and the nourishment of
the soul. He who is in pleasures merely external, is nice about his person, pampers his
appetite, loves to live sumptuously, and places his chief pleasure in the dainties of the
table; but he who is in internal things, although he also has satisfaction in the above
gratifications, yet his ruling affection is, that the body may be nourished by meats
with pleasure for the sake of its health, to the end that there may be a sound mind in a
sound body, thus principally for the sake of the mind's health, to which the health of
the body serves as a means; he who is a spiritual man does not rest here, but regards
the health of the mind or soul as a means of intelligence and wisdom, not for the sake
of reputation, honours, or gain, but for the sake of the life after death; he who is
spiritual in an interior degree, regards intelligence and wisdom as a mediate end, that
he may serve as a useful member in the Lord's kingdom; and he who is a celestial
man, that he may serve the Lord; to this latter, corporeal food is a means to enjoy
spiritual food, and spiritual food is a means to enjoy celestial food; and because they
ought so to serve, therefore also those foods correspond: hence also they are called foods. From these considerations it may appear what it is to be in external things alone, and what in internal. The Jewish and Israelitish nation (treated of in this chapter, Gen. xxxiv., in the internal historical sense), except those who have died infants, are for the most part of the above description, for they are in external things above all other nations, inasmuch as they are in avarice; they who love lucre and gain, not for the sake of any other use, but for the sake of gold and silver, and place all the delight of their lives in the possession thereof, are in the outermost or lowest things, for the things which they love are altogether earthly; but they who love gold and silver for the sake of some use, elevate themselves according to the use out of earthly things; the use itself, which man loves, determines his life, and distinguishes him from others; an evil use makes him infernal, a good use makes him heavenly; not indeed the use itself, but the love of the use, for the life of every one is in the love. AC 4459.

Verse 9. And He said to them, Full well you reject the commandment of God, that you may keep your tradition.—This "rejection" is pointed at in the Prophet Isaiah, where it is written:—" You have seen the breaches of the city of David, that they are very many: and you have gathered together the waters of the lower fish-pool;" (Is 22:9.) where "the breaches of the city of David" denote false principles of doctrine, and "the waters of the lower fish-pool" denote the traditions, by which the Jews made breaches into the truths that are in the Word. AC 4926.

The reason why they who were obsessed by devils [Luke 8:27-32.] did not abide in the house, but in the tombs, was, because during their abode in the world they were in false principles grounded in evil, or, in knowledges from the Word, which they rendered lifeless by applying them to confirm evils, and also to destroy the genuine truths of the church, especially to destroy the truths relating to the Lord, to the Word, and to a life after death, which dead knowledges in the Word are called traditions. AE 659.

By a "dead worship" [such as that of those who only care about external things, and not internal] is understood worship alone, which consists in going to church, hearing sermons, taking the Holy Supper, reading the Word and books of piety, speaking about God, heaven and hell, the life after death, and especially concerning piety, praying morning and evening, and still not desiring to know any truths of faith, nor willing to do any goods of charity, believing that they have salvation by worship alone; when nevertheless worship without truths, and without a life according to them, is only an external sign of charity and faith, within which, if there be not charity and faith, there may lie hidden evils and falsities of all kinds. For genuine worship consists in charity and faith, without which, worship is like the skin or surface of any fruit, which within is rotten and worm-eaten, and is consequently a dead fruit. That such a worship prevails at the present day in the church is known. AR 154.
Verse 14. *He said to them, Hearken to Me all of you, and understand.*—That the understanding is to be kept captive under obedience to faith, [or to be kept in darkness as to the understanding of divine truths] is a dogma which the New Church rejects; and in the place of such a dogma, it maintains that the truth of the church must be seen in rational light, in order to be believed. For the Truth can no otherwise be seen than rationally. How can any man be led by the Lord, and conjoined with heaven, who shuts up his understanding against such things as belong to salvation and eternal life? For is it not the understanding which must be illustrated and taught? And what is the understanding when shut up by religion but thick darkness, and indeed such darkness as rejects from itself all light which illustrates? Who can acknowledge any truth, and retain it, except he sees it? What is a truth not seen but a word not understood? which by sensual corporeal men may be retained in the memory, but not by wise men; yea, wise men reject all empty words from their memory, that is, such words as have not entered into the memory from the understanding, as that the One God is three as to Persons, and that the Lord born from eternity is not one and the same with the Lord born in time, that is, that the one Lord is God, and no other. And likewise that the life of charity, which consists in good works, and also in repentance from evil works, contributes nothing to salvation. A wise man does not understand this; wherefore from his rationality he says—"Does therefore religion contribute nothing to salvation? Does not religion consist in shunning evil and in doing good? and does not the doctrine of the church teach this, and also how man should believe, in order that he may do from God the good which religion enjoins him to do?" AR 564.

Verses 15—24. *There is nothing from without a man, which entering into him can defile him: but the things which come out of him, those are the things which defile a man.*—By those "things which come from without," in the sense of the letter, are meant foods of every kind, which, after use in the body, pass out into the drain; but in the spiritual sense, by those "things which come from without," are signified all things which from the memory, and also from the world, enter into the thought. These things also correspond to foods, and those which enter into the thought, and not at the same time into the will, do not render a man unclean, for the memory, and hence the thought, are to man only as an entrance to him, inasmuch as the will is the man himself; those things which only enter into the thought and no further, are rejected, as it were, through the belly [or stomach] into the drain; the "belly" from correspondence signifying the world of spirits, whence the thoughts belonging to man flow in; and the "drain" signifying hell. It is to be noted that man cannot be purified from evils, and the false principles thence derived, unless the unclean things which are in him emerge even into the thought, and be there seen, acknowledged, discerned, and rejected. From these considerations it is evident that by that which "comes from without," in the spiritual sense, is signified what enters into the thought from the memory and from the world; but by that which "comes forth from him," in the spiritual sense, is signified
thought derived from the will, or from the love, for by the "heart," from which it goes forth into the mouth and out of the mouth, is signified the will and love of man; and inasmuch as the love and the will constitute the whole man, (for man is such as his love is), hence those things which go forth from man render him unclean, for that these are evils of every kind, is manifest from the things there enumerated. Thus is the Word of the Lord understood in the heavens. AE 580.

The words of the above parable are thus to be understood. All things, whether they be false or evil, which flow in from what is seen, or from what is heard, into the thought or the understanding, and not into the affection of man's will, do not affect and infect the man, inasmuch as the thought of man's understanding, so far as it does not proceed from the affection of his will, is not in the man, but out of him, wherefore it is not appropriated to him; the case is the same in regard to Truth and Good. These things the Lord teaches by correspondences, saying, that "that which enters by the mouth into the belly, does not render man unclean," inasmuch as it does not enter into the heart, for "that which enters into the belly is cast out into the drain," by which is meant, that that which from without, or extrinsically, whether it be from the objects of sight, or from the objects of speech, or from the objects of memory, enters into the thought of man's understanding, does not render him unclean, but, so far as it is out of his affection or will, is separated and ejected, as what is taken into the belly is ejected into the drain. These spiritual things the Lord expounded by natural things, since the foods which are taken by the mouth, and are let down into the belly, signify such things as man spiritually swallows, and by which he nourishes the soul; hence it is that the "belly" corresponds to the thought of the understanding, and also signifies it; that the "heart" signifies the affection of the will of man, has been shown above; also, that that alone is appropriated to man, which becomes the property of his affection or will. That spiritual things are meant, and not natural, is evident, for the Lord says, that "out of the heart go forth evil thoughts, murders, adulteries," &c. Inasmuch as the false and evil principles which enter from without into the thoughts, enter from the hells, and if they are not received by man with affection of the will, are ejected into the hells, therefore it is said that they are "cast out into the drain;" for by the "drain" is signified hell, by reason that in the hells all things are unclean, and they who are there have been cast out from heaven, which in form is as a man, and is hence called the Grand Man, and also corresponds to all things of man, whereas the hells thence correspond to ejections from the belly of the Grand Man, or heaven, from which ground it is that hell is meant by the "drain" in the spiritual sense. The reason why the belly is said to "purge all meats," is, because by the "belly" is signified the thought of the understanding, as was said above; and by "meats" are signified all spiritual nourishments, and the thought of the understanding is what separates unclean tilings from clean, and thereby "purges."AE 622.
See also AC 6204, 8910: where it is further observed on the subject, that man cannot desist from thinking evil, but from doing it, and as soon as he receives evil from the thought into the will, in this case it does not go forth, but enters into him, and this is said to enter into the heart; the things which thence go forth render him unclean, because what a man wills, this goes forth into speech and into act, so far as external restraints do not forbid, which restraints are the fear of the law, of the loss of reputation, of honour, of gain, and of life. See also DP 30.

The order of influx is such, that evil spirits first flow in, and that the angels dissipate the things which flow in: that such is the nature of influx, is not perceived by man, because his thought is kept in freedom by equilibrium between those two influxes, and because he does not attend to them; neither could the evil know, in case they attended, because with them there is no equilibrium between evil and good; but they who are principled in good are capable of knowing this. They also know from the Word, that there is something within which fights against what is evil and false in them, and that the spiritual man fights against the natural, thus the angels who are in man's interiors and in his spiritual principles, against the evil spirits who are in his exterior and natural principles; hence also the church is called militant. But the evil which flows into the thought from evil spirits does not at all hurt man, if he does not receive it; but if he receives it, and transfers it from the thought into the will, in this case he makes it his own, and in this case takes part with infernal spirits, and recedes from the angels in heaven. This is what the Lord teaches in Mark,—" Not that which enters into a man, makes him unclean: but the things which go forth from him, because these things are from the heart or from the will." (Mark 7:15-23.) AC 6308.

Verse 21. fornications, murders.—"Murders" denote the evils which destroy goods; "fornications" denote truths falsified. AC 3535.

What the falsification of Truth is, shall be illustrated by some examples. Truth is falsified when from reasonings it is concluded and said, that because no one can do good from himself, therefore good is of no effect to salvation. Truth is also falsified when it is said, that every good which man does, respects himself, and is done for the sake of recompense, and this being the case, that works of charity are not to be done. Truth is also falsified when it is said, that because all good is from the Lord, therefore man ought to do nothing of good, but to expect or await influx. Truth is falsified when it is said, that Truth can be given with man without the Good which is of charity, thus faith without charity. Truth is falsified when it is said, that no one can enter into heaven but he who is miserable and poor, when it is also said unless he gives his all to the poor and plunges himself into distress.

Truth is falsified when it is said, that every one, however he has lived, may be let into heaven from mercy. Truth is still more falsified when it is said, that there has been
given to a man [such as the pope], the power of letting into heaven whom he pleases. Truth is falsified when it is said, that sins are wiped and washed away like filth by water; and truth is still more falsified when it is said, that a man has the power of remitting sins, and that when they are remitted, they are altogether wiped away, and man becomes pure. Truth is falsified when it is said, that the Lord has taken all sins to Himself, and thus has taken them away, and that man thereby can be saved, whatever his life be. Truth is falsified when it is said, that no one is saved but he who is within the church. The reasonings by which falsification is effected are, that they who are within the church are baptized, have the Word, have knowledge concerning the Lord, concerning the resurrection, concerning life eternal, heaven and hell, and thus that they know what faith is by which they may be purified. There are innumerable cases like these, for there is not a single truth which cannot be falsified, and the falsification be confirmed by reasonings from fallacies. AC 7318.

Verse 27. But Jesus said to her, Let the children first be filled: for it is not worthy to take the children's bread, and to cast it to the dogs,—All beasts in the Word signify affections and inclinations, such as those which appertain to man; the tame and useful beasts, good affections and inclinations, but the wild and useless beasts, evil affections and inclinations. The reason why such things are signified by beasts, is, because the external or natural man enjoys similar affections and inclinations, and likewise similar appetites and similar senses with the beasts; but the difference is, that man has an internal principle, which is called the internal man, which in man is so distinct from the external, that he can see the things which exist in the latter, and can also rule and restrain them, and likewise be elevated into heaven, even to the Lord, and thus be conjoined to Him in thought and affection, consequently in faith and love; this man is also so distinct from the external, that he is separated from him after death, and afterwards lives to eternity. By these things man is distinguished from beasts; but they who are merely natural and sensual, do not see these things, for their internal man is closed towards heaven; wherefore neither do they know of any other distinction between man and beast, than that man can speak, which also mere sensual men make light of. By "dogs" are signified those who render the good of faith unclean by falsifications, the ground of which signification is, because dogs eat unclean things, and likewise bark at and bite men; hence also it is, that the Gentiles out of the church, who were in false principles grounded in evil, were by the Jews called dogs, which were accounted the vilest of animals. That they were called dogs, is evident from the Lord's words to the Greek woman, a Syrophenician, whose daughter had an unclean spirit,—" It is not good to take the children's bread, and cast it to dogs. But she answered and said to Him, Yes, Lord: yet the dogs eat of the crumbs which fall from their master's table." (Matt 15:26, 27; Mark 7:26, 27.) In this passage by "dogs" are signified those who were out of the church, and by "children," those who were within the church. In like manner in Luke,—" There was a
certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: but there was a poor man named Lazarus, who lay at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the *dogs* came and licked his sores; *(Luke 16:19, 20, 21.)* where, by "a rich man clothed in purple and fine linen," are signified those who are within the church; "purple and fine linen," with which he was clothed, being the knowledges of good and truth derived from the Word. By the "poor man," are signified those within the church who, by reason of ignorance of the truth, are in a small degree of good, and yet desire to be instructed; the reason why he was called Lazarus, was from the Lazarus who was raised up by the Lord, of whom it is said, that "the Lord loved him," *(John 11:1, 2, 3, 36.)* and that he was His "friend," *(John 11:11.)* and that "he sat down at table with the Lord;" *(12:2.)* that he was willing to be fed with the "crumbs which fell from the rich man's table," signified his desire of learning a few truths from those within the church who are principled in good, although not the genuine good of faith; to "lick sores," is to be healed by them in any possible method. That good falsified, and thus rendered unclean, is signified by "dogs," is also evident from these words in Matthew,—" Give not that which is holy to *dogs,* neither cast you your pearls before swine." *(Matt 7:6.)* AC 9231. Verses 32—36. *And they bring to Him one that was deaf, having an impediment in his speech; and they beseech Him to put His hand upon him. And taking him aside from the multitude, He put His fingers into his ears, and having spat, He touched his tongue; and looking up to heaven, He sighed, and says to him, Ephphatha, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosened, and he spoke plainly.—That all the Lord's miracles, as being Divine, involved and signified such things as are of heaven and the church, and that on this account they were the healings of diseases, by which were signified the various healings of spiritual life, may be seen in the AC AC 7337, 8364, 9031. By a "deaf person," are signified those who are not in the understanding of truth, and consequently not in obedience; and by one who had an "impediment in his speech," are signified those who, on that account, can hardly make confession of the Lord and of the truths of the church; by the "ears being opened" by the Lord, is signified perception of truth and obedience; and by the "tongue being loosened" by the Lord, is signified confession of the Lord and of the truths of the church. That the apostles and others after the Lord's resurrection, spoke with "new tongues," signified also confession of the Lord and of the truths of the New Church, on which subject it is thus written in Mark:—"Jesus said, These signs shall follow them that believe: in My name they shall cast out devils; and shall speak with new tongues;" *(Mark 16:17.)* where, by "casting out devils," is signified to remove and to reject the false principles of evil; and by "speaking with new tongues," is signified to confess the Lord and the truths of the church from Him; wherefore "there appeared to the apostles cloven tongues as of fire, which sat upon them; and being then filled with the Holy Spirit, they began to speak with other tongues;" *(Acts 2:3, 4.)* where by "fire" was signified the love of
truth; and by being "filled with the Holy Spirit," was signified the reception of Divine Truth from the Lord; and by "new tongues," confessions grounded in the love of truths or zeal. For, as was said above, all Divine miracles, consequently all miracles mentioned in the Word, involved and signified spiritual and celestial things, that is, such things as are of the church and heaven, by which circumstance Divine miracles are distinguished from miracles not divine. AE 455. See also AC 6989.

Verse 31. *Tyre and Sidon.*—For the spiritual signification of "Tyre and Sidon," see above, Exposition, chap. 3:8.

Verses 35 and 37. *And immediately his ears were opened.*—To "hear," in the Word, signifies not only simply to hear, but also to receive in the memory and to be instructed, also to receive in the understanding and to believe, likewise to receive in obedience and to do; the reason why these things are signified by "hearing" is, because the speech which is heard presents itself before the internal sight or understanding, and is thus inwardly received, and there, according to the efficacy of rational argument, or according to the powers of persuasion from other sources, is either retained, or believed, or obeyed. Hence it is, that there is a correspondence of the ear and of hearing with such things in the spiritual world, concerning which correspondence, see AC 4652—4660, 5017, 7216, 8361, 8990. That to "hear," denotes to receive in the memory and to be instructed, also to receive in the understanding and to believe, likewise to receive in obedience and to do, is evident from the following passages, as in Matthew,—"I speak by parables, because seeing they do not see; and hearing they do not hear, neither understand; that in them may be fulfilled the prophecy of Isaiah, which says, Hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest possibly they may see with their eyes, and hear with their ears, and understand with their heart. Blessed are your eyes, because they see: and your ears, because they hear. Many prophets and just men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them." (Matt 13:13-17.) In which passage to "hear" is applied in every sense, as denoting both to be instructed, to believe, and to obey; "hearing, they do not hear," denotes to be taught and yet not to believe, also to be instructed and yet not to obey; to be "dull of hearing," denotes to refuse instruction, faith, and obedience; "blessed are your ears, for they hear," denotes blessedness from the reception of the doctrine of faith concerning the Lord, and by the Word from the Lord. So in John,—"He that enters in by the door is the shepherd of the sheep, and the sheep hear his voice: all who have been before Me were thieves and robbers," but the sheep did not hear them. Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock and one Shepherd. My
sheep hear My voice, and I know them, and they follow Me;" (John 10:2, 3, 8, 16, 27,) where, to "hear a voice," denotes to be instructed concerning the precepts of faith, and to receive them in faith and obedience. Similar things are signified by what the Lord so often said, — "He that has an ear to hear, let him hear;" also by these words in Mark,—"They said of Jesus, He has done all things well: for He makes the deaf to hear, and the dumb to speak;" (Mark 7:37.) where the "deaf" denote those who are not acquainted with the truths of faith, and on that account cannot live according to them, see AC 6989; to "hear" denotes to be instructed, to receive, and to obey. AC 9311.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter VII.

VERSE 3. For the Pharisees, and all the Jews, except they wash their hands up to the wrist, &c.—In the common version of the New Testament, what is here rendered "up to the wrist," is expressed by the adverb "oft," but the original Greek is pugmh, which properly means the fist, and has accordingly been interpreted by some writers as denoting, in the present instance, washing with the fist. The learned Lightfoot, however, explains the phrase by washing the hands as far as the fist extended, that is, up to the wrist.

Verse 9. Full well you reject the commandment of God.— What is here rendered "full well," is expressed in the original Greek by the adverb kalwd, which means well, and which some writers, as Grotius and Parkhurst, have interpreted as being here applied ironically, or in the way of reproof. But probably the term is here adopted by the Lord, merely as expressive of the prudence of the Pharisees and Scribes in securing their own tradition, since, bad they not first rejected the commandment of God, the tradition could not have been secured.

Verse 19. Purging all meats.—From the Lord's spiritual interpretation of the parable, of which these words make a part, it is evident, that a rejected or ejected thought, so far from defiling a man, rather tends to his purification, or, as it is here expressed, "purges all meats." It is not therefore the entrance of a thought into the understanding which ought to excite man's alarm, be it ever so evil and filthy, provided he be on his guard to prevent its admission into the will or love. For if this caution be used, the thought, in such case, operates like a medicine, which, by increasing the powers of digestion, has a tendency at the same time to cleanse and strengthen the constitution.

Mark Chapter 8
THE WORD.

1. IN those days there being much multitude, and they having nothing to eat, Jesus calling His disciples, says to them,

2. I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat;
3. And if I send them away fasting to their own house, they will faint by the way: for some of them came from far.

4. And His disciples answered Him, From whence can any one satisfy these [men] with bread here in the wilderness?

5. And He asked them, How many loaves have you? And they said, Seven.

6. And He commanded the multitude to sit down on the earth: and taking the seven loaves, when He had given thanks, He break them, and gave them to His disciples to set before them; and they set them before the multitude,

7. And they had a few small fishes: and He blessed, and commanded to set them also before them.

8. And they did eat, and were satisfied: and they took up the overplus of the fragments, seven baskets.

9. But they that had eaten were about four thousand: and He dismissed them.

THE INTERNAL SENSE.

THAT the communication of good and truth, and conjunction thereby, is effected between the LORD and His church.

(Verses 1—10.)

And this of the Divine Mercy. (Verses 2, 3.)

Although it seemed impossible to those who were before destitute of good and truth. (Verse 4.)

Nevertheless it is necessary that inquiry should first be made by them concerning those heavenly principles and their origin. (Verse 5.)

And that they should enter into a state of internal rest by separation from cravings, and also should receive those principles with thanksgiving, through the medium of the Word. (Verse 6.)

In which case the scientifics of good and truth would also be appropriated. (Verse 7.)

And full reception be enjoyed of all heavenly good. (Verses 8, 9.)
10. And immediately entering into a ship with His disciples, He came to the parts of Dalmanutha.

11. And the Pharisees came forth, and began to question with Him, asking of Him a sign from heaven, tempting Him.

But it is otherwise with those of the perverse church, who therefore seek to be convinced in their understandings respecting truth, without any regard to heavenly good of love and charity in their wills. (Verses 10, 11.)

12. And sighing deeply in His spirit, He says, Why doth this generation seek a sign? Verily I say to you, There shall no sign be given to this generation.

Which is a thing impossible, and therefore highly offensive to the LORD, and the cause of disjunction, and of inattention to the good of the Divine Mercy. (Verses 12, 13, 14.)

13. And having left them, He entered again into the ship, and departed to the other side.

14. And they had forgotten to take bread, and had in the ship with them only one loaf.

Which inattention ought more especially to be noted and guarded against. (Verse 15.)

15. And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Which inattention ought more especially to be noted and guarded against. (Verse 15.)

16. And they reasoned among themselves, saying, [It is] because we have no bread.

Since the evil of all evils consists in possessing the light of truth in the understanding, and separating it from the good of love and charity in the will. (Verses 16—22.)

17. And Jesus knowing, saith to them, Why reason you, because you have no bread? Perceive you not yet, neither understand? Have you your heart yet hardened?

18. Having eyes, see you not? And having ears, hear ye not? And do you not remember?

19. When I break the five loaves among five thousand, how many baskets full of fragments took you up? They say to Him, Twelve.

Therefore the good of love and charity, and its increase by distribution, ought never to be lost sight of. (Verses 19, 20.)

20. And when the seven among four thousand, how many baskets full of fragments took you up? And they said, Seven.
21. And He said to them, How is it that you do not understand?

22. And He comes to Bethsaida; and they bring to Him one that was blind, and besought Him to touch him.

That through communication with the Lord's Humanity, the intelligence of truth is restored in the church, to those who were in want of it. (Verses 22—26.)

23. And having taken the blind man by the hand, He led him out of the town; and having spit into his eyes, and laid hands upon him, He asked him if he saw anything.

First, by separating them from false principles; and next, by the communication of interior truth. (Verse 23.)

24. And looking up, he said, I see men, for as trees I see them walking.

On which occasion intellectual sight is by degrees restored, consisting first in the perception of truth, and next in the affection of good. (Verses 24, 25.)

25. Then again He put [His] hands upon his eyes, and made him look up: and he was restored, and saw all men clearly.

Which perception and affection cannot be imparted to those who are not in the desire of truth and good. (Verse 26.)

26. And He sent him away to his house, saying, Neither go into the town, nor tell it to any one in the town.

27. And Jesus went out, and His disciples, to the towns of Cesarea Philippi: and in the way He asked His disciples, saying to them, Who do men say that I am?

They, therefore, who are of the church, ought to inquire concerning the Lord's Human Essence, so as not to confound it with that of other men. (Verses 27, 28.)

28. And they answered, John the Baptist: and some [say], Elias; but others, One of the prophets.

Because the faith of the church teaches that the Lord's Human Essence is the eternal Word, consequently Divine. (Verse 29.)

29. And He says to them, But who say you that I am? And Peter answering saith to Him, You are the Christ.

Which truth can only be received by those who are principled in good and truth. (Verse 30.)

30. And He charged them that they should tell no one of Him.
31. And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and the chief priests, and Scribes, and be killed, and after three days rise again. These, therefore, are instructed concerning the LORD’s temptations, and the glorification thereby of His Human Essence. (Verse 31.)

32. And He spoke the Word openly. And Peter taking Him aside, began to rebuke Him. But they who profess faith alone, oppose this doctrine, and thus immerse themselves in infernal falses, by setting their own persuasions above the Divine Truth. (Verses 32, 33.)

33. But He turning, and seeing His disciples, rebuked Peter, saying, Get you behind Me, Satan: for you mindest not the things that be of God, but the things that be of men. Whereas they ought rather to acknowledge that all good and truth is from the LORD’s Divine Humanity, and thus apply to Him for the removal of self-love, enduring patiently the temptations necessary for its removal. (Verse 34.)

34. And calling the people [to Him], with His disciples, He said to them, Whosoever is willing to come after Me, let him deny himself, and take up his cross, and follow Me. Whereas in rejecting the LORD and His Truth from their hearts and lives, they turn their backs at the same time on the HOLY WORD, on the Divine Humanity of the LORD, and on the angelic heaven which is in conjunction with that Humanity.

35. For whoever is willing to save his soul, shall lose it; but whoever shall lose his soul for My sake and the Gospel’s, he shall save it. Since in so doing they would attain conjunction of life with the LORD, which is a good of infinitely higher value than any temporal good whatever. (Verses 35—37.)

36. For what shall it profit a man, if he shall gain the whole world, and do hurt to his own soul? For whoever shall be ashamed of Me and of My Words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. Whereas in rejecting the LORD and His Truth from their hearts and lives, they turn their backs at the same time on the HOLY WORD, on the Divine Humanity of the LORD, and on the angelic heaven which is in conjunction with that Humanity.

Exposition

Chapter VIII.
VERSES 1, 2. The multitude having nothing to eat. — In the Word mention is frequently made of "eating" and "drinking," and they who are unacquainted with the spiritual sense suppose that these expressions signify nothing more than natural eating and drinking; whereas they signify spiritual nourishment, consequently the appropriation of Good and Truth, "eating" signifying the appropriation of Good, and "drinking" the appropriation of Truth. Any one may know, who believes in the spirituality of the Word, that by "eating and drinking," as by bread, food, wine, and drink, is signified spiritual nourishment; for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels. To be spiritually nourished, is to be instructed and imbued, consequently it is to know, to understand, and to be wise; unless man enjoys this nourishment, together with the nourishment of the body, he is not a man but a beast, which is the reason that they who place all delight in feastings and banquettings, and daily indulge their palates, are stupid as to things spiritual, however they may be able to reason concerning the things of the world and of the body, whence, after their departure from this world, they live rather a beastly than a human life, for instead of intelligence and wisdom they have insanity and folly. In confirmation of what is here said respecting spiritual nourishment, we will adduce what the Lord says—" Man shall not live by bread only, but by every word which proceeds from the mouth of God." AE 627.

Verse 4. In the wilderness.—By "wilderness" in the Word is signified,— I. The church devastated, or in which all the Truths of the Word are falsified, such as it was among the Jews at the time of the Lord's advent. II. The church, in which there are not any Truths, because they are not possessed of the Word, such as it was among the well-disposed Gentiles in the Lord's time. III. A state of temptation, in which man is as it were without Truths, because he is surrounded by evil spirits who induce temptations, and then as it were take away his Truths.

I. That by "wilderness" is signified the devastated church, or the church in which all the Truths of the Word are falsified, such as it was among the Jews in the Lord's time, appears from these passages:—" Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness?" (Isa 14:16, 17.) speaking of Babel. "Thorns and thistles are come up on the land of My people; the palace shall be a wilderness," (Isa 32:13, 14.) "I beheld, and lo, Carmel was a wilderness, - the whole land shall be wasteness." (Jer 4:26, 27.) In which passages "earth" means the church, n. 285. "The pastors have destroyed My vineyard, they have reduced the field of My desire to a wilderness of solitude: the spoilers are come in the wilderness." (Jer 12:10, 12.) "A vine is planted in the wilderness, in a land of dryness and thirst." (Ezek 19:13.) "The fire has consumed the habitations of the wilderness." (Joel 1:19, 20.) "The voice of one crying in the wilderness, Prepare you the way of Jehovah; make
straight in the desert a path for our God." (Isa 40:3.) Besides other places, as in Isa 23:12; 35:1; Lament 5:9; Hosea ii. 2, 3; 13:5, 15. That such also is the state of the church at this day, may be seen below, AC 566.

II. That by "wilderness" is meant the church in which there are not any Truths, because they are not possessed of the Word, as was the case with the well-disposed Gentiles in the Lord's time, appears from the following passages:—" The Spirit shall be poured upon you from on high; then the wilderness shall be a fruitful field, and judgement shall dwell in the wilderness." (Isa 32:15, 16.) "I will put fountains in the midst of the valleys: and make the wilderness a pool of waters. I will give in the wilderness the shittim, cedar, and the olive tree." (Isa 41:18, 19.) "He shall make the wilderness a pool of waters, and the dry ground watersprings." (Psalm 107:35.) "I will make a way in the wilderness, and rivers in the desert, to give drink to My people, My chosen." (Isa 43:19, 20.) "Jehovah will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein." (Isa 51:3.) "The habitations of the wilderness distil." (Psalm 65:12.) "Let the wilderness lift up its voice: let the inhabitants of the rock sing." (Isa 42:11.)

III. That by "wilderness" is signified a state of temptation, in which man is as it were without Truths, because he is surrounded by evil spirits who induce temptation, and then as it were deprive him of Truths, appears from Matt 4:1, 2, 3; Mark 1:12, 13; Luke 4:1, 2, 3; Jer 2:2, 6, 7; Hosea 2:14-16; Psalm 107:4-7; Deut 1:31-33; 8:2, 3, 4,15,16; 32:10. AR 546.

Verses 5, 6, 8. And He asked them, How many loaves have you? And they said, Seven. And He commanded the multitude to sit down on the earth: and taking the seven loaves, when He had given thanks, He break them, &c. And they took up the overplus of their fragments, seven baskets.—Inasmuch as, in the prophetic Book of the Apocalypse, frequent mention is made of numbers, and no one can know the spiritual sense of the things contained in that book, unless it be known what each particular number signifies, for all numbers in the Word, like all names, signify spiritual things; and whereas the number seven is often named amongst the rest, therefore I am desirous here to show that the number "seven" signifies all and all things, both what is full and the whole; for whatever signifies all and all things, that also signifies what is full and the whole, since what is full and the whole is predicated of the magnitude of a thing, and all, and all things of multitude. That the number "seven" has these significations, may be manifest from the following passages:—" The hungry have ceased, until the barren has borne seven; but she that has many children is waxed feeble;" (1 Sam 2:5.) where the "hungry who have ceased,"are those who desire the truths and goods of the church; the "barren that have born seven," signifies those who are out of the church, and are not acquainted with truths, because they have not the Word; thus the Gentiles are signified, to whom all truths will be given; "she that has
many children being waxed feeble," signifies those who have truths, from whom they will be taken away. And in David,—" Recompense to our neighbours sevenfold into their bosoms;" (Psalm 79:12.) where "sevenfold" signifies fully. And in Luke,—"If your brother shall sin against you seven times in a day, and seven times in a day shall return to you, saying, I repent, you shall forgive him;" (Luke 17:4.) where, to "forgive sins seven times," if he "returned seven times," is to forgive as often as he returned, thus on all occasions. And in David,—" Seven times in a day do I praise You, because of Your judgements of justice;" (Psalm 119:164.) where "seven times in a day" denotes always, or at all times. Again, — "The words of Jehovah are pure words: as silver tried in a furnace of earth, purified seven times;" (Ps 12:6.) where "silver" denotes truth from the Divine Being; "purified seven times" signifies altogether, and fully pure. From the signification of the number "seven," it may be manifest what is signified by the "seven days of creation;" (Gen. i.) also by "four thousand men being fed from seven loaves, and that seven baskets full remained over and above." (Matt 15:34-38; Mark 8:5-9.) Hence too it is evident what is signified in the Apocalypse by "seven churches;" (Apoc 1:4, 11.) by "seven golden candlesticks, in the midst of which was the Son of Man;" (Apoc 1:13.) by "seven stars in His right hand;" (Apoc 1:16, 20.) by "the seven Spirits of God;" (3:1.) by "the seven lamps of fire before the throne;" (Apoc 4:5.) by "the book sealed with seven seals;" (Apoc 5:1.) by "the seven angels, to whom were given seven trumpets;" (Apoc 8:2.) by "the seven thunders uttering voices;" (Apoc 10:3, 4.) by "the seven angels having the seven last plagues;" (Apoc 15:1, 6.) and by "the seven vials full of the seven last plagues;" (Apoc 16:1; 21:9.) and in other parts of the Word where the number "seven" is named. AE 257.

Verse 11. Asking of Him a sign from heaven, tempting Him.—By a "sign" is understood that which declares, testifies, and persuades concerning a thing inquired after. But by a "miracle" is understood that which excites, strikes, and induces astonishment; thus a sign moves the understanding and faith, and a miracle the will and its affection. For the will and its affection is what is excited, is stricken, and amazed; and the understanding and its faith is what is persuaded, what a declaration is made to, and which admits of testification. That in the above words, by "asking and showing a sign," is signified to testify by somewhat stupendous, or by a voice from heaven, is evident; but whereas such a testification would have condemned them rather than have saved them, therefore Jesus said—" There shall no sign be given to this generation." AE 706.

Verse 11. From heaven,—It should be known that "heaven" is not in any certain and determinate place, thus not on high, according to the vulgar opinion, but "heaven" is where the Divine Being or the Lord is, thus with every one and in every one who is in charity and faith, for charity and faith are heaven, because they are from the Divine
Being; the angels also dwell there. That heaven is where the Lord is, is evident from this consideration, that Mount Sinai, from which the Lord spoke, is called heaven, which also is the reason why by "Mount Sinai" is signified heaven, whence divine Truth is. AC 8930.

Verse 15. Beware of the leaven of the Pharisees, and of the leaven of Herod.— "Leaven" signifies evil and the false, whereby celestial and spiritual things are rendered impure and profane. The conjunction of the Lord with mankind is effected by love and charity, and by faith grounded therein. Those celestial and spiritual things were represented by the unleavened bread which was eaten on the days of the passover, and it was to prevent the defilement of those things by any profane principles, that "leaven" was forbidden, under the severe penalty of being "cut off from Israel;" (Exod 12:15) for they who profane things celestial and spiritual must needs perish. AC 2342.

Verse 17. Have you your heart yet hardened?—As to "hardness of heart," see above, Exposition, chap. 3:5.

Verses 17, 18. And Jesus knowing, says to them, Why reason you, because you have no bread? Perceive you not, neither understand? Have you your heart yet hardened? Having eyes, see you not? And having ears, hear you not? And do you not remember?—By the "eye" is signified the understanding, and the reason is, because the sight of the body corresponds to the sight of its spirit, which is the understanding; and inasmuch as it corresponds, by the "eye" in the Word, wherever in general it is named, is signified the understanding, even where it is believed to have another signification, as where the Lord says in Matthew,—" The lamp of the body is the eye: if the eye be simple, the whole body is lucid; if the eye be evil, the whole body is darkened;" (Matt. vii. 22, 23.) where the "eye" denotes the understanding, the spiritual principle of which is faith; which also may be manifest, from the explication there given,—" If therefore the light which is in you be darkened, how great is that darkness?" In like manner in the same Evangelist,—" If your right eye scandalize, pluck it out, and cast it from you." (Matt. v. 29; 18:9.) The "left eye "is the intellectual principle, but the "right eye" is its affection; the "plucking out the right eye" denotes that the affection, if it scandalize, ought to be subdued. And in Luke,—"Jesus said to the disciples, Blessed are the eyes which see the things that you see;" (Luke 10:23.) where, by the "eyes which see," is signified intelligence and faith; for the sight of the Lord, also of His miracles and works, did not render any one blessed, but they were blessed because they apprehended with the understanding and had faith, which is to see with the eyes; for the understanding is the spiritual principle of sight, and faith is the spiritual principle of the understanding. The sight of the eye is from the light of the world; the sight of the understanding is from the light of heaven, flowing in to those things which are of the light of the world; but the sight of faith is from the light
of heaven. Hence mention is made of "seeing with the understanding," and of "seeing by faith." And in Mark,—"Jesus said to the disciples, How is it that you know not, neither understand? Is your heart still hardened? Having eyes, see you not? And having ears, hear you not?" (Mark 8:17, 18.) where it is evident that not to be willing to understand and not to believe, is to "have eyes, and not to see." AC 2701.


Verse 22. They bring to Him one that was blind.—By all the "blind" whom the Lord healed, are understood those who are in ignorance and who receive Him, and are illustrated by the Word from Him. And, in general, by all the miracles of the Lord are signified such things as appertain to heaven and the church, thus spiritual things; from which circumstance His miracles were divine, for it is divine to act from first [principles], and so to present or exhibit those things in ultimates. AE 239.

Verses 34, 35. And calling the people, with His disciples, He said to them, Whosoever is willing to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever is willing to save his soul, shall lose it; but whoever shall lose his soul, for My sake and the Gospel's, he shall save it. — Concerning combats against evils, which are temptations, much is said in many passages in the Word; they are meant by these words of the Lord:—" I say to you, Except a grain of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit." (John 12:24.) Also by these words,—"Whosoever would come after Me, let him deny himself, and take up his cross, and follow Me. Whosoever would save his life, shall lose it; but he that will lose it, for My sake and the Gospel's, the same shall save it;" (Mark 8:34, 35.) where, by the "cross," is meant temptation, as likewise in Matthew 10:38; 16:24; Mark 10:21; Luke 14:27. By the "soul" is meant the life of the selfhood of man; as likewise, Matt 10:39; 16:25; Luke 9:24; and especially John 12:25; which also is the life of the "flesh that profits nothing." (John 6:63.) Concerning combats against evils, and victories over them, the Lord speaks to all the churches in the Apocalypse: to the church in Ephesus,—" To him who overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God." (Rev 2:7.) To the church in Smyrna,—" He who overcometh shall not be hurt in the second death." (Rev 2:11.) To the church in Pergamos,—" To him who overcometh will I give to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives." (Rev 2:17.) To the church in Thyatira,—"To him who overcometh, and keeps My works to the end, I will give power over the nations, and the morning star." (Rev 2:26, 28.) To the church in Sardis,—" Him that overcometh will I make a pillar in the temple of my God, and I will write upon him the name of God, and the name of the city of God, the New Jerusalem, which comes down out of heaven from God: and [I will write upon him] My new name." (Rev 3:12.) To the church in Laodicea,—" To him
who *overcometh* will I give to sit with Me on My throne." (Rev 3:21.) Concerning those combats, which are temptations, the subject may be seen specifically treated of in the "Doctrine of the New Jerusalem," published in London in the year 1758, from NJHD 187 to 201: whence they are, and of what quality, NJHD 196, 197: how and when they take place, NJHD 198: what good they effect, NJHD 199: that the Lord fights for man, NJHD 200: concerning the Lord's combats or temptations, NJHD 201. DLife 99.

In the above passage, by "cross" are meant temptations; and by "following the Lord," is meant to acknowledge His Divinity, and to do His precepts; that this is meant by "following the Lord," may be seen above, AE 864. The reason why temptations are meant by a "cross" is, because evils and the false principles thence derived, which adhere to man from his birth, infest and thus torment those who are natural, during the time that they become spiritual; and whereas evils and the false principles thence derived, which infest and torment, cannot be dispersed but by temptations; hence temptations are signified by a "cross." On this account the Lord says, that His followers are to "deny themselves, and take up their cross" that is, that they are to reject whatever is of self, their "cross" being the selfhood of man, against which they are to engage in combats. So in another place,—" Jesus said to the rich man, who asked Him what he ought to do that he might inherit eternal life, You know the commandments; you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not defraud, honour your father and mother. He answering, said, All these things have I kept from my youth. Jesus looked at him and loved him, yet He said to him, One thing you lack: go your way, sell what you have, and give to the poor, so shall you have treasure in the heavens; nevertheless, follow Me, taking up the cross." (Mark 10:17, 19, 20, 21.) Here also by "following the Lord," and "taking up the cross," similar things are signified as above, namely, to acknowledge the Divinity of the Lord, and the Lord to be the God of heaven and earth, for without that acknowledgement no one can abstain from evils and do good, except from himself, and except it be meritorious; the good, which is good in itself, and good not meritorious, is only from the Lord, wherefore unless the Lord be acknowledged, and that all good is from Him, man cannot be saved; but before any one can do good from the Lord, he must undergo temptation. The reason is, because by temptation the internal of man is opened, by which man is conjoined to heaven. Now since no one can do the precepts without the Lord, therefore the Lord said—"Yet lack you one thing: sell all that you have, and follow Me, taking up the cross;" that is, that he ought to acknowledge the Lord, and undergo temptations. That he should "sell all that he had, and give to the poor," in the spiritual sense, signifies that he should alienate and reject from himself the things of self, thus it signifies the same as above, that he should *deny himself*; and by "giving to the poor," in the spiritual sense, is signified the doing works of charity. The reason why the Lord so
spoke to the rich man was, because he was rich; and by "riches," in the spiritual sense, are signified the knowledges of what is good and true, and with him who was a Jew, the knowledges of what is evil and false, because they were traditions; hence it may be manifest that the Lord spoke here, as in other places, by correspondences. AE 893.

Verse 34. Whosoever is willing to come after Me, let him deny himself, and take up his cross, and follow Me.—That to "go after the Lord," and to "follow Him," is to deny self, is evident, and to "deny self," is not to be led of self, but of the Lord; and he denies himself who shuns and holds in aversion all evils because they are sins, which, when man holds in aversion, he is led of the Lord, for he does His precepts not from himself, but from the Lord. Similar things are signified in other passages also by "following the Lord," as Matt 19:21,28; Mark 2:14, 15; 3:7, 8; 10:21, 28, 29; Luke xviii. 22, 28; John 12:26; 13:36, 37; 21:19-22. From these considerations it may be manifest, that to "follow the Lord," is to be led by Him, and not by self; and no other person can be led by the Lord, except him who is not led by himself, and every one is led by himself who does not shun evils because they are contrary to the Word, and thus are contrary to God, consequently, because they are sins and from hell; every one who does not thus shun evils and hold them in aversion, is led by himself. The reason is, because the evil which is hereditarily in man, makes his life, inasmuch as it is his selfhood, and man, before those evils are removed, does all things from them, thus from himself. But it is otherwise when evils are removed, as is the case when they are shunned because they are infernal; for in this case the Lord enters with truths and goods out of heaven, and leads man. The primary cause is, because every man is his own love, and man, as to his spirit, which lives after death, is nothing but the affection which is of his love, and every evil is from his love, thus it is of his love. Hence it follows that the love or affection of man cannot otherwise be reformed, but by the shunning of evils and holding them in spiritual aversion, which is to shun and hold them in aversion because they are infernal. From these considerations it may now be manifest what it is to "follow the Lord. AE 864.

Verse 35. For whoever is willing to save his soul, shall lose it, &c.— By "loving their soul," is signified to love self and the world, for by "soul is signified man's proper life, which every one has by birth, which consists in loving himself and the world above all things; therefore by "not loving their soul is signified not to love self and the world more than the Lord and the things which are of the Lord; "to death," signifies to be willing to die rather; consequently it is to love the Lord above all things, and one's neighbour as one's self; (Matt 22:85-38.) and to be willing to die rather than give up those two loves. The same is signified by these words of the Lord:— Whosoever is willing to find his soul, shall lose it; and whoever loses his soul for the sake of Jesus, shall find it (Matt 10:39; Luke 17:33.) "He that loves his soul shall lose it; but he that hates his soul in this world, shall preserve it to life eternal." (John 12:25.) "Jesus said,
If any man will come after Me, let him deny himself; he that is willing to save his soul, shall lose it; and he that loses his soul, for My sake, shall find it. What is a man profited, if he shall gain the whole world, and lose his soul? or what price can a man give sufficient for the redemption of his soul?" (Matt 16:24, 25; Mark 8:35, 36, 37; Luke 9:24, 25.) By "loving the Lord," is meant to love to do His commandments. (John 14:20-24.) The reason is, because He Himself is His commandments, for they are from Him, therefore He is in them, and consequently is in the man in whose life they are engraven; and they are engraven in man by willing and doing them. AR 556.

Verse 35.—Every man who is reformed, is first reformed as to his internal man, and afterwards as to his external. The internal man is not reformed by merely knowing and understanding the truths and goods by which a man is saved, but by willing and loving them; but the external man is reformed by speaking and doing the things which the internal man wills and loves, and in the degree this is done the man is regenerated. That he is not regenerated before, is, because his internal is not before this in its effect, but only in the cause, and the cause, unless it is in the effect, is dissipated, for it is like a house founded upon the ice, which falls to the ground when the ice is melted by the sun. In a word, he is like a man without feet upon which he can stand and walk. AR 510.

Verse 36. What shall it profit a man, if he shall gain the whole world, &c.—From these words it is manifest that worldly blessing is nothing in respect to heavenly blessing, which is eternal; but the man who is immersed in worldly and earthly things does not comprehend this, for worldly and earthly things suffocate and annihilate a belief in life eternal. AC 8939.

Verse 38. for whoever shall be ashamed of Me and My words in this adulterous and sinful generation, of him also shall the Son of Alan be ashamed, &c.—By "committing adultery," in a spiritual sense, is meant to adulterate the goods of the Word, and to falsify its truths. That this is meant by committing adultery, has been heretofore unknown to mankind, because the spiritual sense of the Word has remained heretofore undiscovered; but that this is signified in the Word by "committing whoredoms, adulteries, and fornications," is very evident from the following passages:—" I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies." (Jer 23:14.) "They have committed villainy in Israel, they have committed adultery, and have spoken lying words in My name." (Jer 29:23.) "They shall commit whoredom, because they have left off to take heed to the Lord." (Hosea 4:10.) For as much as the Jewish nation had falsified the Word, therefore it is called by the Lord an "adulterous generation;" (Matt 12:39; Mark 8:38.) and the "seed of the adulterer;" (Isa 57:3.) not to mention other passages in the Word, where by "adulteries and whoredoms" are understood adulterations and falsifications of the Word, as in Jer 3:6, 8; 13:21; Ezek
Verse 38. *When He comes in the glory of His Father with the holy angels.*—The angels of heaven by "glory" perceive nothing else than the divine Truth, and because all divine Truth is from the Lord, by "giving glory to Him," (Apoc 14:7.) they perceive the acknowledgement and confession that all Truth is from Him. For all the glory in the heavens is from no other Source, and in the degree that a society of heaven is in the divine Truth, all things there are splendid, and the angels are in the splendour of glory. That by "glory" is understood the divine Truth, is evident from the following passages:—"The voice of one crying in the wilderness, Prepare the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it." (Isa 40:3, 5.) "I will give You for a covenant of the people, a light of the Gentiles; and My glory I will not give to another;" (Isa 42:6, 8.) and in many other passages.

AR 629.

*Of him shall the Son of Man be ashamed, when He comes in the glory of His Father.*—That Divine Truth is the Son, and Divine Good the Father, may be manifest from the signification of "Son," as denoting truth, and of "Father," as denoting good; also from the conception and nativity of truth, as being from good. The reason why "Son" is Divine Truth, and "Father" Divine Good, is, because the union of the Divine Essence with the Human, and of the Human with the Divine, is the marriage of Divine Good with Truth, and of Truth with Good, from which comes the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only that it is the *esse* and *existere* of all good and truth, or Good itself and Truth itself. Good itself is the Father, and Truth itself is the Son; but whereas there is a divine marriage, as was said, of Good and Truth, and of Truth and Good, the Father is in the Son, and the Son in the Father, as the Lord Himself teaches in John,—"Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself." Hence it may be manifest what is the quality of the union of the Divinity and Humanity in the Lord, namely, that it is mutual, or reciprocal, which union is what is called the divine marriage, from which descends the heavenly marriage, which is the kingdom of the Lord in the heavens. AC 2803.

The Divine Truth in the Human Divine [principle] of the Lord, which endured temptations, is not the Divine Truth Itself, for this is above all temptation; but it is the rational truth such as angels have, consisting in appearances of truth, and is what is called the "Son of Man," but *before* glorification; but the Divine Truth in the Divine Human [principle] of the Lord glorified is above appearances, neither can it come to any understanding, still less to the apprehension of man, nor even to that of angels, thus it cannot at all be subject to temptation. Concerning this Divine Truth, or Son of
Man glorified, it is thus written in John:—"Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." (John 13:31, 32.) That a distinct idea may be had of this very great mystery, it is allowed to call the truth belonging to the Lord, which was capable of being tempted, and which endured temptations, *Truth Divine in the Human Divine [principle] of the Lord*, but to call the Truth which could not be tempted or undergo any temptation, because it was glorified, *Divine Truth in the Divine Human [principle] of the Lord*. AC 2814. See also AC 9429, 10053, 10067; D. Lord. 35; and TCR 128.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter VIII.

VERSE 15. *And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*— What is here rendered, "Take heed, beware of," is expressed in the original Greek by the two terms Orate, blepete, both of which have relation to the sight of the eye, whilst the former, namely, orate, is expressive of a more interior sight, and the latter, namely, blepete, of a more exterior sight. The two terms, therefore, as being here spiritually applied, have relation to the understanding and its sight, and evidently imply an admonition to explore attentively the leaven of the Pharisees and the leaven of Herod, by every power of the understanding, both interior and exterior.

Verse 24. *I see men, for as trees I see [them] walking.*— In the common version of the New Testament, these words are rendered, "I see men as trees, walking," but in the original Greek the words are thus written:—blepw tod anqrwpoud oti wd dendra orw peripatountad; where it is plain that two distinct expressions are applied to denote seeing, namely, blepw and orw, and that the conjunction oti is also added in a causal sense, as denoting the reason of this double sight. It deserves further to be noted that the first sight here spoken of, is expressed by the Greek blepw, which, as has been shown in a foregoing note, has reference to a more external sight, and that the second sight is expressed by the Greek orw, which has reference to a more interior sight. Perhaps it may not be easy to discover the full scope of the passage in regard both to its natural and spiritual meaning, but surely one thing—is certain, namely, that the two terms expressive of sight ought to be preserved, together with the conjunction by which they are united.

Mark Chapter 9

THE WORD. 

THE INTERNAL SENSE.
1. AND He said to them, Verily I say to you, That there are some of them that stand here, who shall not taste of death, till they have seen the kingdom of God coming in power.

2. And after six days Jesus taketh Peter, and James, and John, and leads them up into a high mountain apart by themselves: and He was transformed before them.

BUT it is otherwise with those who are principled in faith, in charity, and in works of charity, for these no longer experience any separation of life from the Divine Being, but behold heaven opened through the Lord's Divine Humanity, and see in that Humanity the All of Divinity. (Verses 1, 2.)

3. And His clothing became shining, exceeding white, as snow; so as no fuller on earth can whiten it.

And that from it proceeds all Divine Truth, both historical and prophetical. (Verses 3, 4.)

4. And there appeared to them Elias with Moses: and they were talking with Jesus.

Which state of interior perception affects the will of those who are in the truths of the church, so that they earnestly desire the reception of the Word in themselves, yet know not how it can be accomplished. (Verses 5, 6.)

5. And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elias.

6. For he knew not what to say; for they were sore afraid.

Until they are instructed from the letter, that they ought to obey the Lord, who is Divine Truth, or the Word. (Verse 7.)

7. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is My beloved Son: hear you Him.

And who on this occasion is seen to be the All of the Word in themselves. (Verse 8.)

8. And suddenly looking around them, they saw no one any more, but Jesus only with themselves.

Which yet cannot be seen but by faith in the Lord's Divine Humanity. (Verses 9, 10.)

9. But as they came down from the mountain, He charged them that they should tell no man what they had seen, until the Son of Man were risen from the dead.

10. And they kept the word to themselves, questioning amongst
themselves what the rising from the dead should mean.

11. And they asked Him, saying, Why say the Scribes that Elias must first come?
12. But He answering, said to them, Elias indeed cometh first, and restores all things; and how it is written of the Son of Man, that He must suffer many things, and be set at nought.
13. But I say to you, That Elias has already come, and they have done to him whatsoever they willed, as it is written of him.

Agreeably to the testimony of the Word, which teaches that the LORD'S Humanity was glorified, or made Divine, by temptation-combats, in which it was representative of the Word, and suffered itself to be treated as the Word itself had been treated by the church. (Verses 11, 12, 13.)

14. And coming to the disciples, He saw much multitude about them, and the Scribes questioning with them.
15. And immediately all the multitude, seeing Him, were greatly amazed, and running to [Him], saluted Him.

That much inquiry is made in the church concerning goods and truths, and especially concerning the LORD'S Humanity. (Verses 14, 15.)

16. And He asked the Scribes, What question you with them?
17. And one of the multitude answering, said, Teacher, [Didaskale] I have brought my son to You, having a dumb spirit;
18. And wherever he takes him, he tears him: and he foams, and gnashes with his teeth, and pines away: and I said to Your disciples that they should cast him out; and they could not.

So that application is made in favour of those who, through infernal influence, are destitute of the perception and understanding of truth, that they may be delivered from such influence. (Verses 16, 17, and former part of the 18th verse.)

Which yet cannot be affected by goods and truths, unless in conjunction with their Divine Source. (Verse 18, latter part.)


To accomplish which conjunction, successive changes of state are necessary, both of Divine consolation and of temptation-combats. (Verse 19.)

20. And they brought him to Him: and seeing Him, immediately the spirit And these temptation-combats become extreme, in proportion as the Divine
tare him; and falling on the earth, he wallowed foaming.

presence is near, and operative to gain the victory. (Verse 20.)

21. And He asked his father, How long is it ago since this came to him? And he said, From a child.

22. And oft-times he casteth him into the fire, and into the waters, to destroy him: but if You can do any thing, have compassion upon us, and help us.

23. But Jesus said to him, If you can believe, all things are possible to him that believes.

24. And immediately the father of the child crying out, said with tears, I believe, O Lord; help You mine unbelief!

25. And Jesus seeing that the multitude ran together, rebuked the unclean spirit, saying to him, [You] dumb and deaf spirit, I charge you, come out of him, and enter no move into him.

26. And crying out and violently rending him, he came out: and he was as one dead; insomuch that many said that he was dead.

27. But Jesus having taken him by the hand, lifted him up; and he arose.

28. And when He came into the house, His disciples asked Him privately, Why could not we cast him out?

29. And He said to them, This kitid can come out by nothing but by prayer and fasting.

30. And departing thence, they passed through Galilee; and He was not willing that any one should know [it].

31. For He taught His disciples, and said to them, The Son of Man is delivered

Which faith, being directed to the LORD'S Divine Humanity, draws from Him a Divine Power for the restoration of the perception and understanding of truth, and for the total removal of infernal influence. (Verses 25, 26.)

Yet not without violent opposition from the infernals, insomuch that it appears as if they prevailed to destroy all perception and understanding both of good and truth, when yet this is merely an appearance. (Verses 26, 27.)

Nevertheless this opposition can only be overcome by those whose interiors are opened, through temptation-combats, to the LORD'S Divine Humanity. (Verses 28, 29.)

Therefore the LORD endured those combats, and thus glorified, or made Divine, His Human Principle. (Verses 30, 31.)
into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

32. But they understood not the saying, and were afraid to ask Him. Which is a doctrine little understood, because the natural man is alarmed at it. (Verse 32.)

33. And He came to Capernaum: and being in the house, He asked them, What was it that you disputed about among yourselves by the way? For the natural man is eager to exalt himself in self-love, rather than to abase himself under a sense of his own nothingness. (Verses 33, 34.)

34. But they were silent: for by the way they had disputed among themselves who should be the greatest.

35. And having sat clown, He called the twelve, and saith to them, If any one be willing to be first, let him be the last of all, and the servant of all. When yet the eternal Truth teaches, that man becomes great only by the humility which inclines him to promote the good of others, and that innocence therefore ought to be exalted above every other good, since all who are in innocence are in the LORD, and the LORD in them. (Verses 36, 37.)

36. And having taken a child, He set him in the midst of them: and having taken him into His arms, He said to them, When Mankind, therefore, ought not to be judged from outward profession, or from the religious sect to which they belong, but from the sincerity with which they oppose and reject what is evil because it is sin against the LORD. (Verses 38, 39, 40.)

37. Whosoever shall receive one of such children in My name, receives Me: and whosoever receives Me, receives not Me, but Him that sent Me. For all who, from a principle of obedience, do what is good and true, are

38. But John answered Him, saying, Teacher, [Didaskale] we saw a certain one casting out devils in Your name, who followed not us: and we forbad him, because he followed not us. Mankind, therefore, ought not to be judged from outward profession, or from the religious sect to which they belong, but from the sincerity with which they oppose and reject what is evil because it is sin against the LORD. (Verses 38, 39, 40.)

39. But Jesus said, Forbid him not: for there is no one who shall do a mighty work in My name, and can readily speak evil of Me,

40. For he that is not against us is for us. For all who, from a principle of obedience, do what is good and true, are
ye are of Christ, verily I say unto you, he shall not lose his reward.

42. And whoever shall offend one of the little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

As, on the other hand, all who reject innocence, separate themselves from the LORD, and plunge themselves into all infernal evils and falses. (Verse 42.)

43. And if your hand offend you, cut it off: it is better for you to enter maimed into life, than having two hands to go into hell [gehenna], into the fire that never shall be quenched:

Therefore every natural affection which rejects the goods of innocence, ought to be separated, since it is safer to be in simple good without genuine truth, than to know what is good and true, and yet oppose it. (Verses 43, 44, 45, 46.)

44. Where their worm dieth not, and the fire is not quenched.

45. And if your foot offend thee, cut it off: it is better for you to enter halt into life, than having two feet to be cast into hell [gehenna], into the fire that cannot be quenched:

46. Where their worm dieth not, and the fire is not quenched.

47. And if your eye offend thee, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into the hell [gehenna] of fire:

In like manner the natural thought of the understanding, which rejects the truths of innocence, ought to be discarded, since it is better not to know and apprehend such truths, than to know and apprehend, and still live a life of evil. (Verses 47, 48.)

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50. Salt is good: but if the salt become saltless, where with shall you season it? Have salt in yourselves, and be at peace one with another.

For all genuine good desires truth, and all genuine truth desires good, in which case it becomes good, and therefore all ought to cherish such desire, by cherishing the spirit of mutual love, which is the source from the Lord of true peace. (Verses 49, 50.)
Exposition

Chapter IX.

VERSES 1—11. And after six days, Jesus takes Peter, and James, and John, and leads them up into a high mountain apart by themselves: and was transformed before them, &c.— In this "transformation" the Lord represented the Divine Truth, which is the Word, for the Lord, when He was in the world, made His Humanity Divine Truth, and when He went out of the world, He made His Humanity Divine Good, by uniting it with the essential Divine principle, which was in Himself from conception. That the Lord made His Humanity Divine Truth when He was in the world, and afterwards Divine Good, may be seen in the "Doctrine of the New Jerusalem," NJHD 303, 304, 305, 306; and that the Lord is the Word, NJHD 263; hence it is that singular the things which were seen at His "transformation," signify the Divine Truth proceeding from the Divine Good of the Lord. The Divine Good of the Divine Love which was in Him, and from which in His Humanity was Divine Truth, was represented by "His face shining as the sun;" for the "face" represents the interiors; wherefore by the face the interiors present themselves in lucidity, and the "sun" signifies the Divine Love, see above, HH 401, 424; the Divine Truth was represented by "clothing, which became as light." "Raiment," in the Word, signifies truths; and the Lord's "clothing," Divine Truth, see also above, HH 64, 271, 395; wherefore also they appeared as light, for Divine Truth makes light in the angelic heaven, and hence "light" in the Word signifies Divine Truth, on which subject see the Treatise on "Heaven and Hell," HH 126—140.

Inasmuch as the Word, which is Divine Truth, was represented, therefore "Moses and Elias were seen talking with Him;" for by Moses and Elias are signified the Word, by Moses the historical Word, and by Elias the prophetic Word. But the Word in the letter was represented by the "cloud which overshadowed the disciples, and into which they entered," for by "disciples" in the Word was represented the church, which at that time and afterwards was principled only in truths derived from the sense of the letter; and whereas revelations and responses were given by Divine Truth in ultimates, as was said in a former article, and this truth is such as is the truth of the sense of the letter of the Word, therefore it came to pass that a "voice was heard out of the cloud, saying, This is My beloved Son: hear you Him:" that is, that He is Divine Truth or the Word. He who does not know that by "cloud," in the spiritual sense of the Word, is meant the Word in the letter, cannot know the arcanum which is involved in the following passages:—"That in the consummation of the age, they should see the Son of Man coming in the clouds of heaven with power and glory." (Matt 24:80; Mark 13:26; 14:61, 62; Luke 21:27.) Also in the Apocalypse,—"Behold, Jesus Christ comes with clouds; and every eye shall see Him;" (Rev 1:7,) and in another place,—"I saw,
and lo, a white cloud, and one like the Son of Man, sitting upon the cloud." (Rev 14:14.) And in Daniel,—"I saw in the visions of the night, and lo, one like the Son of Man was coming with the clouds of heaven." (Dan 7:13.) AE 594.

Verse 2. Jesus takes Peter, and James, and John. — By Peter, James, and John were represented in this, as in other passages wherever they are named in the books of the Evangelists, faith, charity, and the good of charity; and by their being alone present, was signified that no others can see the glory of the Lord, which is in His Word, but they who are in faith, in its charity, and in the good of charity; others may indeed see, but still they do not see, because they do not believe. See preface to chap. xviii. of Genesis, in the AC.

As to Peter, James, and John, see above, Exposition, chap. 5:37.

And leads them up into a high mountain apart by themselves.—"Inasmuch as a "mountain" signified the good of love, and when concerning the Lord, the Divine Good of the Divine Love, and since from that Good proceeds Divine Truth, therefore Jehovah, that is, the Lord, descended upon Mount Sinai, and promulgated the law, for it is written that "He descended upon that mountain, to the head of the mountain;" (Exod 19:20.) and that He promulgated the law there. (Exod. xx.) Hence also by "Sinai," in the Word, is signified Divine Truth from Divine Good; in like manner by the law there promulgated. On this account also the Lord "took Peter, James, and John into a high mountain," when He was transformed; and when He was transformed, He appeared in Divine Truth from Divine Good, for His "face," which was as the sun, represented Divine Good, and His "garment," which was as light, Divine Truth; and Moses and Elias, who appeared, signified the Word, which is Divine Truth from Divine Good. AE 405.

Verse 3. His clothing became shining, exceeding white, as snow, &c.— By "clothing," when applied to the Lord, is signified the Divine Truth proceeding from Him; and whereas Divine Truth is signified, the Word is also signified, for the Word is Divine Truth from the Lord on earth and in the heavens. This was represented by the Lord's "clothing," when He was "transformed before Peter, James, and John." AE 195. See also HH 129. SS 98.

Verse 4. And there appeared to them Elias with Moses.— The reason why Moses and Elias appeared was, because they both signify the Word. AE 64. See also AC 6752.

Verse 7. And there was a cloud that overshadowed them; and a voice, came out of the cloud, saying, This is My beloved Son: hear you Him.—By the "cloud that overshadowed" the disciples, and into which the disciplesentered, was represented the Word in the letter, for by "disciples" in the Word was represented the church, which at
that time and afterwards was only in truths derived from the sense of the letter: and whereas revelations and responses are made by Divine Truth in ultimates, and this truth is such as is the truth of the sense of the letter of the Word, therefore it came to pass that a "voice was heard from the cloud, saying, This is My beloved Son: hear you Him;" that is, that He is Divine Truth or the Word. AE 594.

Verses 11, 12, 13. Why say the Scribes that Elias must first come? But I say to you, That Elias is already come, and they have done to him whatever they willed.—In the Word there are several who represent the Lord, as to Divine Truth, or as to the Word; but amongst them were chiefly Moses, Elias, Eliseus, and John the Baptist. That Elias should come, and that they would not acknowledge him, but "would do to him whatever they willed," signifies that the Word indeed taught them, but that still they would not be willing to comprehend it, interpreting it in favour of their own dominion, and thus extinguishing the divine principle within it; and that they would do this in like manner with the Divine Truth itself, is signified by the "Son of Man suffering many things of them." For the "Son of Man" is the Lord, as to the Divine Truth or Word. AC 9372.

Verse 18. And wherever he takes him, he tears him: and he foams, and gnashes with his teeth, and pines away: and I said to Your disciples that they should cast him out; and they could not.—He who is not acquainted with the spiritual sense of the Word, may be led to suppose that the "gnashing of teeth," here mentioned, was expressive only of anger, by reason that in cases of anger the teeth are pressed together; but "gnashing of teeth" is here spoken of, because the "teeth" signify false principles in the extremes, and "gnashing," the vehemence of contending in their favour; this endeavour and act are likewise grounded in correspondence. Such also was the "deaf and dumb spirit" whom the Lord cast out; for all spirits are from the human race, and this deaf and dumb spirit was of that race of men who had vehemently combated in favour of false principles against truths; hence it is, that he who was possessed or obsessed by him foamed and gnashed with his teeth. He is called by the Lord "deaf and dumb," because he was not willing to perceive and understand the truth, for the "deaf" and "dumb" signify such; and whereas he had been resolute and obstinate in opposing truths, and had confirmed himself in false principles, he "could not be cast out by the disciples;" for the false principles in favour of which he had contended, could not as yet be dispersed by them, since they were not as yet of a quality to disperse them, wherefore also the disciples were on that account reproved by the Lord. That the spirit was of such a quality, and that the obsessed by him was not of such a quality, is signified by that spirit "tearing him," and by the obsessed "pining," and by the Lord saying to the spirit that "he should enter no more into him. From these considerations also it may be manifest what is signified by "gnashing of teeth." (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:18.) By "gnashing of teeth" in the
hells, is meant a continual wrangling and combat of false principles amongst each other and against truths, consequently of those who are in false principles, joined with contempt of others, with enmity, derision, mockery, blasphemy, which evils also burst forth into blows, since every one contends in favour of his own false principle from the love of self, of learning, and of reputation. These disputes and combats are heard out of those hells like gnashing of teeth, and are likewise turned into gnashing of teeth, when truths flow in thither out of heaven; but on this subject see more in the Treatise concerning "Heaven and Hell," HH 575.

Inasmuch as the "teeth," with the evil, correspond to false principles which they cherish in the ultimates of intellectual life, which are called sensual-corporeal, therefore the spirits who are of this description, appear deformed in the face, a great part of which consists of teeth, which stand out, as in rows, when the jaws are opened, and this because such opening of the "teeth" corresponds to the love and desire of combating in favour of false principles against truths. Inasmuch as "teeth" correspond to the ultimates of the intellectual life of man, which ultimates are called sensual, and inasmuch as these ultimates are in the false principles of evil, when they are separated from truths of interior intellect, which are called spiritual truths, but the same correspond to the truths of good in sensual principles when not separated, hence it is that "teeth," in the Word, also signify ultimate truths, as in Job 19:19, 20; and in Amos 4:6; which may be seen explained above. And whereas the Lord glorified His whole Humanity, that is, made it Divine, therefore it is said of Him in Moses,— "His eyes were red from wine, and His teeth white from milk." (Gen 49:12.) By His "eyes being red from wine," is signified that His intellectual principle was Divine Truth from Divine Good; and by His "teeth being white from milk," is signified that His sensual principle in like manner was Divine Truth from Divine Good; for by "Shiloh" is there meant the Lord. AE 556.

Verse 22. Ofttimes he casteth him into the fire, and into the waters, &c. — Evil spirits continually endeavour to cast man into the dangers of death, and to bring injury upon him; these evils [called accidents or misfortunes] come from evil spirits, whether they are aware of it or not. But good spirits and angels from the Lord, are constantly delivering man from these dangers. Spir. Diary, 96, Index.

Verses 23, 24. Jesus said to him, If you can believe, all things are possible to him that believes, &c.—They who are born within the church ought to acknowledge the Lord, His Divinity, and His Humanity, and to believe in Him, and love Him; for from the Lord is all salvation. This the Lord teaches in John 3:36,-" He that believes on the Son has eternal life; but he that believes not the Son shall not see life." The "Son" denotes the Divine Human of the Lord. The reason why they "have not eternal life" who do not acknowledge the Lord from faith, is, because the whole heaven is in that acknowledgement. AC 10112, 10370.
To believe that there is a heaven and a hell; that there is a life after death, where the good live in happiness for ever, and the evil in unhappiness; that the particular life which any individual has formed to himself, remains with him; that faith and charity constitute spiritual life, and that this is the life which angels have in heaven; that the Lord has "all power in the heavens and the earth," as Himself says; (Matt 28:18.) that from Him we live; that the Word is the doctrine of heavenly and divine Truths, and the like;—such are the objects of faith in spiritual things as are signified by "believing." AC 6970.

Verse 29. By prayer and fasting.—By "prayers" are meant the things which are of faith, and at the same time the things which are of charity, with those who pour forth prayer, because prayers without such things are not prayers, but empty sounds. AR 278.

By "fasting," is signified to mourn by reason of a defect of Truth and Good. AE 1189.

Verse 34. They disputed among themselves who should be the greatest.—It may be manifest what is the quality of self-love [which desires to be the greatest], even from this consideration, that it conceals in itself hatred against all who do not submit to it as servants, and by reason of hatred that it also conceals revenge, cruelty, deceit, and several other abominations. But mutual love in man, which alone is celestial, consists in this, that he not only says, but acknowledges and believes that self-love is most unworthy, and that he of himself is something vile and filthy, which the Lord, out of infinite mercy, continually withdraws and withholds from hell, into which he continually endeavours, yea desires to plunge himself. The reason why man ought to acknowledge and believe this, is, because it is true; not that the Lord, or any angel, wills such acknowledgement and belief to the intent that he may submit himself, but lest self-love should exalt itself, when still it is of such a quality, which would be like excrement calling itself pure gold, or as if a fly on a dunghill should call itself a bird of paradise. So far, therefore, as a man acknowledges and believes that he is of such a quality as he really is, so far he recedes from self-love and its lusts, and so far he abhors himself; and in proportion as he does this he receives from the Lord celestial love, that is, mutual love, consisting in a desire to serve all. These are they who are understood by the least, who, in the Lord's kingdom, become the greatest. AC 1594.

Verse 35. And having sat down, He called the twelve, and says to them, If any one be willing to be first, let him be the last of all, and the servant of all.—There are two kingdoms into which the whole heaven is distinguished, one inhabited by the angels who are in the good of celestial love, the other inhabited by the angels who are in the good of spiritual love, or in charity; the celestial kingdom of the Lord is called His priesthood, and the spiritual kingdom is called His royalty, see the Treatise on "Heaven and Hell," HH 24, 226. The term "ministering" is applied to those who are in
the celestial kingdom, but the term "serving" to those who are in the spiritual kingdom; hence it is evident what is signified by "ministering" and a "minister," and what by "serving" and a "servant," in the following passages:—"Jesus said to the disciples, Whosoever is willing to be great, ought to be a minister; and whoever is willing to be first, ought to be a servant: as the Son of Man came not to be ministered to, but to minister" (Matt 20:26-28; 23:11, 12; Mark 9:35; Luke 22:24-27.) "Jesus says, If any one will minister to Me, let him follow Me; in such case where I am, there also shall My minister be: if any one minister to Me, him shall the Father honour." (John 12:26.) AE 155.

Verses 36, 37. And having taken a child, He set him in the midst of them: and having taken him into His arms, He said to them, Whosoever shall receive one of such children in My name, receives Me: and whoever receives Me, receives not Me, but Him that sent Me.—In the Word mention is made of a "suckling," an "infant," and a "child," and by them are signified three degrees of innocence,—the first degree by a suckling, the second by an infant, and the third by a child; but whereas with a child, innocence begins to be put off, therefore by a "child" is signified that innocent principle which is called guiltless. Inasmuch as the three degrees of innocence are signified by a "suckling," an "infant," and a "child," the three degrees of love and charity are also signified by the same, by reason that celestial and spiritual love, that is, love to the Lord and charity towards our neighbour, cannot be given except in innocence. But it is to be noted, that the innocence of sucklings, of infants, and of children is only external, and that internal innocence is not given with man until he be born anew, that is, be made anew, as it were, a suckling, an infant, and a child. These states are what are signified in the Word by a "suckling," an "infant," and a "child," for in the internal sense of the Word, nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth, and likewise regeneration. That the innocent principle, which is called guiltless, is signified by a "child," is manifest from Luke,—" Jesus said, Whosoever does not receive the kingdom of God as a little child, shall not enter into it;" (Luke 18:17.) where, to "receive the kingdom of God as a little child," is to receive charity and faith, grounded in innocence. So in Mark,—"Jesus took a child, set him in the midst of them, and took him up into His arms, saying to them, Whosoever receives one of such children in My name, receives Me;" (Mark 9:36, 37.) where, by a "child," is here represented innocence, which, "whoever receives," receives the Lord, because He is the Source of all innocence.

That to "receive a child in the name of the Lord," is not to receive a child, every one may see; thus it is evident that somewhat celestial was represented by this act. AC 5236.
Verse 37. Receives Him that sent Me.—The Lord, as to the Divine Human, is called an Angel or the Sent, for "angel" in Hebrew signifies the sent. This is evident from many passages, as in Mark 9:37, &c. AC 6831.

Verse 40. He that is not against us is for us. — That the Lord's disciples are hated by all those who do not think of His Divinity at the same time that they think of His Humanity, cannot be known from those who are in the world, but from the same in the other life, where they burn with such hatred against those who approach the Lord alone, as cannot be described in a few words, desiring nothing more than to slay and to murder them. The reason is, because all who are in the hells are against the Lord, and all who are in the heavens are with the Lord; and they who are of the church, and do not acknowledge the Divinity of the Lord in His Humanity, act in unity with the hells, whence they derive so great hatred. AE 137.

Verse 41. For whoever shall give you a cup of water to drink in My name, because you are of Christ, verily I say to you, he shall not lose his reward.—In the Word frequent mention is made of a "cup" or chalice, and by it is signified, in the genuine sense, spiritual truth, that is, the truth of faith which is grounded in the good of charity, the like as by "wine;" and in the opposite sense, the false principle productive of evil, and likewise the false principle derived from evil. The reason why a "cup" signifies the like as "wine," is, because a cup is the continent, and wine is what is contained, and hence they constitute one, and thus one is understood by the other. That such is the signification of a "cup" in the Word, is evident from the following passages:—"Jehovah, You shall prepare before me a table in the presence of my foes: and You shall make fat my head with oil; my cup shall overflow;" (Psalm 23:5.) where to "prepare a table," and to "make fat the head with oil," denotes to be gifted with the good of charity and of love; "my cup shall overflow," denotes that the natural principle shall thence be filled with spiritual truth and good. Again,—"What shall I render to Jehovah? I will take the cup of salvation, and will call on the name of Jehovah;" (Psalm 116:12, 13.) where to "take the cup of salvation," denotes the appropriation of the good things of faith. So in Mark,—"Whosoever shall give you to drink a cup of water in My name, because you are of Christ, verily I say to you, he shall not lose his reward;" (Mark 9:41.) where to "give a cup of water to drink in My name," denotes to instruct in the truths of faith, from a little charity. AC 5120.

By "giving to drink a cup of water in My name, because you are of Christ," is signified to teach truth from the love of truth, thus from the Lord; in like manner to do it. The love of truth for the sake of truth, is meant by "giving a cup of water in the name of Christ," by "Christ" also is meant the Lord as to Divine Truth. AE 960.

In My name.—By the "name" of Jehovah or of the Lord, in the Word, is not meant His name, but all by which He is worshiped; and inasmuch as He is worshiped in the
church according to doctrine, by His "name" is meant the all of doctrine, and in a universal sense the all of religion. The reason why these things are meant by the "name" of Jehovah or of the Lord, is, because in heaven no other names are given, but what the quality of any one is, and the quality of God is all by which He is worshiped. Whoever does not understand this signification of "name" in the Word, can understand nothing but name literally, and in that alone there is nothing of worship or of religion. He therefore who keeps in mind this signification of the "name" of Jehovah, as here explained, whenever it occurs in the Word, will understand of himself what is meant by it in the following passages:—" In that day shall you say, Praise Jehovah, call upon His name." (Isa 12:4.) "From the rising of the sun shall My name be called upon." (Isa 41:25.) "In every place incense shall be offered to My name;" (Mal 1:11.) besides many other passages. Who cannot see that the term name alone is not understood. The same is signified, in the New Testament, by the "name" of the Lord, as in the following:—"Jesus said, You shall be hated of all men for My name's sake." (Matt 10:22.) Again,—" Where two or three are gathered together in My name, there am I in the midst of them." (Matt 18:20.) "They who believe will have life in His name." (John 20:31.) "Hallowed be Your name" (Matt 6:9.) That "name," with others, is the quality of their worship, appears in the following passages:—" The Shepherd of the sheep calls His own sheep by their name." (John 10:3.) "I have a few names in Sardis;" (Apoc 3:4.) and in other passages. AR 81.

He shall not lose his reward.—By these words is meant, that they will receive the delight of heaven, who "give to drink a cup of water in the name of Christ," that is, who from affection hear, receive, and teach truth; because truth and its affection are from the Lord, thus for the sake of the Lord,—consequently also for the sake of Truth, or "because you are of Christ," signifies for the sake of Divine Truth proceeding from the Lord. AE 695.

Inasmuch as few know what is properly understood by "reward," it shall be explained. By "reward" is properly understood that delight, satisfaction, and blessedness, which is contained in the love or affection of good and truth, for that love or that affection has in itself all the joy of heart which is called heavenly joy, and also heaven. The reason is, because the Lord is in that love or in that affection, and with the Lord is also heaven; this joy, therefore, or this delight, satisfaction, and blessedness, is what is properly understood by the reward which they shall receive who do good and speak truth from the love and affection of Good and Truth, thus from the Lord, and by no means from themselves; and whereas they act and speak from the Lord, and not from themselves, therefore the reward is not of merit but of grace. From these considerations it may appear, that he who knows what heavenly joy is, may know also what reward is; what heavenly joy is in its essence, may be seen in the work concerning "Heaven and Hell," HH 395, 414. This, therefore, is signified by the
"reward" which is given to those who are in truths from good; but the reward of those who are in falses from evil, is joy or delight, satisfaction and blessedness, in the world, but hell after their departure out of the world. Hence it may appear what is signified by "reward" in the following passages:—Thus in Isaiah,—"Behold, the Lord Jehovah comes in might: behold, His reward is with Him, and the recompense of His work with Him." (Is 40:10.) And in the Apocalypse,—" Behold, I come quickly; and My reward is with Me, to give to every one as his work shall be." (Rev 22:12.) And again in Isaiah,—"Say to the daughter of Zion, Behold, your Salvation comes; and His recompense before Him." (Is 62:11.) "Behold, the Lord Jehovah comes in might," "Behold, your Salvation comes," and "Behold, He comes quickly," signify the first and second advent of the Lord; "His reward is with Him," signifies heaven, and all things thereto belonging, as above, inasmuch as where the Lord is, there is heaven, for heaven is not heaven from the angels there, but from the Lord with the angels; that they shall receive heaven according to the love and affection of good and truth from the Lord, is understood by "the recompense of His work before Him," and by "giving to every one according as his work shall be." By the "work" for which heaven shall be given as a reward, nothing else is meant than what proceeds from the love or affection of good and truth, inasmuch as nothing else can produce heaven in man; for every work derives all that it has from the love or affection whence it proceeds, as the effect derives all that it has from the efficient cause, wherefore according to the quality of the love or affection, such is the work;—and hence it may appear what is understood by the "work," according to which it "shall be given to every one," and what by "the recompense of his work." AE 695.

Verse 42. And whoever shall offend one of the little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.—A "millstone" denotes truth serviceable to faith; the "neck" denotes the conjunction of interior and exterior principles; to be "hung" there, denotes the interclusion and interception of what is good and true; to be "sunk into the depths of the sea," denotes in the mere worldly and corporeal principle, thus in hell. These things which the Lord spoke, like all the rest, are thus significative. AC 9755. See also AR 791.

By a "millstone" is signified the confirmation of truth from the Word, and likewise the confirmation of what is false, from the same source; and the reason is, because "wheat" signifies the principle of good, and "fine flour" its truth. Hence by a "millstone," by which wheat is ground into fine flour, or barley into meal, is signified the production of truth from good, or the production of what is false from evil, thus likewise the confirmation of what is true or false from the Word, as may be manifest from the following passages:—" I will take away from them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of the millstones, and the light of a candle." (Jer 25:10.) In these words is described the
joy of heaven and of the church; and by the "voice of joy," is signified exultation of
heart grounded in the good of love; and by the "voice of gladness," is signified the
glorification of the soul grounded in the truths of faith, for joy in the Word is
predicated of good, and gladness of truth; by the "voice of millstones," is signified the
like as by the voice of joy; and by the "light of a candle," is signified the like as
by gladness, namely, grounded in the truth of faith. The reason why the "voice of
millstones" signifies the joy of heart grounded in the good of love, is, because
a millstone grinds wheat into fine flour, and by "wheat" is signified the good of love,
and by "fine flour" the truth derived from that good. So in the Lamentations,—" They
took away the young men to grind at the mill, and the children fell under the wood;"
(Lam 5:13.) where to "take away the young men to grind at the mill," signifies to
drive those who might be in the understanding of truth, to falsify truths; "children
falling under the wood," signifies to drive those who might be in the will of good, to
adulterate goods; to "grind," denotes to falsify truths, or to confirm false principles by
the Word; "wood" denotes good. And in Moses,—" No one shall take for pledge
a mill or millstone: for he takes the soul for pledge." (Deut 24:6.) This was amongst
those laws, all of which corresponded to spiritual things. By not "taking for pledge
a mill or a millstone," was signified, in the spiritual sense, that no one should take from
another the opportunity of understanding truths, from a principle of good, thus that no
one should deprive another of goods and truths; inasmuch as these things were
signified, therefore it is said, "he takes the soul for pledge," by which is signified, that
thus he spiritually perishes. Again,—" All the firstborn in the land shall die, even to
the firstborn of the maidservant who is behind the mill;" (Exod 11:5.) where, by the
"firstborn of the maidservant who is behind the mill," are signified the primary things
of the faith of the natural man, which are falsified. And in Matthew,—" In the
consummation of the age, two [women] shall be grinding at the mill; the one shall be
taken, the other shall be left." (Matt 24:40, 41.) The "consummation of the age," is the
last time of the church; by "two [women] grinding at the mill," are meant those who
confirm themselves in truths, and who confirm themselves in false principles from the
Word; they who confirm themselves in truths, are meant by "her who will be taken;"
and they who confirm themselves in false principles, by "her who shall be left." So in
the Evangelists,—" Jesus said, Whosoever shall scandalize one of the little ones that
believe in Me, it were better for him that an ass-millstone be hung about his neck, and
he be cast into the depth of the sea;" (Matt 18:6; Mark 9:42; Luke 17:2.) where, by
"scandalizing one of the little ones that believe in Jesus," is signified to pervert those
who acknowledge the Lord; by its being "better that an ass-millstone be hung about
the neck," is signified that it is better for him not to have known any good and truth,
but only what is evil and false,—this is an "ass-millstone;" and to be "hung about the
neck," denotes interception lest he should know what is good and true; by being "cast
into the depth of the sea," is signified into hell. The reason why this is "better," is,
because to know goods and truths, and to pervert them, is to profane them, [and thus to suffer a more direful punishment than if he had not known them.] AE 1182.

Inasmuch as by "millstone" is here signified the truth of the Word adulterated, and by the "sea," hell, therefore the Lord says—"Whosoever shall scandalize one of the little ones that believe in Me," &c. AR 791.

Verse 43. And if your hand offend you, cut it off: it is better for you to enter maimed into life, than having two hands to be cast into hell [gehenna], into the fire that never shall be quenched. — That by the "right eye" and "right hand," the Lord did not mean the right eye and the right hand, must be plain to every one, from this consideration, that it is said that "the eye is to be plucked out," and that "the hand is to be cut off, if they should scandalize," but inasmuch as by "eye," in the spiritual sense, is signified all that which is of the understanding, and thence of the thought, and by the "right hand" all that which is of the will, and thence of the affection, it may be manifest that by "plucking out the right eye if it should scandalize," is signified that evil should be rejected from the thought, if it entered into the thought; and by "cutting off the right hand if it should scandalize," is signified that evil should be dislodged from the will, if it entered into the will; for the eye itself cannot scandalize, nor the right hand, but scandal comes from the thought of the understanding, and the affection of the will which corresponds thereto. The reason why it is said the "right eye" and the "right hand," and not the left eye and the left hand, is, because by "right" is signified good, and in the opposite sense evil, but by "left" is signified truth, and in the opposite sense what is false; and all scandalizing comes from evil, but not from what is false, unless grounded in evil. AE 600.

The left eye is the intellectual principle, but the right eye is the affection of that principle; by the "right eye" therefore being "plucked out," is denoted that the affection, if it offend, ought to be subdued. AC 2701.

Verse 45. And if your foot offend you, cut it off: it is better for you to enter halt into life, than having two feet to be cast into hell [gehenna], into the fire that cannot be quenched.—By the "foot which is to be cut off, if it scandalize," or offend, is meant the natural principle, which continually opposes itself to the spiritual principle,—that it ought to be destroyed if it attempt to infringe truths, and thus that, by reason of the discordance and dissuasion of the natural man, it is better to be in simple good, although in the denial of truth; this is signified by "entering halt into life." That the "foot" denotes the natural principle, may be seen, AC 2162, 3147, 3761, 3986, 4280. AC 4302. See also AR 49.

By being "halt" is signified to be in good, in which as yet are no genuine truths, but only common truths, into which genuine truths may be insinuated. AC 4302.
Verse 47. And if your eye offend you, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into the hell [gehenna] of fire.—By the "eye" is signified the understanding, and the reason is, because the eye corresponds to the understanding; for the understanding sees from the light of heaven, but the eye from the light of the world. Those things which the former eye, or the understanding sees, are spiritual, and the field of its view is the scientific principle which is in man's memory; but the things which the external eye sees, are terrestrial, and the field of its view is every thing which appears in the world. That the "eye," in the spiritual sense, is understanding, and likewise faith, because this latter makes the life of the interior understanding, may be seen, AC 2701, 4402—4421, 4523—4534. He who does not know that the understanding is meant in the Word by the "eye," cannot know what is signified by what the Lord spoke concerning the "eye" in the Evangelists, as thus:—" If your right eye offend you, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into the hell of fire." (Matt 5:29; Mark 9:47.) Every one knows that the eye is not to be plucked out, although it scandalize or offend, and that no one enters one-eyed into the kingdom of God; but by the "right eye" is signified the false principle of faith concerning the Lord; this, therefore, is what is to be plucked out. AC 9051. See also 10742—10749.

Verse 48. Where their worm dies not, and the fire is not quenched.—They who do not know that the vital fire belonging to man is from another origin than elementary fire, cannot possibly know otherwise than that by the "fire of hell" is meant such fire as is in the world, when yet in the Word no such fire is meant, but the fire which is of love, thus which is of the life of man, proceeding from the Lord as a Sun, which fire, when it enters into those who are in opposite principles, is turned into the fire of lusts, namely, as was above said, the lusts of revenge, of hatred, of cruelty, derived from the love of self and of the world. This is the fire which torments those who are in the hells, for when the rein is given to their lusts, they then rush one upon another, and torment each other by direful and inexpressible methods, since every one wishes to be super-eminent, and by secret and open arts to take away from another what is his. From this cupidity exist intestine hatreds, and hence the savage practices which are exercised, especially by magical arts, and phantasies, which arts are innumerable, and altogether unknown to the world. AC 6832. See also HH 401, 570, 571.

The reason why to be "burned with fire" denotes to be consumed by the evils of self-love, is, because that love consumes all the goods and truths of faith. That this is the effect of self-love, is scarcely known to any one at this day, and hence neither is it known that that love is hell with man, and that it is meant by infernal fire. For there are two fires of life belonging to man, one is self-love, the other is love to God. They
who are in self-love cannot be in love to God, inasmuch as the loves are opposite. The reason why they are opposite is, because self-love produces all evils, consisting in contempt of others in comparison of itself, in enmity against those who do not favour if, at length in hatred, revenge, savageness, cruelty, which evils altogether resist Divine influx, consequently extinguish the truths and goods of faith and charity, for these are what flow in from the Lord. AC 10038.

*Where the fire is not quenched.*—Infernal spirits are not in any material fire, but in spiritual fire, which is their love, wherefore they do not feel any other fire; concerning which, see HH 566—575. All love in the spiritual world, when it is excited, appears at a distance like fire; within the hells, like a burning fire; and without, like the smoke of a burning fire, or like the smoke of a furnace. AE 422.

By "their worm dying not," is signified the false principles of evil which is in the good derived from man's selfhood, which false principle is compared to a worm, because their effects are similar; for the false principle corrodes and thereby torments. There are two things which make hell, as there are two things which make heaven;—the two things which make heaven are good and truth, and the two which make hell are evil and what is false. Consequently those two things in heaven are what make happiness there, and the two in hell are what make torment there. Torment in hell, derived from the false principle, is compared to a worm, and torment from evil is there compared to fire. Thus in Isaiah,—"As the new heavens and the new earth, which I am about to make, shall stand before Me, so shall your seed and your name stand; at length it shall come to pass from month to month, and from Sabbath to their Sabbath, and they shall stand before Me; afterwards they shall go forth, and shall see the carcases of the men that have transgressed against Me: for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorring to all flesh." (Is 66:22, 23, 24.) In like manner it is said by the Lord in Mark,—"Where their worm dies not, and their fire shall not be quenched;" (Mark 9:44, 46, 48.) speaking of Gehenna or hell. AC 8481.

*Verses 49, 50.* For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt become saltless, with which shall you season it? Have salt in yourselves, and be at peace one with another.—To be "salted with fire," denotes the desire of good to truth; and to be "salted with salt," denotes the desire of truth to good; "saltless salt" is truth without a desire to good; "have salt in themselves" is that desire. So in Luke,—"Every one of you who does not renounce all that he has, cannot be My disciple. Salt is good: but if the salt have lost its savour, with which shall it be seasoned? It is neither serviceable for the earth, nor for the dunghill; but men cast it out." (Luke 14:33, 34, 35.) In this passage, in like manner, "salt" denotes truth desiring good; and "salt which has lost its savour," denotes truth which is without a desire for good; "not serviceable for the earth, nor for the
dunghill," denotes that it is altogether unprofitable for any use whether good or evil; they who are in such truth, are what are called lukewarm, which is evident from what goes before, where it is said—" That he cannot be the Lord's disciple, who does not renounce all that he has;" that is, who does not love the Lord above all things, for they who love the Lord, and likewise themselves, in the same degree, are those who are called lukewarm, and who are not serviceable for any use either good or evil. So in Moses,— "Every oblation of your meat-offering shall be salted with salt; neither shall you suffer the salt of the covenant of your God to be lacking from your meat-offering: on all your offering you shall offer salt." (Lev 2:13.) By "salt being in every offering," was signified that the desire of truth to good and of good to truth should be in all worship; hence also that "salt" is called the salt of the covenant of God; for "covenant" is conjunction, AC 665, 666, &c.; and "salt" is the desire of conjunction. When the one desires to be conjoined to the other, reciprocally, that is, good to truth and truth to good, then they mutually respect each other; but when truth severs itself from good, then they avert themselves from each other, and look backward or behind themselves. This is signified by Lot's wife becoming a statue of salt, as in Luke,—"Whosoever shall be on the housetop, and his vessels in the house, let him not go down to take them: and whoever is in the field, in like manner, let him not return to the things behind him. Remember Lot's wife." (Luke 17:31, 32.) That this is to "look behind him," or backwards, may be seen, AC 3652, 5895, 5897, &c. The reason why "salt" signifies the desire of truth, is, because salt renders the earth fruitful, and gives relish to food, and because in salt there is a fiery principle and at the same time a conjunctive one, as in truth there is an ardent desire to good, and at the same time a conjunctive principle. AC 6207.

Every one being "salted with fire," denotes that every one shall desire from genuine love; "every sacrifice being salted with salt," denotes that desire, grounded in genuine love, shall be in all worship; "saltless salt," signifies desire grounded in other love than what is genuine; to "have salt in themselves," is the desire of truth to good. Who can know what is meant by being "salted with fire," and why the sacrifice should be "salted with salt," and what is signified by "having salt in themselves," unless it be known what is meant by fire, what by salt, and by being salted. AC 10300.

"Fire" [in a good sense] corresponds to heavenly love, or love to God and love to the neighbour; and hence it is that "fire" signifies love. Hence also it was that Jehovah God was seen before Moses in fire, or in the burning bush, and in like manner on Mount Zion, before the sons of Israel. Hence it was commanded that fire should be perpetually kept upon the altar, and that the lights of the candlestick in the tabernacle should be kindled every evening. This was commanded because "fire" signifies love. D. Influ10:6.
Verse 50. *Be at peace one with another.*—By "peace" are signified all things in the complex or aggregate which come from the Lord, and consequently all things of heaven and the church, and the beatitudes of life in them; these are what belong to *peace* in a supreme or inmost sense. That *peace* is charity, spiritual security, and internal tranquillity, follows of course; for when man is in the Lord, he is in peace with his neighbour, which is charity; in protection against the hells, which is spiritual security; and when he is in peace with his neighbour, and in protection against the hells, he is in internal tranquillity from evils and falses. Keep in mind *spiritual peace*, and you will see it plainly. AR 306. See also HH 284—290. AE 365.

Mark Chapter 10

**THE WORD.**

1. **AND** having arisen from thence, He comes into the coasts of Judea, through the further side of Jordan: and the multitude again resort to Him; and, as He was wont, He again taught them.

2. And the Pharisees having come to Him, asked Him, Is it lawful for a man to put away his wife? tempting Him.

3. But He answering, said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answering, said to them, For the hardness of your heart he wrote you this precept.

**THE INTERNAL SENSE.**

That the Lord, as to His Human principle, arose out of scientifics into the goods and truths of the church, that He might restore them to order. (Verses 1, 2.)

Teaching from the Word that all marriages on earth are grounded in the heavenly marriage of good and truth, which marriage requires that every truth shall have its proper good, and every good its proper truth, and that the understanding of truth ought to be separated from what is evil and false, that it may be conjoined to the will of good, so that both together may be made one good. (Verses 3-9.)

And although the external of the Word appears to teach otherwise, yet this is merely in accommodation to the natural mind, which is not qualified to receive a purer law. (Verses 4, 5.)
6. But from the beginning of creation, God made them male and female.

7. On this account a man shall leave his father and mother, and shall cleave to his wife;

8. And they two shall be one flesh: so that they are no longer two, but one flesh.

9. What therefore God has joined together, let not man put to pieces. Which purer law originates in the union of the Divine Love and Wisdom, and therefore ought to be regarded as sacred and inviolable. (Verse 9.)

10. And in the house again His disciples asked Him of this matter. For the order of GOD requires that the understanding of truth shall not in any wise separate itself from its proper will of good, so long as that will abides in good, and does not decline to evil, and that the will of good, in like manner, shall not separate itself from its proper understanding of truth. (Verses 10—12.)

11. And He says to them, Whosoever shall put away his wife, and marry another, commits adultery against her.

12. And if a woman put away her husband, and be married to another, she commits adultery. For the order of GOD requires that the understanding of truth shall not in any wise separate itself from its proper will of good, so long as that will abides in good, and does not decline to evil, and that the will of good, in like manner, shall not separate itself from its proper understanding of truth. (Verses 10—12.)

13. And they brought to Him little children, that He should touch them: and the disciples rebuked those that brought them. The same order also requires that the goods and truths of innocence be ascribed to the LORD, because heaven consists in the acknowledgement, that those goods and truths are from the LORD, and that He is in them. (Verses 13—16.)

14. But when Jesus saw it, He was much displeased, and said to them, Suffer the little children to come to Me, and forbid them not: for of such is the kingdom of God.

15. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter into it.

16. And having taken them up in His arms, and put His hands upon them, He blessed them.

17. And when He was gone forth into the way, one came running, and kneeling to Him, asked Him, Good Teacher, what shall I do that I may inherit eternal life? No one therefore can enter into heaven unless he acknowledge the LORD, even as to His Human [essence], to be the GOD of heaven, and that from Him proceeds every good which is good, and unless he
18. And Jesus said to him, Why call you Me good? None is good but One, namely God. For the LORD alone is good, and the Source of good. (Verse 18.)

19. You know the commandments, Do not commit adultery, Do not commit murder, You shall not steal, Do not bear false witness, You shalt not defraud, Honour your father and mother. And His precepts teach that man ought not to adulterate the goods of the Word, nor to destroy in himself the life of love and charity, nor to ascribe that life to himself, but to the LORD alone, nor to call anything good or true but what is of the LORD, thus that he should not rob the LORD of His glory, but should rather respect and exalt in himself the Divine Love and Wisdom above every other good and truth. (Verse 19.)

20. But he answering, said to Him, Teacher, all these things have I kept from my youth. But he, being sad at that saying, went away grieved, for he had many possessions. Which things appear grievous to those who abound in the knowledges of truth separate from the life of good. (Verses 20, 21.)

21. Then Jesus beholding him, loved him, and said to him, One thing you lack: go, sell whatever you have, and give to the poor, and you shall have treasure in heaven: and come, follow Me, taking up the cross. And Jesus looking round about, says to His disciples, How hardly shall they that have riches enter into the kingdom of God! Therefore those knowledges, when so separated, are rather hindrances to the attainment of conjunction with the LORD, since it is contrary to Divine order, that sciences or knowledges of themselves, separate from the life of love

22. But he, being sad at that saying, went away grieved, for he had many possessions. 23. And Jesus looking round about, says to His disciples, How hardly shall they that have riches enter into the kingdom of God! Which things appear grievous to those who abound in the knowledges of truth separate from the life of good. (Verses 22, 23.)

24. And the disciples were astonished at His words. But Jesus again answering, says unto them, Children, how hard is it for those who trust in riches to enter into the kingdom of God!
25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying one to another, Who then can be saved?

27. And Jesus looking on them says, With men it is impossible, but not with God: for with God all things are possible.

28. And Peter began to say unto Him, Lo, we have forsaken all things, and have followed You.

29. And Jesus answering, said, Verily I say to you, there is no one who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's,

30. But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life.

31. But many that are first shall be last, and the last first.

32. And they were in the way going up to Jerusalem; and Jesus was going before them; and they were amazed; and as they followed, were afraid. And taking again the twelve, He began to tell them what things should happen to Him,

33. Saying], Behold, we go up to Jerusalem; and the Son of Man will be delivered to the chief Priests and and charity, should enter into heaven. (Verses 24, 25.)

Nevertheless they are not hindrances, if the Divine Truth be respected and exalted. (Verses 26, 27.)

For all who reject their hereditary evils and falses, through faith in and love to the LORD'S Divine Human principle, shall receive, through temptations, spiritual and celestial things, together with eternal conjunction with the LORD in the good of His love. (Verses 28, 29, 30.)

But they, who place merit in their own works, instead of ascribing it to the LORD, cannot attain such conjunction. (Verse 31.)

They, too, who are principled in the goods and truths of the church, are perplexed and troubled in their own minds about the process of regeneration. (Verse 32.)

Until they are instructed that by a similar process the LORD glorified His Humanity, and therefore suffered Himself to be
the Scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:
34. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

They, also, who are principled in charity and the works of charity, cannot separate, for a time, the love of dominion from those heavenly gifts, until they are instructed that they ought to prepare themselves to follow the LORD in the regeneration by temptation-combats, that so they may be fitted for conjunction with Him, since none can be great in heaven but through such preparation. (Verses 33, 34.)

35. And James and John, the sons of Zebedee, came to Him, saying, Teacher, we are willing [desirous] that Thou should do for us whatever we ask.
36. And He said to them, What will you that I should do for you?
37. They said to Him, Grant to us that we may sit, one on Your right hand, and the other on Your left hand, in Your glory.
38. But Jesus said to them, You know not what you ask: can you drink of the cup which I drink of? and be baptized with the baptism that I am baptized with?
39. And they say to Him, We can. But Jesus said to them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall you be baptized:
40. But to sit on My right hand and on My left hand, is not Mine to give, except to those for whom it is prepared.

For they who are unprepared reject heavenly good, by seeking to be greatest in the kingdom of heaven. (Verses 35—41.)

41. And when the ten heard, they began to be much displeased with James and John.
42. But Jesus calling them to Him, says to them, Ye know that they who are appointed to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
43. But it shall not be so among you: but whoever willeth to be great among you, shall be your minister:
44. And whoever of you willeth to be the first, shall be the servant of all.
45. For even the Son of Man came not to be ministered to, but to minister, and to give His soul a ransom for many.

Whereas they ought rather to make themselves the least, since heavenly joy consists in serving others from love, or in doing good for the sake of good, after the LORD'S example. (Verses 43, 44, 45.)

46. And they came to Jericho: and as He went out of Jericho with His disciples and a considerable multitude, blind Bartimeus, the son of Timeus, sat by the way, begging.

Who, out of pure mercy, imparts spiritual understanding to the ignorant. (Verse 46, to the end of the chapter.)

47. And having heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, You Son of David, have mercy on me!

If they ask it of Him from a right faith in the Divinity of His Humanity. (Verse 47.)

48. And many charged him that he should be silent: but he cried out much more, Thou Son of David, have mercy on me!

And are the more urgent to receive in proportion as they meet with opposition to their desires. (Verse 48.)

49. And Jesus standing, commanded him to be called. And they call the blind man, saying to him, Be of good courage, arise; He calls you.

For in such case the Divine Mercy is the more excited, and with it the consolation of hope, inclining all who wish to understand the truth to lay aside their natural prejudices, and elevate their minds to the LORD'S Divine Humanity. (Verses 49, 50.)

50. But he, casting away his garment, and arising, came to Jesus.

They are taught also to explore the end or intention they have in view, when they seek the knowledge of the truth. (Verse 51.)

51. And Jesus answering, saith to him, What will thou that I should do to thee? The blind man said unto him, Rabboni, that I might receive my sight.

Thus their understandings are opened to the light of truth by communication with the LORD'S Divine Humanity. (Verse 52.)

52. And Jesus said to him, Go, your faith has saved you. And immediately he
Exposition

Chapter X.

VERSES 2—10. And the Pharisees having come to Him, asked Him, Is it lawful for a man to put away his wife? tempting Him, &c.—All the laws of what is true and right flow from celestial principles, or from the order of life from the celestial man, for the whole heaven is a celestial Man, inasmuch as the Lord alone is the Celestial Man, and is the All in all, even to the minutest things, of heaven and of the celestial Man, whence they are called celestial. Inasmuch as every law of what is true and right descends from celestial principles, or from the order of life in the celestial man, the law of marriages principally descends from that source; the celestial marriage is that from which, and according to which, all marriages on earth ought to be contracted, its quality being such, that there is one Lord and one heaven, or one church, the head of which is the Lord; hence comes the law of marriages, that there should be one man and one wife, and when this is the case, they represent the celestial marriage, and are a type of the celestial man. This law was not only revealed to the men of the most ancient church, but was also inscribed on their internal man, wherefore a man at that time had only one wife, and constituted one house; but when their posterity ceased to be internal men, and became external, they then married more wives than one. Inasmuch as the men of the most ancient church, in their marriages, represented the celestial marriage, conjugal love was to them a kind of heaven and heavenly happiness; but when the church declined, they no longer perceived happiness in conjugal love, but in gratification derived from more wives than one, which is of the external man; this is called by the Lord "hardness of heart," on account of which it was allowed them by Moses to marry several wives, as the Lord Himself teaches, where He says,—"For the hardness of your hearts Moses wrote for you this precept, but from the beginning of creation God made them male and female; on this account shall a man leave his father and mother, and shall cleave to his wife; and they two shall be one flesh: wherefore they are no longer two, but one flesh. What therefore God has joined together, let not man put to pieces." (Mark 10:5-9.) AC 162.

That the Jewish nation had not any conjugal principle, whether understood in a spiritual or in a natural sense, is very manifest from this consideration, that they were permitted to marry several wives; for where there is a conjugal principle, understood
in a spiritual sense, that is, where the Good and the Truth of the church are, consequently where the church is, this is in no wise permitted; for a genuine conjugial principle is in no case given except with those with whom the church or kingdom of the Lord is, and with these only between two, AC 1907, 2740, 3246. Marriage between two, who are in genuine conjugial love, corresponds to the heavenly marriage, that is, to the conjunction of Good and Truth, the husband corresponding to good, and the wife to the truth of that good; also when they are in genuine conjugial love, they are in that marriage; therefore where the church is, there it is never permitted to marry more wives than one; but whereas there was no church amongst the posterity of Jacob, but only the representative or type of a church, or the external of the church without its internal, AC 4307, 4500, therefore with that posterity it was permitted. And, moreover, the marriage of one husband with several wives would present in heaven the idea, or image, as if one Good might be conjoined with several Truths which are not in accord with each other, and thus that Good was none, for good becomes none in consequence of truths not agreeing together, since Good derives its quality from truths, and their agreement with each other. It would also present an image as if the church was not one, but several, and these distinct amongst themselves, according to the truths of faith, or according to doctrinals, when yet it is one where Good is its essential, and this essential is qualified and as it were modified by truths. The church is an image of heaven, for it is the Lord's kingdom on earth; heaven is distinguished into many general societies, and into lesser ones subordinate to the general ones, but still they are one by virtue of Good, the Truths of faith being there according to good congruously; for they regard Good, and are derived from it. If heaven was distinct according to the truths of faith, and not according to good, there would be no heaven, since there would be nothing of unanimity, for one principle of life, or one soul, could not be in its inhabitants from the Lord; this is only given in the principle of Good, that is, in love to the Lord, and in love towards the neighbour; for love conjoins all, and when the love of what is good and true is in each, then there is a common principle which is from the Lord, thus the Lord, who conjoins all. The love of what is good and true, is what is called "love towards the neighbour," for the neighbour is one who is principled in good, and the truth thence derived, and in the abstract sense Good itself and its Truth. From these considerations, it may be manifest why marriage within the church must be between one husband and one wife; and why it was permitted to the posterity of Jacob to marry several wives; and that the reason of this was, because there was no church among them, and consequently the representative of a church could not be instituted by marriages, because they were in principles contrary to conjugial love. AC 4837.

Good and Truth, conjoined with an angel and a man, are not two but one, since in this case good is of truth and truth of good. This conjunction is as when man thinks what he wills and wills what he thinks, in which case thought and will make one, thus one
mind; for thought forms, or exhibits in form, that which the will wills, and the will
gives it delight. Hence also it is, that two conjugial partners in heaven are not
called two, but one angel. This likewise is what is meant by these words of the
Lord:—" Have you not read, that He who made [them] from the beginning, made
them male and female, and said, For this reason a man shall leave father and mother,
and shall cleave to his wife: and they two shall be one flesh? wherefore they are no
longer two, but one flesh. Wherefore what God has joined together, let not man
separate; all do not comprehend this word, but they to whom it is given." (Matt 19:4,
5, 6, 11; Mark 10:6-9; Gen 2:24) In this passage is described the heavenly marriage in
which the angels are, and at the same time the marriage of Good and Truth; and by
"man not separating what God has joined together," is meant that good ought not to be
separated from truth. HH 372.

That the verses from 2 to 10 of this chapter contain interior arcana, may be manifest
from what the Lord says, that "all do not apprehend these words, but they to whom it
is given." The interior arcana, contained in what is here said by the Lord, is little
apprehended by men, but is apprehended by all the angels in heaven. The reason is,
because the latter perceive those words of the Lord spiritually, and the arcana
contained in them are spiritual, being to this effect,—in the heavens there are
marriages equally as on earth, but in the heavens marriages are made of like with like,
for the man [vir] is born to act from understanding, but the woman from affection; and
understanding with men is the understanding of Truth and Good, and affection with
women is the affection of Truth and Good; and whereas all understanding derives life
from affection, therefore they are there united together, as the affection, which is of
the will, is united with correspondent thought, which is of the understanding; for
understanding with every one is various, as the truths are various from which it is
formed. In general there are celestial truths, there are spiritual truths, there are moral
truths, there are civil truths, yea, there are natural truths, and of every truth there are
innumerable species and varieties; and whereas it hence comes to pass that the
understanding of one person is in no case like that of another, nor the affection of one
like the affection of another, therefore to the intent that understanding and affection
may nevertheless act in unity, they are so united in heaven, that the correspondent
affection, which is of the woman, is conjoined with a correspondent understanding,
which is of the man; hence it is that each has life from the correspondence, full of
love. Inasmuch as two various affections cannot correspond to one understanding,
hence in heaven it is in no case given, nor can be given, that one man shall have more
wives than one. From these considerations it may be seen and concluded, what is also
spiritually meant by the above words of the Lord, as what by a "man leaving father
and mother, and cleaving to his wife," and becoming "one flesh," namely, that a man
shall leave what is evil and false, which appertains to him in a religious view, and
which defiles his understanding, thus which he has from his father and mother, and
that his understanding, separated from them, shall be conjoined with a correspondent affection, which is of the wife, whence two become one affection of Truth and of Good. This is meant by the one flesh, in which the two shall be, for "flesh" in the spiritual sense signifies the good which is of love or affection. "Wherefore they are no longer two, but one flesh," signifies that thus the understanding of good and truth, and the affection of good and truth, are not two, but one, in like manner as will and understanding indeed are two, but still one,—in like manner also as truth and good,—likewise faith and charity, which indeed are two, but still one, namely, when truth is of good and good is of truth, also when faith is of charity and charity is of faith; hence likewise conjugal love is derived. The reason why Moses, on account of "hardness of heart, permitted them to put away a wife for every cause," was, because the Israelites and Jews were natural and not spiritual, and they who are merely natural, are hard of heart, because they are not in any conjugal love, but in lascivious love, such as is that of adultery. The reason why "whoever shall put away a wife except for fornication, and shall marry another, committed adultery," is, because "fornication" signifies what is false; and with the woman, the affection of what is evil and false, thus an affection which in no sort agrees with the understanding of truth and good; and hence heaven and the church altogether perish with man, for when interior conjunction, which is that of minds [mentes] and of minds [animi], is annulled, marriage is dissolved. The reason why he who "marries her who is put away," also "commits adultery," is, because by her that is put away, on account of fornication, is meant the affection of what is evil and false, as above, which is not to be united with any understanding of Truth and Good; for hence the understanding is perverted, and also becomes an understanding of what is false and evil, and the conjunction of what is false and evil is spiritual adultery, as the conjunction of what is True and Good is spiritual marriage. AE 710.

Verse 5. And Jesus answering, said to them, For the hardness of your heart, he [Moses] wrote you this precept.—It appears from this passage, and especially from Divine command to Moses, to "hew him out two tables like the former," (Exod 34:1.) that the external of the Word, of the church, and of worship, was accommodated to the Jewish nation, and would therefore have been different if that nation had been of a different quality. For the sake of that nation, therefore, it was permitted to marry several wives, which was a thing altogether unknown in ancient times; and also to put away their wives for various causes. Hence laws were enacted concerning such marriages and divorces, which otherwise would not have entered the external of the Word; therefore this external is called by the Lord [the external] of Moses, and is said to be granted on account of the "hardness of their heart." AC 10603.

As to "hardness of heart," what it is, see above, chap. 3:5, Exposition.
Verses 6, 7, 8. But from the beginning of creation, God made them male and female. On this account a man shall leave his father and mother, and shall cleave to his wife; and they two shall be one flesh; so that they are no longer two, but one flesh.—These words are not only to be understood naturally, but also spiritually, and if they are not also understood spiritually, no one knows what is signified by the "male and female," or the husband and wife, being "no longer two, but one flesh," as is likewise said. (Gen 2:24.) By "male and female," in the spiritual sense, is here signified, as above, Truth and Good, consequently also the doctrine of Truth, which is the doctrine of life, and the life of truth, which is the life of doctrine. These must not be two but one, since truth does not become truth with man without the good of life, nor does good become good with any one without the truth of doctrine, for good does not become spiritual good except by truths, and spiritual good is real good, but not natural good without it. When they are one, then truth is of good, and good is of truth; this one is meant by "one flesh." The case is similar with doctrine and life; these likewise make one man of the church, when doctrine is conjoined to life, and life to doctrine in him, for doctrine teaches how he ought to live, and to do or act, and life lives the latter and does it. AR 725.

Verses 11, 12. And He says to them, Whosoever shall put away his wife, and marry another, commits adultery, &c.—Marriages are most holy, but adulteries are most profane. Those who take pleasures in adulteries and fornications no longer believe those things which belong to heaven and the church, because the love of adultery is derived from the marriage of the evil and false, which is infernal, AC 9961, 10175. The delights of marriage flow in from heaven, but the pleasures of adultery ascend from hell, AC 10174. When any one commits adultery on earth, heaven is closed against him, and he becomes, as to his spirit, infernal, and his life after death, is in hell. AC 2750.

What "adultery," in a spiritual sense, means, see above, chap. 8:38, Exposition.

Verses 13—17. And they brought to Him little children, that He should touch them.—The selfhood [proprium] of man, as was said, is nothing but evil, and when it is presented to the sight it is most deformed; but when charity and innocence from the Lord are insinuated into this selfhood, it appears good and beautiful, according to what was said above, AC 154. Charity and innocence are the virtues, which not only excuse this selfhood, or what is evil and false in man, but as it were abolish it, as every one may see in the case of infants, who, whilst they love each other and their parents, and whilst at the same time the infantile principle of innocence shines forth, in this case their evil and false principles not only disappear, but are even pleasing; hence it may be known that no one can be admitted into heaven unless he has somewhat of innocence, agreeably to what the Lord said, —" Suffer the little children to come to Me, and forbid them not; for of such is the kingdom of God.
Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter into it. And, taking them up in His arms, putting His hands upon them, He blessed them." (Mark 10:14-16.) AC 164.

That he should touch them. — For the signification of "touching," see above, chap. 1:41, Exposition.

The reason why interior principles are signified by "infants," and likewise by "little children," is, because by the former and the latter is signified innocence, and innocence is the inmost principle. For in the heavens the case is this,—the inmost or third heaven consists of those who are in innocence, for they are principled in love to the Lord; and since the Lord is innocence itself, therefore they, who are in heaven, inasmuch as they are principled in love to Him, are in innocence, and although they are the wisest of all in heaven, still they appear to others as infants; hence it is, and likewise from this consideration that infants are in innocence, that by "infants" in the Word is signified innocence.

Inasmuch as the inmost principle of the heavens is innocence, therefore the interior principle, belonging to all who are in the heavens, must be innocence; the case herein is like that of things successive, in regard to things co-existing, or of those things which are distinct from others by degrees, in regard to those things which exist from them; for every thing which exists in connection with other things, originates in things successive. When the former exist from the latter, they place themselves in the same order in which they were before they were distinguished by degrees; as, for the sake of illustration,—end, cause, and effect, are things successive and distinct from each other, and when these exist together they place themselves in the same order, namely, the end the inmost, next the cause, and lastly the effect. The effect is co-existing, and unless the cause be in it, and in the cause the end, it is not an effect, for if you remove the cause from the effect, you destroy the effect, and more so, if you remove the end from the cause; for from the end the cause derives that quality which makes it a cause, and from the cause the effect derives that quality which makes it an effect. So likewise it is in the spiritual world; as end, cause, and effect are distinct from each other, in like manner in the spiritual world, love to the Lord, charity towards a neighbour, and works of charity are distinct; when these three become one, or exist together, the first must be in the second, and the second in the third. As in works of charity, unless charity grounded in affection or the heart, be interiorly in them, they are not works of charity, and unless love to God be interiorly in charity, it is not charity; wherefore if you take away that which is interior, what is exterior perishes, for what is exterior exists and subsists from its interior principles in order. This is the case with innocence, since innocence makes one with love to the Lord, so that unless it be interiorly in charity, it is not charity; consequently, unless charity, in which there is innocence, be inwardly in works of charity, they are not works of charity; hence it is,
that with all who are in the heavens there must interiorly be innocence. That this is the case, and that by "infants" is signified innocence is manifest in Mark,—"Jesus said to the disciples, Suffer little children to come to Me, and forbid them not; for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter into it; and taking them up into His arms, He laid His hand upon them, and blessed them." (Mark 10:14, 15, 16; Luke 18:15, 16, 17; Matt 18:3.) That by "little children" is here signified innocence may be manifest, because with little children there is innocence, and because innocencies in heaven appear as little children; that no one can enter into heaven unless he have something of innocence may be seen, AC 4797; and, moreover, little children suffer themselves to be governed by angels, who are innocencies, and are not as yet under the influence of selfhood, like adults, who govern themselves from their own judgement and their own will. That infants suffer themselves to be governed by those angels is manifest from the Lord's words in Matthew,—"See that you despise not one of these little ones; for I say to you, That their angels in the heavens do always behold the face of My Father." (Matt 18:10.) No one can see the face of God except from innocence. In the following passages also, by "infants" is signified innocence, as in Matthew,—"Out of the mouth of infants and sucklings You have perfected praise." (Matt 21:16; Psalm 8:3.) Again in the same Evangelist,—" You have hid these things from the wise and intelligent, and have revealed them to infants;" (Matt 11:25; Luke 10:21.) for innocence, which is signified by "infants," is essential wisdom, inasmuch as genuine innocence dwells in wisdom, AC 2305, 2306, 4797; hence it is said, that "out of the mouth of infants and sucklings there was perfected praise;" also that such things are "revealed to infants." But in regard to the innocence of infants, it is only external, but not internal, and since it is not internal, it cannot be conjoined with any wisdom; whereas the innocence of angels, especially of those of the third heaven, is internal innocence, and thus is conjoined with wisdom, AC 2305, 2306. Man also is so created, that, when he grows old, and becomes as an infant, in this case the innocence of wisdom conjoins itself with the innocence of ignorance, which he had in infancy, and thus as a true infant he passes into the other life. AC 5608. See also AC 3519, 9301.

Verse 15. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter into it.—Innocence is the essence of every good, for good is only so far good as innocence is in it; whereas wisdom is of life, and thence of good, it follows that wisdom is only so far wisdom as it partakes of innocence. The like is true of love, charity, and faith. Hence it is that no one can enter heaven unless he has innocence, which is meant by these words of the Lord:—" Verily I say to you, Whosoever shall not receive the kingdom of God as an infant or little child, he shall not enter therein." (Mark 10:14, 15; Luke 18:16, 17.) By "infants" or "little children," in these passages, as also in other parts of the Word, are meant those who are in
innocence. The reason why good is [really] good only so far as
*innocence* is in it, is, because all good is from the Lord, and *innocence* is to be led of the Lord. *C.S.L.* 414. See also AC 1453, 6013.

Verse 17—24. *And when He was gone forth into the way, one came running, and kneeling to Him, asked Him, Good Teacher, what shall I do that I may inherit eternal life?* &c. It is said that "Jesus loved him," and this because he said that he "had kept the commandments from his youth;" but whereas three things were wanting, namely, that he had not removed his heart from riches, that he had not fought against cravings, and that he had not yet acknowledged the Lord to be God, therefore the Lord said that he should "sell all that he had," by which is meant, that he should remove his heart from riches; that he should "take up his cross," by which is meant, that he should fight against cravings; and that he should "follow Him," by which is meant, that he should acknowledge the Lord to be God. The Lord spoke these words, as all others, by correspondences, see the "Doctrine concerning the Sacred Scripture," *SS* 17; for no one can shun evils as sins unless he acknowledge the Lord, and come to Him, and unless he fights against evils, and thus removes cravings. *DLife* 66.

Verse 19. *You know the commandments, Do not commit adultery,* &c.—There are two tables upon which the precepts of the Decalogue are written, one for the Lord, the other for man. What the first table contains, is, that a plurality of gods is not to be worshiped, but only One. What the second table contains, is, that evils are not to be committed; wherefore when a man worships the One God, and does not commit evils, a conjunction with God is effected. For in proportion as a man desists from evils, that is, does the work of repentance, in the same proportion he is accepted of God, and does good from Him. But who now is this one God? [For on a right idea of this one God, as said in the preface to this work, the "Apocalypse Revealed," is founded both heaven and the church.] A trine or triune God is not one God, when by trinity or triunity three Persons are understood. But He whose trinity or triunity is one Person, the same is the One God, and this God is the Lord [Jesus Christ]. Enter into whatever intricacies of thought you will, yet you will never be able to extricate yourself, and make out that God is one, unless He is also one Person. That this is the case, the whole Word teaches, as well the Old Testament and Prophets as the New Testament and Evangelists, as may be clearly seen in the "Doctrine of the New Jerusalem concerning the Lord." *AR* 490. See also AE 894, 934, AC 2634, 7089.

Verses 20, 22. *All these things have I kept from my youth. But he, being sad at that saying, went away grieved,* &c.—If the commandments are not kept, or if evils are not removed because they are sins, all things which man thinks, speaks, wills, and does, are not good nor true before God, however they may appear as good and true before the world. The reason is, because they are not from the Lord, but from man, for it is the love of man, and of the world, from which they are derived, and which is in
them. Most people at this day believe that they shall come into heaven if they have faith, live piously, and do some good works; and yet they do not hold evils in aversion on account of their being sins, whence they either commit them, or believe them to be allowable, and they that believe them to be allowable, commit them when opportunity is given; but let them know that their faith is not faith, that their piety is not piety, and their good works are not good, for they flow from the impurities which lie inwardly concealed in man, the externals deriving all their quality from, the internals; for the Lord says—"You blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also." (Matt 23:26.)

From these considerations it may now appear, that if a man could fulfill all things of the law, if he should give much to the poor, if he should do good to the fatherless and the widow, nay, if he should also give bread to the hungry and drink to the thirsty, gather the sojourners and clothe the naked, visit the sick and them that are bound in prison, if he should preach the Gospel strenuously and convert the Gentiles, frequent temples and hear preachings with devotion, attend the sacrament of the Supper frequently and be instant in prayer, with other things of a like nature, and his internal is not purified from hatred and revenge, from craftiness and malice, from insincerity and injustice, from the filthy delight of adultery, from the love of self and the love of rule thence derived, and the pride of self-derived intelligence, from contempt of others in comparison with himself, and from all other evils and the falses thence derived, still all those works are hypocritical, and are from the man himself, and not from the Lord. But, on the other hand, those same works, when the internal is purified, are all good, because they are from the Lord with man, who cannot do otherwise than perform such things, because he is in the love and faith of doing them.

In the above words, by "following the Lord," and "taking up the cross," similar things are signified as above, namely, to acknowledge the Divinity of the Lord, and the Lord to be God of heaven and earth, for without that acknowledgement no one can abstain from evils, and do good, unless from himself, and unless it be meritorious. The good, which is good in itself, and not meritorious good, is only from the Lord, wherefore unless the Lord be acknowledged, and that all good is from Him, no one can be saved. But before any one can do what is good from the Lord, he must undergo temptations; the reason is, because by temptations the internal of man is opened, by which man is conjoined to heaven. Now, whereas no one can do the commandments without the Lord, therefore the Lord said—"Yet lack you one thing: sell all that you have, and follow Me, taking up the cross;" that is, that he should acknowledge the Lord, and undergo temptations. By "selling all that he had, and giving to the poor," is signified, in the spiritual sense, that he should alienate from himself and reject the things of self, thus that he should deny himself; and by "giving to the poor," in the spiritual sense, is signified the doing works of charity. AE 893.
Verse 21. *One thing you lack: go, sell whatever you have,* &c.—Hereby is understood, in a spiritual sense, that he should reject the falses which were of the Jewish doctrines [and traditions], and should receive the doctrine of Truth from the Lord, and that he should undergo assault and temptations from falsities; wherefore they are mistaken who believe that they who desire to follow the Lord should sell all their [earthly] goods or property, and suffer [literally] the "cross." *AE 122*

Verses 23, 24. *And Jesus looking round about, says to His disciples, How hardly shall they that have riches enter into the kingdom of God!* And the disciples were astonished at His words, &c.—Some have supposed from what is said in these verses that the "rich" find a difficulty in entering into heaven, and that the "poor" enter easily, because they are poor, inasmuch as it is said,—" *Blessed are the poor,* because theirs is the kingdom of the heavens;" (Luke 6:20, 21,) but they who know anything concerning the spiritual sense of the Word think otherwise, for they know that heaven is appointed for all who live the life of faith and of love, whether they be rich or poor. From much discourse and life with the angels, it has been given to know for certain that the rich come into heaven as easily as the poor, and that man is not excluded from heaven because he abounds in many things, neither is he received into heaven because he is in poverty. There are in heaven both rich and poor, and more rich than poor in its greater glory and happiness. *HH 357.* See the subject more fully discussed, HH 358—365.

Verse 25. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*—By the "rich man" spoken of in this verse are meant the rich, in each sense, both natural and spiritual; the "rich" in a natural sense are they who abound in wealth, and place their hearts in wealth; but in a spiritual sense, the "rich" are they who abound in knowledges and sciences, for these are spiritual riches, and who are willing to introduce themselves thereby, from their own proper intelligence, into the things of heaven and the church; and since this is contrary to Divine order, it is said, that "it is easier for a camel to pass through the eye of a needle;" for, in the spiritual sense, by a "camel" are signified the principles of knowledge and of science in general; and by "the eye of a needle," spiritual truth. That such things are meant by a camel and the eye of a needle is not known at this day, because heretofore the science has not been opened which teaches what is signified in the spiritual sense by those things which are said in the literal sense in the Word; for in singular the things of the Word, there is a spiritual sense, and also a natural sense, since the Word, to the intent that there might be conjunction of heaven with the world, or of angels with men, after that immediate conjunction had ceased, was written by mere correspondences of natural things with spiritual. *HH 365.*

That "camels" signify common [or general] scientifics, is manifest from other passages in the Word where they are named, as in Isaiah,—" *What is prophetic of the*
beasts of the south: in the land of trouble and anguish, the young lion and the old lion from them, the viper and fiery flying serpent; they carry their riches upon the shoulders of young asses, and their treasures on the back of camels, they are not profitable to the people: and Egypt shall help in vain, and to no purpose;" (Is 30:6, 7.) where "the beasts of the south" denote those who are in the light of knowledges, or in knowledges, but in the life of evil; to "carry their riches on the shoulders of young asses," denotes the knowledges belonging to the natural principle: that a young ass denotes rational truth, see AC 2781; "their treasures on the back of camels," denotes the knowledges belonging to the natural principle; the "back of camels" is the natural principle; the "camels" themselves denote the common [or general] scientifics which are in that principle; the "treasures" are the knowledges which they hold precious. The reason why "Egypt will help in vain, and to no purpose," is, because the sciences are of no use to them; that "Egypt" denotes science, may be seen, AC 1164, 1165, 1186. That by "camels" here are not meant camels, is evident, for it is said, that "the young lion and the old lion carry their treasures on the back of camels;" every one may see that some arcana of the church is hereby signified. Again in the same Prophet,—" What is prophetic of the wilderness of the sea. Thus says the Lord, Go, set a watchman, he shall declare what he has seen; and he saw a chariot, a pair of horses, a chariot of an ass, a chariot of a camel, and he hearkened a hearkening: he answered and said, Babylon is fallen, is fallen;" (Is 21:6, 7, 9.) where the "wilderness of the sea" denotes the vanity of sciences which are not for use; the "chariot of an ass" denotes a heap of particular scientifics; the "chariot of a camel" denotes a heap of common [or general] scientifics, which are in the natural man; the vain reasonings belonging to those who are signified by "Babylon," are what are thus described. Again in the same Prophet,—" Your heart shall dilate itself, because the multitude of the sea shall be converted to you; the riches of the Gentiles shall come to you; the abundance of camels shall cover you; the dromedaries of Media and Epha, all these shall come from Sheba, they shall carry gold and frankincense, and shall proclaim the praises of Jehovah;" (Is 60:5, 6.) speaking of the Lord, and of the Divine celestial and spiritual things, in His natural principle; the "multitude of the sea" denotes an immense store of natural truths; the "riches of the Gentiles," an immense store of natural good; the "abundance of camels," an abundance of common [or general] scientifics; "gold" and "frankincense" denote goods and truths, which are "the praises of Jehovah;" "from Sheba" denotes from the celestial things of love and faith, see AC 113, 117, 1171. By "the queen of Sheba coming to Solomon at Jerusalem with exceeding great wealth, with camels carrying spices, and very much gold, and precious stones," (1 Kings 10:1, 2.) was represented the wisdom and intelligence which were added to the Lord, who in the internal sense is here Solomon; the "camels bearing spices, gold, and precious stones," denote those things which are of wisdom and intelligence in the natural man. From these passages it may be manifest that by "camels," in the internal sense of the Word, are signified common [or general] scientifics, which are of the natural man.
Scientifics are common [or general] which comprehend in them several particulars, and in these singular ones, and form in general the natural man, as to his intellectual part. AC 3048.

Verses 28—31. And Peter began to say to Him, Lo, we have forsaken all things, and have followed You, And Jesus answering said, Verily I say to you, there is no one who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life, &c.— Who cannot see, that father, mother, wife, children, brethren, and sisters, together with house and lands, are not here meant, but only such things as are of man himself, and are called his own, for these a man must leave and hate, if he is willing to worship the Lord, and to be His disciple, and to receive a hundred-fold, and to inherit eternal life. The things belonging to man [or proper to him], are the things of his love, and thence of this life into which he was born, and consequently they are evil and false principles of every kind; and since they are of his love and life, therefore it is said, that he ought also to "hate his own soul;" these evil and false principles are signified by "father and mother, wife, children, brothers, and sisters;" for all things which are of man's love and life, or which are of the affection and thence of the thought, or which are of the will and thence of his understanding, are formed and joined together, like generations descending from one father and mother, and are likewise distinguished as into families and houses; the love of self, and the consequent love of the world, are their father and mother, and the lusts thence derived, together with their evil and false principles, are the children, who are brethren and sisters. That these things are meant may be very manifest from this consideration, that the Lord does not will that any one should hate father and mother, or wife, or children, or brothers, or sisters, because this would be to act contrary to the spiritual love implanted in every one from heaven, which is the love of parents towards their children, and of children towards their parents; also contrary to conjugal love, which is that of a husband towards a wife, and of a wife towards a husband; likewise contrary to mutual love, which is that of brothers and sisters amongst each other; yea, the Lord teaches that even enemies are not to be hated, but loved. From these considerations it is evident, that by the names of those who are related by consanguinity, affinity, and kindred, in the Word, are meant those who are related by consanguinity, affinity, and kindred in a spiritual sense. AE 724.

He who is not acquainted with the internal sense of the Word, will believe that by "house, brethren, sisters, father, mother, wife, children, lands," are signified house, brethren, sisters, father, mother, wife, children, and lands; but they are such things as appertain to man, being proper to him, which he must leave, and in the place thereof
will receive spiritual and celestial things, which are of the Lord; and this by temptations, which are meant by "persecutions." Every one may see, that if he "leaves a mother," he is not to receive mothers, in like manner neither is he to receive brothers and sisters. AC 4843.

Verse 30. Brethren and sisters, &c.—All in the other life are consociated together according to affections, and those who are thus consociated, constitute a fraternity; not that they call each other brethren, but that they are brethren by conjunction. Essential Goodness and Truth, in the other life, make that which on earth is called consanguinity and relationship, or affinity, wherefore they correspond. For goods and truths, considered in themselves, do not acknowledge any other Father than the Lord, inasmuch as they are from Him alone. Hence all are in a brotherhood, or fraternity, who are in goods and truths. Nevertheless, there are degrees according to the quality of goods and truths; these degrees are signified in the Word by brethren, sisters, sons-in-law, daughters-in-law, grandsons, granddaughters, and by several names of families. But on earth they are so named in respect to common parents, however they differ as to affections; whereas, in the other life that brotherhood and relationship are dissipated, and every one comes into other brotherhoods, unless on earth they have been principled in like good. In the beginning, indeed, they generally meet together, but in a short time they are disjoined, for [worldly] gain in that life does not consociate, but, as was said, affection, the quality whereof then appears as in clear day, even the quality of the affection which one has had towards another. And as this is the case, and as affection draws every one to his own society, therefore they are dissociated who have been of different inclinations. Then also all brotherhood and all friendship, which was grounded merely in the external man, is obliterated with both parties, and only the brotherhood and friendship of the internal man remains. AC 4121.

Works done by [or from] man are not good, but only those which are done by [or from] the Lord, attendant on man; but to the intent that works may be done by [or from] the Lord, and not by [or from] man, two things are necessary,—First, That the Lord's Divinity be acknowledged, and likewise that He is God of heaven and earth, even as to His Humanity, and that all good, which is good, is from Him. Secondly, That man should live according to the precepts of the Decalogue, by abstaining from the evils which are there forbidden, as from the worship of other gods, from profaning the name of God, from theft, from adultery, from murder, from false witness, from coveting the possessions and property of others. These two things are requisite, to the intent that the works which are done by man may be good. The reason is, because all good comes from the Lord alone, and because the Lord cannot enter so as to abide with man and lead him, so long as those evils are not removed as sins, since they are infernal,— yea, are hell with man; and unless hell be removed, the
Lord cannot enter and open heaven. These things are also meant by the Lord's words to the rich man, (Matt 19:16-22; Mark 10:17-22; Luke 18:18-25.) who questioned Him concerning eternal life, and said that "from his youth he had kept the commandments," [or precepts of the Decalogue] whom the Lord is said to have loved, and to have taught, that "one thing was wanting to him," that he should "sell all that he had, taking up the cross." By "selling all that he had," is signified that he should quit his religious tenets, which were traditions, for he was a Jew, and likewise, that he should quit the things proper to himself, consisting in the love of himself and the world more than God, thus in leading himself; and by "following the Lord," is signified to acknowledge Him only, and to be led by Him; wherefore also the Lord said—" Why call you Me good? there is none good but God alone." By "taking up his cross," is signified to fight against evils and false principles, which are from selfhood. AE 934.

Verse 31. But many that are first shall be last, and the last first,—The faith of charity does not belong to those who place merit in their actions, for thus they are willing to be saved, not from the Lord's justice, but from their own. That in them there is no faith of charity, that is, no charity, is manifest from these considerations, that they prefer themselves to others; thus they regard themselves, not others, only so far as others are serviceable to them, and such as are not willing to be serviceable, they either despise or hate; thus by self-love they dissociate, and never join in society, in consequence of which they destroy what is celestial, namely, mutual love, which is the support of heaven, for in it heaven itself, and all its consociation and unanimity, subsist and consist. For whatever destroys unanimity in the other life, this is contrary to the order of heaven itself, and thus conspires to the destruction of the whole; such are they who place merit in their actions, and claim to themselves justice. Of these there are multitudes in the other life, whose faces occasionally shine like torches, but from false fire, which proceeds from self-justification, yet they are cold; they seem occasionally to run about and confirm self-merit from the literal sense of the Word, hating the truths which are of the internal sense, AC 1877; their sphere is full of self-respect, thus destructive of all ideas which do not regard them as a kind of deity;—the combined sphere of several of them is so distracting, that there is nothing in it but what is unfriendly and hostile, for every one when he is desiring the same thing, namely, that he may be served, murders another [who stands in his way] in his heart. Some of them are amongst those who say that they have laboured in the Lord's vineyard, when yet at the same time they have continually had in view their own preeminence, glory, and honours, also their gain, and thus that they might become "greatest in heaven,"—yea, that they might be served by the angels, in heart despising others in comparison with themselves; thus void of mutual love, in which heaven consists, but full of self-love, in which they make heaven to consist, not knowing what heaven is, concerning whom, see AC 450, 451, 452, 1594, 1679. These are amongst
those who wish to be "the first," but who become "the last;" (Matt 19:30; xxi.16; Mark 10:31.) and who say that they have "prophesied in the Lord's name," and have done many virtuous actions, but of whom it is said,—" I know you not." (Matt. vii. 22, 23.) It is otherwise with those who, from simplicity of heart, have conceived that they merited heaven, and have lived in charity. These have regarded the merit of heaven as a promise of heaven, and easily acknowledge it to be of the Divine Mercy; for a life of charity has this along with it, charity itself loving all that is true. AC 2027.

Verses 33, 34. *The Son of Man will be delivered to the chief Priests and the Scribes,* &c.—He who knows in what respect the Lord is called the "Son of God," and in what the "Son of Man," possesses a key to many arcana of the Word; for the Lord at one time calls Himself the Son, at another, the Son of God, and again, at another, the Son of Man; always using the epithet which is appropriate to the subject of His discourse. When His Divinity, His unity with the Father, His divine power, faith in Him, and life from Him, are treated of, He then calls Himself "the Son," and "the Son of God;" as in John 5:17-26, and elsewhere. But where His passion, the judgement, His coming, and, in general, redemption, salvation, reformation, and regeneration, are treated of, He calls Himself "the Son of Man;" the reason is, because He is then spoken of as the Word. The Lord is designated by various names in the Word of the Old Testament, being there named Jehovah, Jah, the Lord, God, the Lord Jehovah, Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai,* the Rock; as also the Creator, Former, Saviour, and Redeemer; that name being always applied which is appropriate to the occasions on which it is used. Similar distinctions are made in the Word of the New Testament, where the Lord is called Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, with other names: which are never applied indiscriminately, but that is adopted which is suitable to the subject.

* This name does not occur in the authorized version of the English Bible, being there always translated the Almighty; the learned, however, are much divided about its exact meaning.

Having shown in what respect the Lord is called the Son of God, we will now explain in what respect He is called the Son of Man. He is called the "Son of Man" when His passion, the judgement, or His coming is treated of; and, in general, where it relates to redemption, salvation, reformation, or regeneration. The reason is, because the Lord is the Son of Man as to the Word; and it is as to the Word that He suffers, judges, comes into the world, redeems, saves, reforms, and regenerates. This shall be now shown in what follows:—
I. *That the Lord is called the Son of Man when the Passion is treated of,* is evident from the following passages:—Jesus said to the disciples, "Behold, we go up to Jerusalem; and *the Son of Man* shall be delivered to the chief Priests and to the Scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." (Mark 10:33, 34.) So, likewise, in other places where He foretels His passion, as Matt 20:18, 19; Mark 8:31; Luke 9:22. Jesus said,— "Behold, the hour is at hand, and *the Son of Man* is betrayed into the hands of sinners." (Matt 26:45.)

II. *That the Lord is called the Son of Man when Judgement is treated of,* is clear from these passages:—" When *the Son of Man* shall come in His glory, then shall He sit on the throne of His glory; and He shall set the sheep on His right hand, but the goats on the left." (Matt 25:31, 33.) "When *the Son of Man* shall sit on the throne of His glory, you shall also sit upon twelve thrones, judging the twelve tribes of Israel." (Matt 19:28.) "*The Son of Man* shall come in the glory of His Father, and He shall reward every man according to his works." (Matt 16:27.) "Watch you, therefore, that you may be accounted worthy to stand before *the Son of Man.*" (Luke xxi, 36.) "In such an hour as you think not, *the Son of Man* comes." (Matt 24:44; Luke 12:40.) "For the Father judges no man, but has committed all judgement to the Son; because He is *the Son of Man.*" (John 5:22, 27.) The reason why the Lord thus calls Himself the "Son of Man" when judgement is treated of, is, because all judgement is executed according to the Divine Truth, which is in the Word. That it is this which judges every one, the Lord Himself declares in John,—" If any man hear My words, and believe not, I judge him not; for I came not to judge the world: *the Word that I have spoken,* the same shall judge him in the last day." (John 12:47, 48.)

III. *That the Lord is called the Son of Man where His coming is treated of,* is plain from the following passages:— The disciples said to Jesus,—" What shall be the sign of Thy coming, and of the consummation of the age?" in answer to which inquiry, the Lord foretold the successive states of the church down to the period of its end; of which He says— " Then shall appear the sign of *the Son of Man.* And they shall see *the Son of Man* coming in the clouds of heaven, with power and great glory." (Matt 24:3, 30; Mark 13:26; Luke 21:27.) By the "consummation of the age," is meant the last time of the church; by the "coming of the Son of Man in the clouds of heaven with glory," is signified the opening of the Word, with a manifestation that it treats of the Lord alone.

*That the Lord is called the Son of Man where Redemption, Salvation, Reformation, and Regeneration are treated of,* appears from the following passages:—" *The Son of Man* came to give His life a ransom for many." (Matt 20:28; Mark 10:45.) "*The Son of*
Man is not come to destroy men's lives, but to save them." (Luke 9:56.) "The Son of Man is come to seek and to save that which was lost." (Luke 19:10.) "He that sows the good seed is the Son of Man." (Matt 13:37.) Salvation and redemption are here treated of; and, as the Lord effects these by means of the Word, therefore He calls Himself the "Son of Man." The Lord says, that "the Son of Man has power to forgive sins;" (Mark 2:10; Luke 5:24.) that is, to save. Also, that "the Son of Man is Lord even of the Sabbath;" (Matt 12:8; Mark 2:28; Luke 6:5.) because He is the Word, which is what He there teaches.

That because the Son of Man signifies the Lord as to the Word, the same title was also given to the Prophets,—The title, "Son of Man," was given to the prophets, because they represented the Lord as to the Word, and thence signified the doctrine of the church derived from the Word.

From all that has been advanced, then, it is evident that the Lord is called the "Son of God" with respect to the Divine Human, and the "Son of Man" with respect to the Word. D. Lord. 22—28. See chap. viii. 38, Exposition.

Verses 35—37. And James and John, the sons of Zebedee, came to Him, saying, Teacher, we are willing [desirous] that You should, do for us whatever we ask. And He said to them, What will you that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand, and the other on Your left hand, in Your glory.—The doctrinals of the ancient church, which was after the flood, were for the most part external representatives and significatives, in which were stored up internal truths; the members of that church, for the most part, were in holy worship when in externals, and if any one in the beginning had said to them that those representatives and significatives were not the essentials of Divine worship, but that those essentials were the spiritual and celestial things which were represented and signified, they would altogether have rejected the idea, and would thus have become no church. This would have been still more the case with the Jewish church, so that if any one had told them that rituals derived their sanctity from the Divine things of the Lord which are in them, they would not have acknowledged it. Such also was man when the Lord came into the world, and still more corporeal, especially they who were of the church; this is very evident from the disciples themselves, who were continually attendant on the Lord, and heard so many things concerning His kingdom; nevertheless they could not as yet perceive interior truths, for they could not form any notion of the Lord, than (as the Jews at this day conceive regarding the Messiah whom they expect), that He would exalt that people to dominion and glory above all nations in the universe; and although they heard so many things from the Lord concerning the heavenly kingdom, still they could not but think that the heavenly kingdom would be like an earthly kingdom, and that God the Father would be supreme there, and after Him the Son, and next to them the twelve, and thus they should reign in order; wherefore also James and
John asked that "one might sit on His right hand, and the other on the left," (Mark 10:35-37.) and the rest of the disciples were indignant because these two were desirous to be greater than they; (Mark 10:41; Matt 20:24.) wherefore also the Lord, after having taught them what it was to be "greatest in heaven," (Matt 20:25-28; Mark 10:42-45.) still spoke to them according to their conceit, namely, that they should "sit upon twelve thrones, and judge the twelve tribes of Israel." (Luke 22:24, 30; Matt 19:28.) If they had been told that by disciples are not meant disciples, but all those who are in the good of love and of faith, AC 3354, 3488; also that in the kingdom of the Lord there are not thrones, nor principalities, nor governments, as in the world, and that they could not even judge the smallest particular respecting any man, AC 2129, 2553, they would have rejected the Word, and leaving the Lord, would have gone every one about his business. The reason why the Lord so spoke was, that they might receive what He said, and thereby be introduced into internal truths; for in those external truths which the Lord spoke, were stored up and concealed internal truths, which are opened in time, and when they are opened, the former external truths are dissipated, and serve only as objects or mediums of thinking about internal truths. AC 3857.

As to what further concerns those who seek recompense for the works they perform, it is to be noted, that they are never contented, but that they are indignant if they are not rewarded more than others, and they mourn and find fault if they see others more blessed than themselves; neither do they make blessedness to consist in internal blessedness, but in external, namely, that they may become eminent, and have dominion, and be served by the angels, so as to be above the angels, consequently princes and great ones in heaven, when yet heavenly blessedness consists, not in being willing to have dominion, nor in being served by others, but in being willing to "serve others," and in being "the least," as the Lord teaches where He says,—"You know that they who are appointed to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so amongst you: but whoever wills to be great among you, shall be your minister: and whoever of you wills to be the first, shall be the servant of all. For even the Son of Man came not to be ministered to, but to minister." (Mark 10:42-46.) And that heaven is the portion of those who do good without a view to "recompense," the Lord thus teaches in Luke,—"For whoever exalts himself shall be abased, and he that humbles himself shall be exalted. When you make a dinner or supper, call not your friends, nor your brethren, neither your kinsmen nor rich neighbours; lest they also bid you again, and a recompense be made you. But when you make a feast, call the poor, the halt, the lame, the blind: and you shall be blessed; for they cannot recompense you, but you shall be recompensed at the resurrection of the just." (Luke 14:11-14.) "Recompense at the resurrection of the just," is internal happiness, resulting from doing good without remuneration, which they receive from the Lord when they perform uses; and
they who love to serve without recompense, are given to preside over more noble uses, and actually become greater and more powerful than others, in proportion as they have a greater love to serve. They who do good works for the sake of recompense, say also, because they have learnt it from the Word, that they are "willing to be the least" in heaven; but in this case they think, by so saying, to become great, thus they have still the same end in view. But they who do good without a view to recompense, do not actually think of eminence, but only of serving. See what has been said and shown above concerning merit grounded in works; also of what quality they are in another life, who seek to establish such merit, and that they appear to cut wood, and to mow grass, AC 1110, 1111, 4943; in what manner they are represented, AC 1774, 2027; that they who have done good with a view to themselves and from a love of the world, receive nothing of recompense for that good in the other life, AC 1835; that they who place merit in works, interpret the Word according to the letter in favour of themselves, and that they ridicule its interior contents, AC 1774, 1877; that true charity is void of every idea of merit, AC 2340, 2373, 2400, 3816; that they who separate faith from charity, make the works which they do meritorious, AC 2373; that all who enter into heaven, strip themselves of selfhood and merit, AC 4007; that in the beginning of reformation an idea is cherished with many persons that they do good of themselves, and that by that good they merit heaven, but in proportion as they are regenerated, they put off this idea, AC 4175. AC 6393.

From the love by which any one is influenced in spiritual combat, it may be known what his faith is, since if this be any other love than love towards his neighbour, and towards the Lord's kingdom, he does not fight from a principle of faith, that is, he does not believe in Jehovah, but in that which he loves; for the love itself, in favour of which he fights, is his faith; as for example,—he who fights from the love that he may become greatest in heaven, does not believe in Jehovah, but rather in himself, for to desire to "become greatest" is to desire to rule others; thus he fights for rule in like manner in other cases; wherefore from the love itself, by which he is influenced in spiritual combat, it may be known what his faith is; but the Lord, in all His temptation-combats, never fought from the love of self, or for Himself, but for all in the universe; consequently, not that He might be greatest in heaven, for this is contrary to Divine Love, hardly that He might be least, only that all others might become something and be saved, as He Himself likewise says in Mark,—" Whosoever will be great among you, shall be your minister; and whoever of you will be the first, shall be your servant. For even the Son of Man came not to be ministered to, but to minister, and give His soul a ransom for many;" (Mark 10:43-45.) this love, or this faith, is that from which the Lord fought. AC 1812.
Verses 38, 39. But Jesus said to them, You know not what you ask: can you drink of the cup which I drink of? and be baptized with the baptism that I am baptized with? &c.—By "drinking of the cup which the Lord drinks of," the like is signified as by the cross above spoken of, namely, the undergoing temptations; and by "the baptism by which the Lord was baptized," is signified to be regenerated by temptations; but the difference between "the cup which the Lord drank of," and "the cup which they were to drink of," is like the difference between the Lord's temptations and the temptations of men; for the Lord's temptations were most grievous, and against all the hells, since the Lord brought into subjection all the hells by temptations admitted into Himself, whereas the temptations of men are against the evil and false principles which appertain to them from the hells, in which temptations the Lord fights, and not man, except against some sorrows. The like is the difference between "the baptism with which the Lord is baptized," and "the baptism with which men will be baptized," being like the difference between glorification and regeneration; for the Lord by temptations glorified His Humanity through His own proper power, whereas men are regenerated, not from their own proper power, but by the Lord; for by "baptism" is signified to be regenerated by temptations, but by "the Lord's baptism," to glorify His Humanity by temptation. That by "baptism" is signified regeneration and likewise temptation, may be seen in the "Doctrine of the New Jerusalem," NJHD 187—193. And that the Lord glorified His Humanity and made it Divine, as He regenerates man, and makes him spiritual, see "Arcana Coelestia," AC 1725, 1729, 1733, 3318, 3381, 3382, 4286. AE 893.

Verse 40. But to sit on My right hand and on My left hand, is not Mine to give, except to those for whom it is prepared.—By the "right hand" of the Lord is signified the good of celestial love, which is the good of love to the Lord; and by the "left hand" is signified the good of spiritual love, which is the good of neighbourly love; hence likewise all things which are on the right side of man correspond to celestial good, and those on the left to spiritual good: for all things belonging to man correspond to heaven. They who are principled in those goods are meant by "sitting on the right and left hand" of the Lord, in Mark,—"To sit on My right hand and on My left hand, is not Mine to give, but [or except] to those for whom it is prepared." (Mark 10:40.) To "give to those for whom it is prepared," signifies to give, from mercy, to those who are in the good of life and of faith, AC 9305; thus who are in celestial good and in spiritual good. AC 9511.

Verse 45. For even the Son of Man came not to be ministered to, but to minister, and to give His soul a ransom for many.—The celestial principle of love consists in not being willing to be its own, but the property of all, so that it is willing to give to others all things which it has, this being the very essence of celestial love: the Lord, inasmuch as He is love itself, or the essence and life of the love of all in the heavens,
is willing to give to mankind all things which He has, which is signified by the Lord's words,—" The Son of Man came to give His soul a ransom for many." Hence it is manifest that name and glory, in the internal sense, have a meaning altogether different from what they have in the external sense; wherefore all in heaven who are desirous to become great and greatest are rejected, because it is contrary to the essence and life of celestial love, which is from the Lord; hence also it is that nothing is more contrary to celestial love than the love of self. AC 1419.

By "giving His soul a ransom for many," is signified that they might be vindicated and delivered from hell; for the passion of the cross was the last combat and plenary victory by which the Lord subdued the hells, and by which He glorified His Humanity, see "Doctrine of the New Jerusalem," NJHD 293—297, and 300—306.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter X.

VERSE 40. But to sit on My right hand and on My left hand, is not Mine to give, but [or except to those] for whom it is prepared.—In the common version of the New Testament there is an interpolation in this passage, which is not to be found in the original Greek, and which, on that account, is properly enough printed in italics, namely, "It shall be given to them," so that the whole verse runs thus:—" To sit on My right hand and on My left hand, is not Mine to give, but it shall be given to them for whom it is prepared." But it deserves to be considered, that, according to this interpolation, the Lord is made to say what He does not say, namely, that "to sit on His right hand and on His left hand, is not His to give," whereas He only declares that it "is not His to give, but [or except] to the prepared." The power, therefore, of dispensing future rewards belongs of right to Him, in agreement with His own declaration; (John 17:2.) but then He dispenses only according to the laws of His own order, which laws require that there be a suitable preparation on the part of those who are to receive.

VERSE 42. But Jesus calling them to Him, says to them, You know that they who are appointed to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. — The Lord here speaks in reference to the heavenly marriage, when He distinguishes between "those who are appointed to rule over the Gentiles," and those whom He calls "their great ones," ascribing to the former the exercise of lordship, and to the latter the exercise of authority. A similar distinction is made in the subsequent verses (43, 44), between him that is willing to be great, and him that is willing to be first, also between being a minister and a servant, which distinction cannot be understood, unless it be interpreted according to
the eternal distinction existing between the two principles, the GOOD and the TRUE, and also between the recipients of those principles, the will and the understanding.

Mark Chapter 11

THE WORD.

1. **AND when they came nigh to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sends forth two of His disciples,**

2. **And says to them, Go into the village over against you: and immediately on entering into it, you shall find a colt tied, on which never man sat; having loosed him, bring him.**

3. **And if any one say to you, Why do you this? say you, That the Lord has need of him; and immediately he will send him here.**

4. **And they went, and found the colt tied at the door without, where two ways met; and they loose him.**

5. **And some of them that stood there said to them, What do you, loosing the colt?**

6. **And they said to them as Jesus had commanded; and they let them go.**

7. **And they led the colt to Jesus, and cast their garments on him; and He sat upon him.**

8. **And many spread their garments in the way: and others cut down branches from the trees, and strewed them in the way.**

9. **And they who went before, and they who followed, cried, saying,**

THE INTERNAL SENSE.

1. **THAT the LORD, from His Divine Love, and by His Divine Truth, explores the principles of the rational man, requiring them to be separated from what is evil and false, and to receive influx of life from Himself. (Verses 1, 2.)**

2. **And if the persuasions of the natural man oppose, they are to be overcome by teaching the necessity of such influx to restore Divine order. (Verse 3.)**

3. **Accordingly those persuasions are overcome, and the rational man is set at liberty to receive Divine influx. (Verses 4, 5, 6.)**

4. **So that goods and truths in every complex, together with the perceptions of good and truth, are acknowledged to be from the LORD, and to be His. (Verses 7, 8.)**

5. **And all lower principles, both interior and exterior, exalt the Divine Humanity**
Hosanna! Blessed is He that comes in the name of the Lord!

10. Blessed is the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest!

11. And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out to Bethany with the twelve.

Since the church, and all things therein, are under the inspection of that Humanity, even at the last time of the church, when the LORD can no longer dwell in it, with His goods and truths. (Verse 11.)

12. And on the morrow, when they were coming from Bethany, He was hungry:

13. And seeing a fig-tree afar off having leaves, He came, if perhaps He might find any thing thereon: and when He came to it, He found nothing but leaves; for it was not the time of figs.

14. And Jesus answering, said to it, Let no man eat fruit of you hereafter for an age. And His disciples heard.

For the LORD is ever in the desire of good in the church, and therefore if there be no such good, as was the case in the Jewish church, there can be nothing but truth falsified, which is incapable of producing any natural good from a spiritual origin. (Verses 12—14.)

15. And they came to Jerusalem: and Jesus having entered into the temple, began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

On which occasion the LORD effects a work of judgement, by separating from the church those who make gain of holy things, whether by truths or goods, and who defile the truths of the church by natural scientifics. (Verses 15, 16.)

16. And would not suffer that any man should carry a vessel through the temple.

17. And He taught, saying to them, Is it not written, My house shall be called the house of prayer for [or by] all nations? but you have made it a den of thieves.

In which case, as the Word teaches, the purity of Divine worship in the church ceases, being supplanted by self-love. (Verse 17.)

18. And the Scribes and chief Priests heard, and sought how they might Which is eager to destroy all the life of heavenly love and charity. (Verse 18.)
destroy Him: for they feared Him, because all the multitude were astonished at His doctrine.

19. And when it was evening, He went out of the city.
20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.
21. And Peter calling to remembrance says to Him, Rabbi, behold, the fig-tree which You cursed is withered away.

22. And Jesus answering, saith to them, Have the faith of God.
23. For verily I say to you, that whoever shall say to this mountain, Be you removed, and be you cast into the sea; and shall not doubt in his heart, but shall believe those things which he says shall come to pass; he shall have whatever he says.

Which faith is the Divine truth in man from the LORD, containing in it the Divine Omnipotence, so that whoever is principled in this faith has power to remove self-love and the love of the world, and cast them into hell. (Verses 22, 23)

24. Therefore I say to you, Whatsoever things you desire, when you pray, believe that you shall receive, and you shall have [them].

And he also has all his desires granted, because he can desire nothing but what is in agreement with the Divine Will or Love. (Verse 24.)

25. And when you stand praying, forgive [remit], if you have ought against any: that your Father also who is in the heavens may forgive you [remit] your trespasses.
26. But if you forgive [remit] not, neither will your Father who is in the heavens forgive [remit] your trespasses.

Every man therefore ought to regulate his desires by the spirit of charity, under the acknowledgement that as he extends mercy to others, so mercy will be extended from the LORD to him, and vice versa. (Verses 25, 26.)

27. And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief Priests, and the Scribes, and the Elders.

That the Divine power of the LORD, manifested in His Divine Humanity, cannot be seen and acknowledged, only so far as mankind are initiated into heavenly wisdom by
28. And say to Him, By what authority do You these things? and who gave Thee this authority to do these things?
29. But Jesus answering, said to them, I will also ask you one word, and answer Me, and I will tell you by what authority I do these things.
30. The baptism of John, was it from heaven, or from men? Answer Me.
31. And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?
32. But if we shall say, From men; they feared the people: for all held John to be a prophet indeed.
33. And they answering, said to Jesus, We do not know. And Jesus answering, saith to them, Neither do I tell you by what authority I do these things.

submitting to the process of spiritual purification and regeneration which the Word teaches. (Verse 27, to the end of the chapter.)

Exposition

Chapter XI

Verses 1—12. And when they came near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sends forth two of His disciples, and says to them, Go into the village over against you: and immediately on entering into it, you shall find a colt tied, on which never man sat; having loosed him, bring him, &c.—Jesus went from the Mount of Olives to Jerusalem, and suffered; and by this was signified, that in all things He acted from Divine Love, for the "Mount of Olives" signified that love; for whatever the Lord did in the world was representative, and whatever He spoke was significative. The reason why He was in representatives and significatives, when in the world, was, that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thus might govern and arrange ultimate things from first principles, and all intermediate things from first principles by things ultimate. AE 405.
"To ride upon an ass" was a token that the natural principle was subordinate, and to "ride upon a colt the son of an ass," that the rational principle was subordinate; hence it pleased the Lord to do so, both because it was the badge of a judge and of a king to ride upon them, and at the same time that the representatives of the church might be fulfilled. From these considerations it is manifest that all and singular things in the church at that time were representative of the Lord, and hence of the celestial and spiritual things which are in His kingdom, and this even to a "she-ass," by which was represented the natural man as to good and truth; the cause of the representation was, that the natural man ought to serve the rational, and this the spiritual, and the spiritual the celestial, and the celestial the Lord: such is the order of subordination. AC 2781.

Verse 8. And many spread their garments in the way: and others cut down branches from the trees, and strewed them in the way.—By the disciples "putting their garments on the ass and her colt" was represented that truths in every complex should be strewed beneath the Lord, as the highest Judge and King, for the disciples represented the church of the Lord as to truths and goods; and their "garments" the truths themselves. The like was represented by the multitude "strewing their garments in the way," and also the "branches of trees." The reason why they strewed them in the way, was, because by "way" is signified the truth, by which the man of the church is led. The reason why they strewed branches of the trees, was, because "trees" signify perceptions, and also knowledges of truth and good; hence the "branches" denote the truths themselves. AC 9212. See also AR 166.

Verses 9, 10. And they who went before, and they who followed, cried, saying, Hosanna! Blessed is He that comes in the name of the Lord! Blessed is the kingdom of our father David, that comes in the name of the Lord, &c.—In many passages in the Word mention is made of the name of Jehovah, the name of the Lord, the name of Jesus Christ, and the name of God. They who do not think beyond the sense of the letter suppose that a name alone is meant, when yet by name is not meant name, but all that by which the Lord is worshiped, all which has reference to love and faith, hence by the name of the Lord in the Word are meant all things of love and of faith by which He is worshiped. The reason why by the name of Jehovah or the Lord is not meant the name itself, but all things of love and of faith, originates in the spiritual world; for the names used on earth are not there uttered, but the names of the persons of whom they speak are formed from the idea of all things which are known concerning them, which are compressed into one term; such is the utterance of names in the spiritual world; whence it is that names also in that world, like all other things, are spiritual. The name Lord, and the name Jesus Christ, are not there uttered as on earth, but instead of those names, a name is formed from the idea of all things which are known and believed concerning Him, which idea is derived from all things of love and of faith in Him; the reason is, because these things in the complex are the Lord
with them; for the Lord is with every one in the goods of love and of faith, which are from Him; this being the case, every one is there immediately known as to his quality in regard to love and faith in the Lord, if he only utters, with a spiritual voice or a spiritual name, the Lord, or Jesus Christ. And hence also it is that they who are not principled in any love, or in any faith in Him, cannot name Him, that is, cannot form any spiritual name concerning Him. AE 102. See also AE 340.

Verses 12—15. And on the morrow, when they were coming from Bethany, He was hungry: and seeing a fig-tree afar off having leaves, He came, if perhaps He might find any thing thereon: and when He came to it, He found nothing but leaves; for it was not the time of figs, &c.—By a "fig-tree" is also here meant the church amongst the Jewish nation; that with that nation there was not any natural good from a spiritual origin, but only truth falsified, which in itself is false, is signified by the Lord "coming to a fig-tree, but finding nothing on it but leaves;" the "fruit," which He did not find, signifies natural good, such as has been above described, and "leaves" signify truths falsified, which in itself is false; for "leaf," in the Word, signifies truth; but the "leaf" of a fruit-tree, which is without fruit, signifies what is false, and with that nation truth falsified, because they have the Word, in which are truths, but which they have falsified by application to themselves, whence came their traditions. That that nation would never do any natural good from a spiritual origin, which is called spiritual-natural good, is signified by the words of the Lord concerning it,—" Let no man eat fruit of you hereafter for an age." In consequence of which it was immediately "dried up," signifying that that nation would produce no longer either good or truth. The reason why the Lord saw and said this when He returned to the city an hungered, is, because by the city "Jerusalem" is signified the church, and by "hungering," when applied to the Lord, is signified to desire good in the church, see above, AE 386. He who does not know what a "fig-tree" signifies, and that by that "fig-tree" was understood the church amongst that nation, has no other idea than that this was done by the Lord out of indignation because He hungered, yet this was not the case, but that it might be signified what was the quality of the Jewish nation; for all the Lord's miracles involve and signify such things as relate to heaven and the church, whence those miracles were Divine. AE 403.

It is manifest from the Word throughout, that where man is compared to a tree, or is called a tree, "fruits" signify the good of charity, and the "leaf" the truth thence derived, as in Ezekiel,—" Near the river came up on its bank, on this side and that, every tree of food, whose leaf falls not, neither is its fruit consumed, it is re-born in its months; because its waters go forth from the sanctuary, and its fruits shall be for food, and its leaf for medicine;" (Ez 47:12; Rev 22:2.) where the "tree" denotes the man of the church in whom is the kingdom of the Lord; "fruit" denotes the good of love and charity; "leaf" denotes the truths thence derived, which serve for the instruction of
mankind, and their regeneration, wherefore the "leaf" is said to be for medicine. And in Jeremiah,—"Blessed is the man who trusts in Jehovah; he shall be like a tree planted near waters; his leaf shall be green; in the year of scarcity he shall not be anxious, and he shall not depart from bringing forth fruit;" (Jer 17:7, 8.) where a "green leaf" denotes the truth of faith, thus essential faith which is grounded in charity. In like manner in David. (Psalm 1:3.) Similar things are understood by the "fig-tree," which Jesus saw, and whereon He found nothing but "leaves," wherefore it withered. (Matt 21:19, 20; Mark 11:13, 14.) The Jewish church specifically was here meant by the "fig-tree," in which church there was no longer anything of natural good; but the doctrinal of faith, or the truth which was preserved in it, is the "leaf." The vastated church is such, that it knows what is true, but is not willing to understand; the case is the same with those who say that they know the truth, or the things which are of faith; and have nothing of the good of charity;—they are only the "leaves" of the fig-tree, and wither away. AC 885.

They who know what sin is, and particularly they who have much knowledge of the Word, and teach it to others, and yet do not examine themselves, and consequently do not see in themselves any sin, may be likened to such as scrape together great riches, and store them up in boxes and chests, without applying them to any other purpose than looking at and counting them;—who are like that trader that "hid his talent in the earth, and his pound in a napkin." (Matt 25:25; Luke 19:20.) They are also like "hard and stony ground, on which seed falls;" (Matt 13:4, 5.) and like "fig-trees, full of leaves but barren of fruit," (Mark 11:12.) and like the "five virgins who had lamps and no oil." (Matt 25:1-12.) TCR 527.

Verse 13. For it was not the time of figs.—By these words is meant that the New Church had not yet commenced, in which natural good from a spiritual origin could be produced [which fruit or good can alone satisfy the Lord's hunger, or His ardent desire of saving the human race]. That the commencement of a new church is meant by a "fig-tree," is evident from the Lord's words in Matthew 24:32, 33. AE 386. See also AR 17.

As to the further meaning of the "fig-tree," see below, chap. 13:28, 29, Exposition.

Verse 15. And Jesus having entered into the temple, began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.—By "those that sold and bought," are signified those who make gain to themselves of things holy; by the "tables of the money-changers," are signified from holy truths; and by the "seats of them who sold doves," are signified those who do so from holy goods; wherefore it is afterwards said, that "they made the temple into a den of thieves," for thieves are those who plunder the goods and truths of the church, and hence make to themselves gain. AE 840.
Verse 17. *And He taught, saying to them, Is it not written, My house shall lie called the house of prayer for [or by] all nations? but you have made it a den of thieves.*—

By "house," in a universal sense, is signified the church; and because worship was performed in the temple at Jerusalem, therefore it is called "the house of prayer;" by a "den of thieves," is signified evil of life derived from false principles of doctrine; they are called "thieves," who steal truths from the Word, and pervert them, and apply them to false and evil principles, and thus extinguish them. AE 410; also AE 325.

Verses 22—24. *And Jesus answering, says to them, Have the faith of God. For verily I say to you, That whoever shall say to this mountain, Be you removed, and be you cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatever he says. Therefore I say to you, Whatesoever things you desire, when you pray, believe that you shall receive, and you shall have [them].*—That these words are to be understood otherwise than according to the words themselves, may be manifest from this consideration, that it is said to the disciples, [as in Matthew] if they had "faith as a grain of mustard seed, that they should be able to pluck up a mountain and a sycamore-tree from its place, and cast it into the sea;" also that "they should receive whatever they should ask," when yet it is not in agreement with Divine order that every one should receive what he asks, if he only has faith; also that they should pluck up a mountain or a tree from its place, and cast it into the sea. But by "faith" is here meant faith from the Lord, wherefore also it is called the "faith of God;" and he who is in faith from the Lord, asks nothing else but what is conducive to the Lord's kingdom, and to his own salvation; other things do not engage the affections of his will, for he says in his heart,—" Why should I ask for things which are not of such use?" Wherefore he cannot have any faith of God, or faith from the Lord, in asking for anything but what is given him from the Lord to ask; yea, it is impossible for the angels to will anything else, thus to ask anything else, since, in such case, they cannot have faith that they will receive. The reason why the Lord compared such faith to the importance and ability of casting a mountain or sycamore-tree into the sea, was, because on this, as on other occasions, He spoke by correspondences, wherefore the above words are also to be spiritually understood. For by a "mountain" is signified the love of self and of the world, thus the love of evil; and by a "sycamore-tree" is signified the faith of that love, which is the faith of what is false grounded in evil; and by the "sea" is signified hell; wherefore by "plucking up a mountain, and casting it into the sea, by the faith of God," is signified to cast into hell those loves which in themselves are diabolical, in like manner the faith of what is false grounded in evil, which is effected by faith from the Lord. The reason why the importance and ability of faith from the Lord was compared with the plucking up and casting into the sea a mountain and a sycamore-tree, is grounded in what actually is done in the spiritual world; for in that world those evil loves occasionally appear as mountains, and the faith of what is false derived from evil as a sycamore-tree, and
each may be **plucked up and cast into the sea**, by an angel influenced by faith from the Lord. That by a "mountain" is signified love to the Lord, and in the opposite sense the love of self, may be seen above, AE 405, 510; and that a "fig-tree" or a "sycamore-tree" signifies the natural man as to goods and truths in him; and in the opposite sense, the same man as to evil and false principles, see above, AE 403, AE 815.

He who does not know the arcana of heaven and the spiritual sense of the Word, may believe that the Lord spoke the above words, not concerning saving faith, but concerning some other faith, which is called historical and miraculous, but the Lord spoke them concerning saving faith, which faith makes one with charity, and is all from the Lord, wherefore the Lord calls this faith "the faith of God;" and whereas the Lord by this faith, which is the faith of charity from Himself, removes all the evils resulting from self-love and from the love of the world, and casts them down into hell from whence they come, therefore He says,—" Whosoever shall say to this mountain, Be you removed and cast into the sea,"—what He said shall come to pass, for by a "mountain" are signified the evils of those loves, and by the "sea" is signified hell; hence by saying to a mountain, "Be you removed," is signified the removal of those things, and by being "cast into the sea," is signified their being cast down into hell whence they originate. From this signification of a mountain and of the sea, it was usual with the ancients in their ordinary discourse, when speaking of the power of faith, thus to express themselves, not meaning that mountains on earth can by that faith be cast into hell, but the evils which are from hell. Mountains also in the spiritual world, on which the wicked dwell, are wont to be overturned, and cast down by faith which is from the Lord; for when the evils belonging to them are cast down, the mountains also are cast down on which they dwell, as has been occasionally said above, and likewise has been frequently seen by me. That no other faith than the faith of charity from the Lord is here meant, is evident from the continuation of the Lord's discourse in Mark, where it is said,—" Therefore I say to you, Whatcheever things you desire, when you pray, believe that you shall receive, and you shall have [them]. And when you stand praying, forgive [remit], if you have ought against any: that your Father also who is in the heavens may forgive you [remit] your trespasses. But if you forgive [remit] not, neither will your Father who is in the heavens forgive [remit] your trespasses." (Mark 11:24-26.) From which words it is evident that the faith of God, of which the Lord there speaks, is the faith of charity, that is, the faith which makes one with charity, and hence which is all from the Lord. AE 405. See also AC 9230.

Verse 22. Have the faith of God.—As to a true faith which is saving, and here called the "faith of God," [or faith derived from God] not "faith in God," as in the common version, the following extracts may be read with great advantage:—

It shall be here shown that faith alone cannot produce any good, or that from faith alone no good fruit can be produced. It is supposed that faith consists in believing that
the Lord suffered the passion of the cross for our sins, and thereby redeemed us from hell, and that the faith of these things is what principally justifies and saves; and besides these it is supposed that faith is to believe that God is triune, also to believe those things which are declared in the Word, to believe in eternal life, and the resurrection at the day of the Last Judgement, and other things which the church teaches; and inasmuch as they separate faith from the life of charity, which is to do good works, most persons at this day suppose that to know these things, to think, and to speak them, is the faith which saves, wherefore they pay no attention to the willing and doing of them, nor do they even know that they ought to will and to do them; neither does the church teach this, inasmuch as the doctrine of the church is a doctrine of faith alone, and not a doctrine of life. The doctrine of life they call moral theology, which they make but little account of, because they believe that the virtues of a moral life, which in themselves are good works, contribute nothing to salvation. But that to know, to think, and to speak the things above-mentioned, is not faith, and, if they are called faith, that still they do not produce good, as a tree its fruits, may appear from these considerations:—

I. All things which a man knows, thinks, and speaks, in proportion as he understands them [and approves of them], he calls truths; and all things which he wills and does, in proportion as he loves them, he calls goods. Hence truths are of the faith of man, and goods are of his love; from which it is evident that truths which are of faith are distinct from goods which are of love, as knowing and thinking are distinct from willing and doing. That they are distinct, and how far they are so, may appear from this consideration, that it is possible for man to know, think, speak, and even to understand many things which he does not will and do, because he does not love; but, on the other hand, that whatever a man wills and does from love, this he also thinks and speaks from faith, if not before the world, yet with himself when he is left alone. From these considerations it follows,—

II. That the love and will of man enter into all things of his faith and thought, but that faith and thought cannot enter into his love and will; for what a man loves, this he also loves to do, to know, to think, to speak, and to understand, thus also to have the faith thereof. In like manner if the will be assumed in the place of love, what a man wills, this he also wills to do, to know, to think, to speak, and to understand, thus also to have the faith thereof. The reason why the same is predicated of the will as of the love, is, because love is of the will, and the will is the receptacle of love; hence, then it follows that love produces faith, as the will produces thought; and inasmuch as faith, like thought, is produced, and love, like the will, produces, it follows that it is speaking inversely to say that faith produces love. From these considerations it may appear that to believe that faith produces goods, which are called good works, as a tree produces fruit, is contrary to order.
III. The same things which are here said concerning faith and love, are also to be understood concerning Truth and Good, for truth is of faith, and faith is of truth, for what a man believes, this he calls Truth; and good is of love, and Jove is of good, for what a man loves, this he calls Good. Truth, viewed in itself, is nothing else but Good in form, for Good may indeed present itself to be felt, but not to be seen, except in some form, and the form in which it presents itself to be seen in the thought, thus in the understanding and perception, is called Truth. From these considerations also it follows that love produces faith, as good produces truth; consequently that faith does not produce the good of love, as a tree produces fruit.

IV. Moreover, to know, and thence to think and speak, are from the memory, but to will and act from love are from the life. Man can think and speak many things from the memory which are not from his life, which is love, as is the case with every hypocrite and flatterer; but he cannot think and speak anything, when left to himself, from the life, which is not from his love; for love is the life of every one, and according to the quality of the love, such is the life. But the memory is only the storehouse from which the life takes what it may think and speak, and what may be serviceable for its nourishment; wherefore to say that faith produces good as a tree does fruit, is to say that the thought and speech of man produce his life, and not the life them; when, notwithstanding, the wicked, even the very worst, can think and speak truths from the memory, but the good only can speak them from the life.

V. That faith alone, or faith separate from goods in act, which are good works, cannot be given, may appear from the essence of faith, which is charity; and charity is the affection of doing those things which are of the faith; wherefore faith without charity is like thought without affection, and thought without affection is no thought; consequently faith without charity is no faith. To speak therefore of faith without charity, is to speak of thought without affection, likewise of life without a soul, of *existere* without an *esse*, of a form without a thing forming, of a product without somewhat producing, and of an effect without a cause; wherefore faith alone is a nonentity, and from a nonentity, to produce goods in act, which are good works, as a good tree does fruit, is a contradiction,—from which that which is believed to be something turns out to be nothing.

VI. Inasmuch as faith without charity has no existence, and still thought and persuasion of a thing's being so appears as if it was faith, and also is called faith, it is evident that such faith cannot be saving, but is merely an historical faith, because from the mouth of another; for he who believes anything from another whom he supposes worthy of credit, and so receives it, stores it in his memory, and thence thinks and speaks it without seeing whether it be false or true, possesses it no otherwise than as somewhat historical. But if he confirms it in himself, by appearances from the Word, and by reasonings, then from historical faith it becomes persuasive faith, which is like
the sight of an owl, which sees objects in darkness, and nothing in the light. Such a persuasive faith exists from all confirmation of what is false, for everything false may be confirmed, until it appears as truth, and the false confirmed shines with a deceitful lumen. From these considerations also it may appear that such faith cannot possibly produce goods, which are good works, [such as the Lord speaks of in Matt 5:16; 6:1; and the Apostle in Eph 2:10; 1 Tim 2:10; 5:10, 25; 6:18; Titus 2:7, 14, &c.]

VII. Inasmuch as faith in the thought is nothing else but historical or persuasive faith, it follows also that it is merely natural. For spiritual faith is produced from spiritual love, which is charity, as light from the sun, and which does not produce the sun; wherefore a faith merely natural is produced from a love merely natural, which derives its soul from the love of self, the delight of which love is a delight of the flesh, which is called pleasure, lust, and lasciviousness, from which flow evils of every kind, and from evils, falses. Hence it may be evident that the faith thence proceeding cannot produce goods as a tree does good fruit; and if it appear to produce any, they are goods from the proprium of man, which in themselves are evils, and at the same time meritorious goods, which in themselves are iniquitous. AE 789.

Verses 24, 25. Whatsoever things you desire, when you pray, believe that you shall receive, and you shall have [them] And when you stand praying, forgive [remit], if you have ought against any, &c.—In these words by "praying," in the spiritual sense, is meant the life of love and charity, for to those who are in the life of love and charity, it is given by the Lord what they shall ask; wherefore they ask nothing but what is good, and this is done to them. And whereas faith also is from the Lord, therefore it is said,—"Believe that you shall receive," and since prayers proceed from the life of charity, and are according to it, therefore, to the intent that prayers may be effectual, it is also said,—" When you stand praying, forgive [remit], if you have ought against any." AE 325.

In the spiritual world there are things existing similar to those on earth, but all derived from a spiritual origin; amongst other things there are gold and silver and precious stones of all kinds, whose spiritual origin is the literal sense of the Word; hence it is that, in the Revelations, the "foundations of the walls of the New Jerusalem" are described by twelve precious stones, because by the "foundation of its wall" is signified the doctrinal of the church, derived from the literal sense of the Word. Hence likewise it is, that in Aaron's ephod there were twelve precious stones, called Urim and Thummim, and that by means of these responses were given out of heaven. Besides these, there are still many more wonderful phenomena resulting from the Word, which respect the power of Truth therein, and which are so extraordinary that the description of them would pass all belief; for the power of Truth in the Word is such, that it overturns mountains and hills in the spiritual world, and removes them to
a great distance, and casts them into the sea, with many other circumstances; in short, the power of the Lord, by virtue of the Word, is infinite. TCR 209.

Verses 25, 26. And when you stand praying, forgive, &c.—The evidences that sins are forgiven, or remitted, that is, removed, are the following:—They whose sins are remitted experience a delight in worshiping God for His own sake, and in serving the neighbour for the sake of the neighbour, in doing good for the sake of good, and in speaking truth for the sake of truth,—such persons disclaim all merit in the exercise of their charity and faith; they are utterly averse to all evils, as enmity, hatred, revenge, adultery, and not only do they shun them, but they abhor the very thought of them connected with any intention. But the evidences that sins are not remitted, or removed, are these:—They whose sins are not remitted do not worship God for His own sake, nor serve the neighbour for his own sake, thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world. They claim merit on account of their deeds; they perceive nothing undelightful in evils, such as enmity, hatred, revenge, and adultery, and, inflamed with these lusts, they cherish the thought of them in all licentiousness. NJHD 167.

Verses 30—33. The baptism of John, &c.—See chap. 1:4, Exposition.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter XI

VERSE 22. Have the faith of God.—What is here rendered "the faith of God," is called, in the common version of the New Testament, "the faith in God." But in the original Greek the words are 

\[ \text{pisan Qeon} \]

which is literally the faith of God, and is expressive therefore not only of faith in God, but of faith derived from God, thus that all proper and saving faith is of God, and not of man alone.

Verse 31. And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him? &c.—It deserves to be noted that, in the original Greek, three distinct terms are applied to express what is here rendered "saying" and "say;" saying being expressed by legonter, and say, in the first instance, by eipwmen, and in the second instance by erei. Hence it is reasonable to conclude, that as the terms legonter and eipwmen are applied to the chief Priests, the Scribes, and Elders, and the term erei to the Lord, therefore the latter term is expressive of more interior speech than the two former.

Mark Chapter 12
THE WORD.

1. **AND** He began to say to them in parables, A man planted a vineyard, and set a hedge about it, and dug a wine vat, and built a tower, and let it out to husbandmen, and went from home.

2. And at the season He sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.


4. And again He sent to them another servant, and having cast stones at him, they wounded him in the head, and sent him away dishonoured.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one Son, His well-beloved, He sent Him also last to them, saying, They will reverence My Son.

7. But those husbandmen said among themselves, This is the Heir; come, let us kill Him, and the inheritance will be ours.

8. And having taken Him, they killed Him, and cast Him out of the vineyard.

9. What then shall the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

10. Have you not read this Scripture; The stone which the builders

THE INTERNAL SENSE.

THAT spiritual truth is communicated from the LORD by the Word to man, as a security against evils and falses, and for the procuring of heavenly good, and for elevation to interior intelligence, whilst the LORD Himself appears absent. (Verse 1.)

For the LORD is continually intent on producing in man's mind the good of love and charity, and on instructing man by His Word that this good ought to be acknowledged as a Divine gift, and thus returned to Himself, the giver. (Verse 2.)

But they who are in the science of truth without its life, either pervert, or reject, or falsify the truth. (Verses 3, 4, 5.)

Insomuch that they reject the Divine Truth itself, or the Word, when manifested in the flesh, and thus appropriate all good and truth to themselves, instead of ascribing them to their Divine Source. (Verses 6, 7, 8.)

Therefore they perish in the day of judgement, being deprived of all knowledge of the truth, which is transferred to those who are principled in good. (Verse 9.)

Thus fulfilling the prediction which teaches that the LORD'S Humanity, which
is Divine Truth, should, by such rejection, be exalted to union with the Divinity through its own proper power, and should thus become the supreme object of worship and adoration. (Verses 10, 11.)

They therefore, who pervert and falsify the truth, reject this object, and seek to destroy it, but are withheld by external bonds. (Verse 12.)

That they who are in hypocritical worship treat the Word with outward respect, and consult it for the regulation of the external man as to things of moral and civil life. (Verses 13, 14, and part of 15.)

But this they do without any regard to the regulation of the internal man. (Verse 15, latter part.)

Whereas the Word teaches by significatives that the external man bears the image of the world for which it was created, and therefore ought to be regulated by and submit to the laws of moral and civil life; but that the internal man bears the image of heaven for which it was created, and therefore ought to be regulated by and submit to the laws of heavenly or spiritual life. (Verses 16, 17.)

That they also who deny the Scripture doctrine of regeneration consult the Word respecting the heavenly marriage of good and truth. (Verses 18—24.)
leave a wife, and leave no children, his brother should take his wife, and raise up seed to his brother.

20. Now there were seven brethren: and the first took the woman, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and in like manner the third.

22. And the seven took her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall have risen, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering, said to them, Do you not therefore err, not having known the Scriptures, nor the power of God?

But being perplexed about it, they are instructed that their perplexity is the effect of their ignorance, in consequence of not admitting into their minds and lives the Divine Truth and Good of the Word by regeneration. (Verse 24.)

25. For when they shall have risen, they neither marry, nor are given in marriage; but are as the angels who are in the heavens.

Which heavenly principles must be admitted during man's abode in this world, otherwise they cannot be admitted after death; and which, if admitted, form angelic life. (Verse 25.)

26. But respecting the dead, that they are [already] risen, Have you not read in the Book of Moses, how in the bush God said to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but the God of the living: you therefore do greatly err.

Therefore the Word teaches that all celestial, spiritual, and natural good and truth are from the LORD, and that none can attain such good and truth but in the degree in which they renounce self-love, and cherish heavenly love. (Verses 26, 27.)

28. And one of the Scribes came, and having heard them questioning together, seeing that He had answered them well, asked Him, Which is the first commandment of all?

The Word further teaches that the LORD, in His Divine Humanity, is Divine Love and Divine Wisdom United, and is thus the Only GOD; and that He ought to be loved by man with the whole of his will, and of his understanding, also with those things which are of the will
29. And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:
30. And you shall love the Lord your God from your whole heart, and from your whole soul, and from your whole thought, and from your whole strength: this is the first commandment.

31. And the second is like it, namely this, You shall love your neighbour as yourself. There is none other commandment greater than these.

32. And the Scribe said to Him, Well, Teacher, Thou have said the truth: for there is One God; and there is none other but He:
33. And to love Him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole strength, and to love [his] neighbour as himself, is more than all whole burnt-offerings and sacrifices.
34. And Jesus seeing him, that he answered discreetly, said to him, You are not far from the kingdom of God. And no one dared question Him any longer.

35. And Jesus answering said, teaching in the temple, How say the Scribes that Christ is the Son of David?
36. For David himself said in the Holy Spirit, The Lord said to my Lord, Sit You on My right hand, till I make Yours enemies Your footstool.
37. David therefore him self calls Him Lord; and whence is He his Son? And the numerous multitude heard Him gladly.

The Word further teaches that man ought to consider well the quality of the LORD'S Humanity, so as to discern clearly, that although before glorification it was the Son of Mary and of David, yet after glorification it ceased to be so, being then one with the Eternal FATHER, and thus having Omnipotence and Omniscience. (Verses 35—37.)
38. And He said to them in His doctrine, Beware of the Scribes, who desire to go in long clothing, and [desire] salutations in the market places, Caution also is necessary respecting those in the perverted church, who seek preeminence in the communication of good and of truth, and to be thought better and wiser than others, whilst under a pretence of piety they deprive those of truth who are in the desire of truth, and thus increase their own condemnation. (Verses 38—40.)

39. And the chief seats in synagogues, and the upper most couches at feasts: Who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

40. And Jesus sat over against the treasury, and saw how the multitude cast money into the treasury: and many that were rich cast in much. For the LORD, from His Divine Love, perceives the quality of everyone's worship, as proceeding either from the knowledges of truth in the understanding, or from the desire of truth in the will. (Verses 41, 42.)

41. And there came one poor widow, and cast in two mites, which make a farthing. But the worship proceeding from the latter source is more acceptable to Him than the worship proceeding from the former source. (Verses 43, 44.)

42. And there came one poor widow, and cast in two mites, which make a farthing.

43. And having called His disciples, He says to them, Verily I say to you, That this poor widow has cast more in, than all they who have cast into the treasury:

44. For they all did cast in of their abundance; but she of her penury did cast in all that she had, even her whole living. But the worship proceeding from the latter source is more acceptable to Him than the worship proceeding from the former source. (Verses 43, 44.)

Exposition

Chapter XII.

VERSES 1—9. And He began to say to them in parables, A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went from home,—What was the quality of the Jewish nation, is very manifest from several things, which the Lord Himself spoke in parables, and which, in the internal, historical sense relate to that nation; as what is said in the parable concerning a king, who called his servant to account, in whom there was nothing of mercy towards another; (Matt 18:23, to the end.) in the parable too concerning the householder, who let out a vineyard to husbandmen and went abroad, and the husbandmen laid hold of the servants whom he sent, and beat them with rods,
killed, and stoned them; at length he sent his son, whom they cast out of the vineyard, and slew him; on hearing which parable, the Scribes and Pharisees knew that it related to themselves. (Matt 21:33-45; Mark 12:1-9; Luke 20:9, and following verses.) And in the parable concerning the man who gave talents to his servants, and how he, who received one talent, went and hid it in the earth; (Matt 25:14-30; Luke 19:13-26.) and in the parable concerning those who came to the man wounded by thieves; (Luke 10:30-37.) and in the parable concerning those who were invited to a great supper, and they all excused themselves, of whom the Lord declared,—"I say to you, That none of those men who were called shall taste of my supper;" (Luke 14:16-24.) and in the parable concerning the rich man and Lazarus; (Luke 16:19, to the end.) and in the parable concerning those who despise others in comparison with themselves; (Luke 18:10-14.) and in the parable concerning two sons, one of whom said,—" I will go into the vineyard," but did not go; and Jesus said,—"Verily I say to you, That the publicans and harlots shall enter into the kingdom of the heavens before you." (Matt 21:28-32.) From these considerations it may be manifest that goods and truths were altogether destroyed with that nation. AC 4314.

In the Word, churches are everywhere described by gardens, also by the trees of a garden, and they are likewise so named, and this from the "fruits," which signify those things which are of love and charity; wherefore it is said that "man is known from the fruit." The comparison of churches with gardens, trees, and fruits, originates in representations in heaven, where also gardens of inexpressible beauty are occasionally presented to view, according to spheres of faith; hence likewise the celestial church was described by the garden of paradise, in which were trees of every kind; and by the "trees of the garden" were signified the perceptions of that church; and by the "fruits," goods of every kind, which are of love. But the ancient church, as being spiritual, is described by a vineyard, which description is grounded in the "fruits," which are grapes, representing and signifying works of charity, which is manifest from several passages from the Word, as in Isaiah,—" I will sing to my Beloved a song of my Beloved, touching His vineyard. My Beloved had a vineyard in the horn of a son of oil: and He hedged it round about, and encompassed it with stones, and planted it with a noble vine, and built a tower in the midst of it, and also cut out a wine-press in it: and waited that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray, between Me and My vineyard. The vineyard of Jehovah of Hosts is the house of Israel." (Is 5:1, 2, 3, 7.) In this passage a "vineyard" signifies the ancient church, thus the spiritual church, and it is plainly said that it is the "house of Israel;" for by "Israel," in the Word, is spiritually signified the spiritual church; but by "Judah," the celestial church. So in Jeremiah,—" Again I will build you, and you shall be built, O virgin of Israel! you shall again be adorned with your tabrets, and shall go forth into the dances of them that sport; again you shall plant vineyards in the mountains of Samaria;" (Jer
where "vineyard" denotes the spiritual church, and the subject treated of is "Israel," by whom, as was said, is signified the spiritual church. And in Ezekiel,— "When I shall gather together the **house of Israel** from amongst the people, they shall dwell on the land in confidence, and shall build houses and **plant vineyards**;" (Ez. xxviii. 25, 26.) where "vineyard" denotes the spiritual church, or Israel; to "plant vineyards" denotes to be instructed in the truths and goods of faith. And as "vineyard" signifies the spiritual church, so also does a "vine," for a **vine** is of a **vineyard**; the case being like that of a church and a man of the church, wherefore it is the same thing; as in Ezekiel,— "Take up a lamentation over the princes of Israel; your mother was as a **vine in your likeness**, planted near the waters, bearing fruit, and bearing leaves from many waters;" (Ez 19:1, 10.) where "vine" denotes the ancient spiritual church, which was a mother, thus it denotes Israel; wherefore also it is said, "in your likeness." The parables of the Lord concerning "labourers in vineyards," in like manner, signified spiritual churches. (Matt 20:1-16; Mark 12:1-12; Luke 20:9-18; Matt 21:33-44.) Inasmuch as a "vine" signifies the spiritual church, and the primary principle of that church is charity, in which the Lord is present, and by which He conjoins Himself to man, and by which He operates all good, therefore the Lord compares Himself to a **vine**, and describes the man of the church, or the spiritual church, in these words in John,— "I am the true **vine**, and My Father is the **vine-dresser**; every **branch** in Me that bears not **fruit**, He takes away; but every one that bears **fruit**, He purges it, that it may bring forth more **fruit**. Abide in Me, and I in you; as the **branch** cannot bear **fruit** from itself, unless it abide in the **vine**, so neither can you, unless you abide in Me. I am the **vine**, you are the **branches**; he that abides in Me, and I in him, the same brings forth much **fruit**: for without Me you cannot do any thing. This is My commandment, That you love one another, as I have loved you." (John 15:1-5, 12.) Hence it is manifest what the spiritual church is. AC 1069.

By the "vineyard" which the householder planted, is signified the church established amongst the sons of Israel; by the "hedge" which he set about it, is signified a guard from the false principles of evils which are from hell; by his "digging a wine-press in it," is signified that it had spiritual good; and by "building a tower," are signified interior truths from that good, which looked to heaven; by "letting it out to husbandmen," is signified to that people; by "their killing the servants sent to them," are signified the prophets; and by their finally "killing the Son," is signified the Lord. AE 922.

By a "wine-press" is signified exploration, the reason of which signification is, because in wine-presses the new wine is pressed out from the clusters of grapes, and the oil from the olives, and by the new wine and oil pressed out it is perceived what was the quality of the grapes and olives; and whereas by a "vineyard" is signified the Christian church, and by its "clusters of grapes" are signified works, therefore the
exploration of these amongst the men of the Christian church is signified by casting into a "wine-press." This exploration of works is also signified by a "wine-press" in the following passages:— "My Beloved had a vineyard in the horn of a son of oil: He planted it with a noble vine, also He cut out a wine-press in it." (Isaiah 5:1, 2.) "Put you in the sickle, for the harvest is ripe: get you down, for the wine-press is full, the vats overflow; for their wickedness is great." (Joel 3:13.) "The floor and the wine-press shall not feed them, and the new wine shall deceive them." (Hosea 9:1, 2.) The "wine-press" is also applied to the goods of charity, from which are the truths of faith, in these words in Joel,—" Rejoice, you daughters of Zion; the floors are full of corn, and the wine-presses overflow with new wine and oil." (Joel ii. 23, 24.) AR 651.

Cities in old times were fortified with towers, in which were guards; towers were also in the boundaries, and were therefore called "guard towers," (2 Kings 9:17; 17:9; 18:8.) and "watch towers." (Isaiah 23:13.) Moreover also, when the church of the Lord is compared to a vineyard, the things which regard worship, and also its preservation, are compared to a wine-press, and to a tower in the vineyard, as is manifest in Isaiah 5:1, 2; Matt 21:33; Mark 12:1. AC 1306.

Verses 2—9. And at the season He sent to the husbandmen a servant, that He might receive from the husbandmen of the fruits of the vineyard. But they, having taken him, beat him, and sent him away empty, &c.—These words were spoken concerning the church established amongst the Jews, and by them is described the perversion and falsification of every truth, derived to them from the Word by traditions and applications to themselves; every single expression contains a spiritual sense, for whatever the Lord spoke, He spoke also spiritually, because from the Divinity. By the "vineyard which the man planted," is signified the church which is principled in truths; by the "servant whom He sent three times," is meant the Word given them by Moses and the prophets. It is said three times, because "three" signifies what is full and complete. By the "husbandmen smiting them, wounding, and sending them empty out of the vineyard," is signified that they falsified and perverted the truths contained in the Word. To "send away empty out of the vineyard," signifies that they deprived the Word of its goods and truths; by the "beloved Son" is meant the Lord, as to Divine Truth, who hence is also called the Word; by "casting Him out of the vineyard, and slaying Him," is signified, not only that they so dealt with Himself, but also with every divine truth which is from Him. AE 315.

Verse 7. But those husbandmen said among themselves, This is the Heir; come, let us kill Him, and the inheritance will be ours.—That to "inherit," in the internal sense, when it is predicated of the Lord, is to have the life of the Father, thus in Himself; and when it is predicated of men, that it is to have the life of the Lord, that is, to receive life from the Lord, is manifest from several passages of the Word; to have life in Himself is the very esse of life, that is, Jehovah; but to have the life of the Lord, or to
receive life from the Lord, is to receive the Lord by love and faith; and since they who so receive are in the Lord, and are the Lord's, they are called His heirs and sons. In the Word of the Old Testament, inheritance is predicated both of what is celestial or good, and of what is spiritual or true, but still it is expressed by different terms; in the former case by possessing hereditarily, but in the latter case by inheriting: the former expression also in the original tongue involves possession, but the latter derivation thence, as is the case with what is celestial in regard to what is spiritual, or as what is good in regard to what is true; in this verse, where by Isaac is represented the rational principle or Divine Human principle of the Lord, it is an expression of possession grounded in hereditary right, because the Divine Human principle of the Lord is the ONLY POSSESSING HEIR, as He Himself likewise teaches in the parable; (Matt. xxi. 33, 37, 38; Mark 12:7; Luke 20:14.) and everywhere declares, that all things of the Father are His; that to "possess hereditarily" and to "inherit," when predicated of men in the Word, signifies to receive life from the Lord, consequently eternal life or heaven (for they alone receive heaven who receive the Lord's life), is manifest from the Revelations,—" He that overcometh shall inherit all things, and I will be to him a God, and he shall be to Me a son; (Rev 21:7.) and in Matthew,—" Every one who has left houses, or brethren, or sisters, for My name's sake, shall receive a hundred-fold, and shall inherit eternal life." (Matt 19:29; 25:34; Mark 10:17; Luke 18:18.) Heaven is here called "eternal life," in other places simply "life," as Matt 18:8, 9; 19:17; John 3:36; 5:24, 29; by reason that the Lord is life itself, and he who receives His life is in heaven. AC 2658.

Verse 9. And will give the vineyard to others.—Those who are within the church, and who have confirmed themselves against divine Truths, especially against these Truths,—that the Humanity of the Lord is divine, and that the works of charity contribute nothing to salvation; if they have confirmed themselves against these Truths, not only in doctrine but in life, they have reduced themselves, as to their interiors, to such a state, that they cannot afterwards be led to receive them. For the things which have been once confirmed, both in doctrine and in life, remain to eternity. Those who do not know the interior state of man, may think that every one, however he may have confirmed himself against these Truths, may nevertheless easily receive them, if [after death] he is only convinced that they are Truths. But that this is impossible, has been given me to know by much experience, from such spirits in the other life. For that which is confirmed by doctrine imbus the intellectual faculty, and that which is confirmed in life imbus the will faculty; that which is enrooted in each life of man, that is, both in the life of his understanding and in the life of his will, cannot be rooted out. The very soul of man, which lives after death, being formed by these things, and is such as in nowise to recede therefrom. This also is the reason why the lot of those who are within the church, with whom this is the case, is worse than the lot of those who are out of the church. For those who are out of the church, and are
called Gentiles, have not confirmed themselves against those Truths, because they have not known them; wherefore those of them who have lived in mutual charity easily receive divine Truths, if not in the world, nevertheless in the other life, as may be seen from the state of the Gentiles and peoples, and from their lot in the other life, as described from experience, see AC 2589—2604. Hence it is, that when a new church is being established by the Lord, it is not established amongst those who are within the church, but amongst those who are without, that is, amongst the Gentiles; [this is meant by "giving the vineyard to others." Mark 12:9.] AC 4747.

Verse 15. **But He, knowing their hypocrisy, &c.—**To will evil, and yet to speak what is true and good, is from hypocrisy; using truth and good as means; and when these means are withdrawn in the other life, the man rushes into all the evils of his will, and defends them by his understanding. AC 10122.

Evils effected by deceit are the worst of all, for deceit is like a poison which infects the whole mind, penetrating even to its interiors, and destroying all that is human. Hence "poison," in the Word, denotes deceit or hypocrisy; and "venomous serpents" denote the deceitful or hypocrites. AC 9013.

Verse 18. **And the Sadducees come to Him, who say that there is no resurrection [or life after death], &c.—**By "Canaan being cursed," in Gen 9:25, and also by "Canaan" in Gen 10:15, is signified external worship, in which there is nothing internal. This worship is such as pertained to the Jews before the Lord's advent, and also since, as at the present day. For the Jews had an external worship which they strictly observed, but still they knew nothing of an internal principle, and were so utterly ignorant that they thought that they lived only as to the body. What the soul is, what faith is, what the Lord is, what spiritual and celestial life is, what the life after death is, they were entirely ignorant; wherefore also at the time the Lord was in the world, many denied the resurrection, as is evident from Matt 22:23-33; Mark 12:18-28; Luke 20:27-38. When a man is of such a quality that he does not believe that he shall live after death, he also does not believe that there is anything of an internal which is spiritual and celestial; such persons also are of this nature, who live in mere cupidities, because they live the mere life of the body and of the world, especially such as are immersed in filthy avarice. They nevertheless have a worship, for they frequent synagogues and temples, and observe the rites, and some of them indeed do this very strictly; but because they do not believe in a life after death, their worship can be nothing else than external, in which there is nothing internal, like a shell without a kernel, or like a tree on which there is no fruit, and not even leaves. AC 1200.

Verses 18—28. **On the Resurrection, and on Marriages in heaven.**—There are two things which the Lord taught on this occasion,—first, that man rises again after death; and secondly, that they are not given in marriage in heaven. That man rises
again after death, is taught by these words, that "God is not the God of the dead, but of the living;" secondly, that they are not given in marriage in heaven, by these words,— "In the resurrection, they neither marry, nor are given in marriage." That no other marriages are here meant but spiritual marriages, is manifest from the words which immediately follow,—"They are as the angels of God in heaven." By "spiritual marriage," conjunction with the Lord is meant, and this is effected on the earth, and when it is effected on the earth, it is also effected in the heavens; wherefore in the heavens marriage [or this spiritual conjunction with the Lord, which is salvation], is not again effected, neither are they given in marriage. This is also meant by these words in Luke,—" The sons of this age marry and are given in marriage, but they who are accounted worthy to attain the other age, neither marry, nor are given in marriage;" the latter also are called by the Lord "sons of the marriage;" (Matt 9:15; Mark 2:19.) and sometimes "angels," "sons of God," and "sons of the resurrection." That to "marry" denotes to be conjoined to the Lord, and that to "enter into the marriage" denotes to be received into heaven by the Lord, is evident from the following passages:— "The kingdom of the heavens is like a man, a king, who made a marriage for his son, and sent forth servants, and invited to the marriage." (Matt 22:1-14.) "The kingdom of the heavens is like ten virgins, who went forth to meet the bridegroom, of whom five, being prepared, entered into the marriage." (Matt 25:1, and following verses.) That the Lord here meant Himself, is evident from verse 13 of the same chapter, where it is said,—" Watch, because you know not the day nor the hour in which the Son of Man is about to come;" also from the Revelations,—"The time of the marriage of the Lamb is come, and His wife has prepared herself. Blessed are they who are called to the marriage supper of the Lamb." (Rev 19:7, 9.) CL 41.

Marriages [or the union of one male with one female angel] are given in the heavens as on the earth, but to no others there, except to those who are regenerated, or who are in the marriage of Good and Truth, neither are any others angels; wherefore spiritual marriages, which are those of Good and Truth, are meant by the Lord, when He says,—" In the resurrection, they neither marry nor are given in marriage." These spiritual marriages are effected on the earth, and not after man's decease, thus not in the heavens; as it is said of the foolish virgins, who were even invited to the marriage, that "they could not enter," because they had not the marriage of Good and Truth, for they had no oil, but only lamps. By "oil" is meant good, and by "lamps," truth; and to be "given in marriage," is to enter into heaven, where is the marriage of Good and Truth. CL 44.

It is said in Scripture that "there shall be no marriages in heaven," in the same manner as it is said,— 1. That "you shall not call any man father upon earth, nor any one teacher, or master." 2. That "it is as difficult for a rich man to enter into heaven, as it is for a camel to go through the eye of a needle." 3. That "friends are to be made of the
unrighteous mammon." 4. That "when one cheek is smitten, the other cheek is to be
turned to the smiter;" that "the coat also is to be surrendered to him who would take
the cloak;" and that "we are to go two miles with him who would compel us to go
one." 5. That the adulteress was liberated by "writing on the ground." 6. That "the eye
is to be plucked out."— (From Swedenborg's MSS found at the end of the Index to the
Scripture passages in Apocalypse Explained.)

Verse 26. I am the God of Abraham, and the God of Isaac, and the God of Jacob.—
That hereby is signified the Divine [principle] Itself, and the Divine Human, is
manifest from the representation of Abraham, Isaac, and Jacob, as denoting the Divine
[principle] Itself, and the Divine Human of the Lord. That Abraham represents the
Lord as to the Divine [principle] Itself, Isaac as to the Divine rational, and Jacob as to
the Divine natural, see
AC 1893, 2011, 2066, 2072, 2089, 2245, 2251, 2630, 3144, 3210, 3305, 3439, 3704, 4
180, 4286, 4536, 4570, 4615, 6098, 6185, 6276, 6424, 6804. By "God" is signified the
Divine Being; and by their "names" what is representative. Hence those things in the
Lord are what are meant by "the God of Abraham, the God of Isaac, and the God of
Jacob." AC 6847.

Verse 27. He is not the God of the dead, but the God of the living.— It is manifest
from these words that heaven and hell are from the human race; and the church might
have known this, if she had admitted illustration from heaven, and attended to these
words of the Lord, and what was said to the thief on the cross,—" Today shall you be
with Me in paradise;" (Luke 23:43.) and to what was also said concerning the rich
man and Lazarus, that "the former went into hell, and thence discoursed with
Abraham; and that the latter went into heaven." (Luke 16:19-31.) L.J. 19.

As to the resurrection, or life after death, man is so created that, as to his internal, he
cannot die; for he is capable of believing in and of loving God, and thus of being
conjoined to God by faith and love; and to be thus conjoined to God is to live to
eternity.

This internal exists in every man who is born; his external is that by which he brings
into effect the things which belong to his faith and love. The internal of man is the
spirit, and the external is the body. The external, or the body, is suited to the
performance of uses in the natural world, and is rejected or put off at death; but the
internal, which is called the spirit, and which is suited to the performance of uses in
the spiritual world, never dies. After death, this internal exists as a good spirit and an
angel, if the man had been good during his abode in the world, but if during that time
he had lived in evil, he is, after death, an evil spirit.
The spirit of man, after the dissolution of the body, appears in the spiritual world in a human form, in every respect as in the natural world. He enjoys the faculty of sight, of hearing, of speaking, and of feeling, as he did in the world; and he is endowed with every faculty of thought, of will, and of action, as when he was in the world; in a word, he is a man in all respects, even to the most minute particular, except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it.

This continuation of life is meant by the resurrection. The reason why men believe that they shall not rise again before the Last Judgement, when, as they suppose, the whole visible creation will be destroyed, is, because they do not understand the Word, and because sensual men place all their life in the body, and imagine that unless the body be re-animated, the man can be no more.

The life of man after death is the life of his love and of his faith; hence the nature of his life to eternity is determined by the quality which had belonged to these during his life in the world. With those who loved themselves and the world supremely, this life is the life of hell; and with those who had loved God supremely, and the neighbour as themselves, it is the life of heaven. The latter are they who have faith; but the former are they who have no faith. The life of heaven is called eternal life, and the life of hell is called spiritual death.

That man continues to live after the death of the body is plainly taught in the Word; as when it is said, that "God is not the God of the dead, but of the living;" (Matt. xxii. 32.) that Lazarus after death was "carried into heaven," and that the rich man "lifted up his eyes in hell;" (Luke xvi. 22, 23, and the following verses.) that "Abraham, Isaac, and Jacob," are in heaven; (Matt 8:11; 22:31, 32; Luke 20:37, 38.) and when Jesus said to the thief on the cross,—" Today shall you be with Me in paradise." (Luke 23:43.)

Verse 30. And you shall love the Lord your God from your whole heart, and from your whole soul, and from your whole thought, and from your whole strength: this is the first commandment.—By "loving Jehovah God, with the whole heart and the whole soul," is meant with all the will and all the understanding, likewise with all the love and all the faith; for "heart" signifies the love and the will, and "soul" signifies the faith and understanding. The reason why "heart" signifies those two principles, namely, the love and the will, is, because man's love is of his will; and the reason why "soul" signifies also two principles, namely, faith and understanding, is, because faith is of the understanding. The reason why "heart" and "soul" have such signification, is, because the heart of man corresponds to the good of love which is of his will, and the soul [anima, or breath] of the lungs corresponds to the truth of faith, which is of the understanding. AE 750.
By "heart" is meant the life of love, and by "soul" the life of faith, and by "thought" those things which proceed from the life of faith, thus which proceed from the soul, or from the understanding enlightened. That these things are signified in the Word by "heart" and "soul" is known to few at this day within the church, by reason that it has not been considered that man has two faculties, distinct from each other, namely, a will and an understanding, and that those two faculties must constitute one mind, that man may be truly a man. Neither has it been considered that all things in the universe, both in heaven and in the world, have reference to Good and Truth, and that these principles must be joined together before they can be anything and produce anything; in consequence of ignorance on these subjects, man has separated faith from love, for he who is ignorant of those universal laws, cannot know that faith has reference to truth, and love to good, and that unless they be joined together they are not anything, since faith without love is not faith, and love without faith is not love, for love has its quality from faith, and faith its life from love; hence faith without love is dead, mid initli with love is alive. AC 9050.

It is said that "God should be loved from the whole heart, from the whole soul, and from all the strength," by which words is signified, that He should be loved from all things belonging to man. "From the heart," denotes from the will where the good of love is; "from the soul," denotes from the understanding where the truth of faith is, thus it denotes from faith; which two principles are of the internal man; "from all the strength," denotes from those things which are of the understanding and of the will in the external man. AC 9936.

That love to the Lord and love towards the neighbour comprehend in them all divine Truths, may be manifest from what the Lord spoke concerning those two loves, saying,—" You shall love the Lord your God from your whole heart, and from your whole soul, and from your whole thought. This is the first and great commandment. But the second is like it, You shall love your neighbour as yourself. On these two commandments hang the whole law and the prophets." (Matt 22:37-41.) The "law and the prophets" are the whole Word, thus every divine Truth. HH 19.

In the beginning, when any church is established, the Word is at first closed to them, but afterwards it is unclosed, the Lord so providing, and hence it is learnt that all doctrine is founded on these two precepts, that the Lord is to be loved above all things, and a man's neighbour as himself. When these two precepts are regarded as an end, then the Word is unclosed, for "all the law and all the prophets," that is, the whole Word, depend upon them; insomuch that all things are thence derived, and all things have reference to them; and whereas in such case the members of the church are in the principle of Truth and Good, they are enlightened in singular things which they see in the Word, for the Lord is then present with them by the angels and teaches
them, although they are ignorant of it, and also leads them into the life of Truth and Good. AC 3773.

It is said by the Lord in the Old Testament, and confirmed in the New, that "all the law and all the prophets are founded in love to God, and in love towards the neighbour," thus in the very life, but not in faith without life, therefore in nowise in faith alone, consequently neither in confidence, for this cannot exist without charity towards the neighbour. AC 5826.

That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and hence cannot be known, unless it be demonstrated. The reason why it is not known because it is not seen, is, because good does not enter the thought of man like truth, for truth is seen in the thought, because it is from the light of heaven, whereas good is only felt because it is from the heat of heaven, and it rarely happens that any one, whilst he reflects on those things which he thinks, attends to those which he feels. This is the reason why the learned have attributed all things to thought, and not to affection, and why the church has attributed all things to faith and not to love, when yet the truth, which at this day in the church is said to be of faith, or is called faith, is only the form of good which is of love. Now, whereas man does not see good in his thought, for good, as was said, is only felt, and is felt under various species of delight, and whereas man does not attend to those things which he feels in thought, but which he sees there, therefore he calls all that good which he feels from delight, and from delight he feels evil, because this is in-born from nativity, and proceeds from the love of self and of the world; this is the reason why it is unknown that the good of love is the all of heaven and of the church, and that this good is not in man, but from the Lord, and that it does not flow in from the Lord with any others but those who shun evils with their delights as sins. This is what is meant by the Lord's words,—" The law and the prophets hang on these two commandments, You shall love God above all things, and your Neighbour as yourself." And I can assert that there is not a grain of truth given, which in itself is truth, with man, only so far as it is from the good of love from the Lord; and hence not a grain of faith, which in itself is faith, that is, living, saving, and spiritual faith, unless so far as it is grounded in charity, which is from the Lord. AR 908.

When love to the Lord becomes the ruling love, it is present in singular the things of man's life; as he who loves his king, or his parents, manifests this love in their presence by its shining forth from singular the parts of his face, by its being heard in singular the things of his speech, and by its appearing in singular the things of his gesture. This is meant by "having God continually before the eyes," and by "loving Him above all things, with the whole soul and with the whole heart." AC 8857.
Verse 32. There is One God, and there is none other but He.—God is ONE both in Person and in Essence, in whom there is a Trinity, and that God is the Lord Jesus Christ. Upon a just idea of God, the whole heaven and the whole church, and all things of religion are founded, because thereby conjunction is effected with God, and by conjunction heaven and eternal life. AR 42. See also Preface to that work, and AR 469.

The Scriptures throughout teach that God is One. There is a universal influx into the souls of men to the effect that there is a God, and that He is one. Human reason may perceive, if it will, that there is a God, and that He is one; for the existence and unity of God are evident from the phenomena of the universe. God is Substance itself and Form itself; He is Esse itself and Existere itself. He is infinite, because He is and exists in Himself, and all things in the universe are and exist from Him. He is Love itself and Wisdom itself, consequently He is Good itself and Truth itself; thus He is the verimost Life, which is Life in itself. He is Omnipotent, Omniscient, and Omnipresent by the Wisdom of His Love. His power and will are one, and since He wills nothing but what is good, therefore He can do nothing but what is good. He is in His Omnipotence in the order of the universe, according to which He acts. He sees, perceives, and knows all things that are done according to order, and by that means also whatever is done contrary to order. He is Omnipresent from first to last in His own order. The one God descended and was made Man, for the purpose of effecting redemption. Being in inmost or in purest principles, He could not by any other means descend to ultimates, or to lowest principles. Although He descended as the Word, or as the Divine Truth, He did not separate the Divine Good. He is never angry with any one; He never avenges, tempts, punishes, casts into hell, or condemns; such things are as far from God as hell is from heaven, and infinitely further. Every one has a place in heaven according to his idea of God. This idea, like a touchstone, by which gold and silver are tried, is the true test for examining the quality of what is good and true in a man. The Humanity of the Lord is Divine, and consequently in Him God is Man and Man is God. He is the same from eternity to eternity, though His identity is not simple identity, but infinite; and all variation is from the subject in which He abides. Unless God be approached in thought as a Man, [that is, as a Divine Man, such as He manifested Himself when transfigured, Matt. xvii.] all idea of God is lost, and becomes like bodily vision when directed to the wide universe, so that it either fixes itself on an empty nothing or on nature. TCR see Index, under the term God.

The thought only of God as a MAN, in whom is the divine Trinity of Father, Son, and Holy Spirit, opens heaven, -but on the contrary, the thought concerning God as being not a MAN (which appears in the spiritual world as a little cloud, or as nature in its least principles), shuts heaven. For God is a MAN [Homo], even as the universal
angelic heaven in its aggregate is a Man [homo], and every angel and spirit is thence a man. AE 1097.

Verse 33. To love God with the whole heart, &c., and his neighbour as himself.—To "love the Lord," is to live according to His precepts, as He Himself teaches in John,—"If you love Me, keep My commandments." AC 10829.

It is in the power of every one to see that no kind of life exists without love, and that there is no kind of joy but what flows from love: such however as the love is, such is the life and such is the joy. If you remove loves, or, what is the same thing, desires which have relation to love, thought would instantly cease, and you would become like a dead person, of which 1 have often been convinced by lively experience. Self-love and the love of the world have in them some resemblance of life, and some resemblance of joy, but inasmuch as they are altogether contrary to true love, which consists in a man loving the Lord above all things, and his neighbour as himself, it must be evident that they are not loves but hatreds; for in proportion as any one loves himself and the world, in the same proportion he hates his neighbour, and thereby the Lord; wherefore true love is love towards the Lord; and true life is the life of love from Him; and true joy is the joy of that life. There cannot exist more than one single true love, nor more than one single true life, whence flow true joys and true happinesses, such as are enjoyed by the angels in the heavens. AE 33.

So far as man recedes from self-love and the lusts thereof, so far he receives from the Lord celestial love, that is, mutual love, which consists in a desire to serve all others; these are understood by the least who become the greatest in the kingdom of God. (Matt 20:26-28.) Hence it may appear that what principally disjoins the external man from the internal, is self-love; and that mutual love is what principally tends to unite them, which mutual love cannot exist before self-love recedes, for they are altogether contrary to each other. The Lord gives to angels and to men, whilst they live in mutual love, a celestial proprium, so that it appears to them as if they did good of or from themselves; hence the internal man is predicated of man as if it was his own. But whoever is principled in mutual love, acknowledges and believes that all goodness and truth are not his, but the Lord's, and that the ability to love another as himself, and especially as the angels, to love another more than himself, is the gift of the Lord, from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgement that it is the Lord's. A. C. 1594.

Verse 33. To love God and the neighbour is more than whole burnt-offerings and sacrifices. — "Burnt-offerings and sacrifices" were nothing else than the types or representatives of internal worship, and when separated from internal worship they became idolatrous. Sacrifices were indeed commanded by Moses to the children of Israel; but they of the most ancient church, which was before the flood,
were altogether unacquainted with sacrifices, nor did it ever enter their minds to worship the Lord by the slaying of animals. The ancient church which was after the flood was likewise unacquainted with sacrifices; that church was indeed in representative worship, but not in that of sacrifice. Sacrifices were first instituted in the succeeding church, which was called the Hebraic church, and thence spread among the Gentiles; thence also such worship descended to Abraham, Isaac, and Jacob, and thus to their posterity. That the posterity of Jacob were principled in sacrificial worship before they departed from Egypt, thus before sacrifices were enjoined by Moses on Mount Sinai, may appear from Exodus 5:3; 10:25, 26; 18:12; 24:4, 5; and especially from the "golden calf." (Ex 32:5, 6.) This was done before the command was brought to them concerning the altar and sacrifices; which command, therefore, was given because sacrificial worship with them, as with the Gentiles, had become idolatrous; from which worship they could not be withdrawn, because they esteemed it to be of especial sanctity, and because what is once implanted from infancy with an idea of sanctity, particularly if it be implanted into children by their fathers, and thereby rooted in them, the Lord never breaks, but bends, unless it be contrary to essential order. Hence appears the reason why it was prescribed that sacrifices should be under such particular rules and regulations, as written in the law of Moses. That sacrifices were never acceptable to Jehovah, but were only permitted and tolerated for the reason just mentioned, plainly appears in the Prophets, as in Jer 7:21-23. AC 922, 2180.

"Burnt-offerings" denote worship grounded in the good of love, and "sacrifices" worship grounded in the truth of faith. AC 8680.

Verse 34. Kingdom of God.—See above, chap. 1:14, 15, Exposition.

Verses 35—38. And Jesus answering, said, teaching in the temple, How say the Scribes that Christ is the Son of David? &c.—That David might represent the Lord as to Divine Truth, the Lord was willing to be born of the house of David, and also to be called the Son, the stem, and the offspring of David, likewise the root of Jesse; but when the Lord put off the Human principle derived from the mother, and put on the Human principle derived from the Father, which is the Divine Human, He was then no longer the Son of David; this is meant by the Lord's words in the above verses. Hence it is, that He was not the Son of David, as neither the Son of Mary, whom therefore He did not call His mother, but woman. (Matt 12:46-49; Mark 3:31, to the end; Luke 8:19-21; John 2:4.) AE 205.

That the Lord had a Divine Principle and a Human one, the Divine one from Jehovah the Father, and the Human one from the Virgin Mary, is a known thing; hence it is that He was God and Man, and thus He had a Divine Essence and a Human Nature, the Divine Essence from the Father, the Human Nature from the Mother, and hence
He was equal to the Father as to the Divine Principle, and inferior to the Father as to the Human; also that He did not transmute this Human Nature from the Mother into the Divine Essence, nor mixed the former with the latter, as the Doctrine of Faith, which is called the Athanasian Creed, teaches; for the Human Nature cannot be transmuted into the Divine Essence, nor be mixed with it. And yet, from the same doctrine, it is to be understood that the Divine Principle took to itself a Human Principle, that is, united itself to it, as the soul to its body, until they were not two, but one Person; from this consideration it follows, that He put off the Human Principle derived from the Mother, which in itself was like the Human Principle in another man, and thus material, and not on a Human Principle from the Father, which in itself is like its Divine Principle, and thus substantial, by virtue of which the Human Principle was also made Divine. Hence it is that the Lord, in the Word of the Prophets, is called Jehovah and God even as to the Human Principle; and in the Word of the Evangelists, the Lord, God, Messiah or Christ, and the Son of God, in whom mankind are to believe, and by whom they are to be saved. Now, whereas the Lord had from the beginning a Human Principle from the Mother, and this He successively put off, therefore, whilst He was in the world, He passed through two states, which are called a state of humiliation or exinanition, and a state of glorification or unification with the Divine Principle which is called the Father; a state of humiliation, so far and so long as He was in the Human Principle from the Mother, and a state of glorification, so far and so long as He was in the Human Principle derived from the Father. In the state of humiliation He prayed to the Father as to another distinct from Himself; but in the state of glorification, He discoursed with the Father as with Himself. In this latter state He said, that the Father was in Him and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations, and endured the cross, and prayed to the Father not to forsake Him; for the Divine Principle could not be tempted, and still less suffer the cross.

From these considerations it is now evident, that by temptations and continual victories at the time, and by the passion of the cross, which was the last temptation, He fully overcame the hells, and fully glorified the Human Principle, as was shown above. That the Lord put off the Human Principle derived from the Mother, and put on the Human Principle derived from the Divine Principle in Himself, which is called the Father, is evident also from this consideration, that the Lord, as often as He spoke from His own mouth to the Mother, did not call her Mother, but woman. In the Evangelists we read only three times that from His own mouth He spoke to the Mother and concerning her, and that on these occasions He twice called her woman, and that once He did not acknowledge her as His Mother. That He twice called her woman, we read in John,—" The Mother of Jesus said to Him, They have no wine. Jesus says to her, What [is it] to Me and you, Woman? My hour is not yet come;"

(John 2:4.) and in the same Evangelist,—"Jesus from the cross sees the Mother and
the disciple standing by, whom He loved; He says to His Mother, *Woman*, behold your son! Then says He to the disciple, Behold your mother!" (John 19:26, 27.) That on one occasion He did not acknowledge her, we read in Luke: Jesus was told, "Your mother and Your brethren stand without, and are desirous to see You." Jesus answering, said to them,—" My mother and My brethren are those, who hear the word of God and do it." (Luke 8:20, 21; Matt. 46—49; Mark 3:31-35.) In other passages Mary is called His Mother, but not from His own mouth. This is also confirmed by the circumstance that He did not acknowledge Himself to be the Son of David, for we read in the Evangelists,—"Jesus asked the Pharisees, saying, What think you of Christ? whose Son is He? They say to Him, The Son of David. He says to them, How then does David in spirit call Him Lord, saying, The Lord said to my Lord, Sit You on My right hand, until I make Your foes Your footstool? If David then call Him Lord, how is He his Son? And no one could answer Him a word." (Matt 22:41-46; Mark 12:35-37; Luke 20:41-44; Psalm 110:1.) From these considerations it is evident that the Lord, as to the glorified Human Principle, was not the Son of Mary, nor of David. What was the nature of His glorified Human Principle, He showed to Peter, James, and John, when He was transfigured before them;—that "His face did shine as the sun, and His clothing was as light; and then a voice from a cloud said, This is My beloved Son, in whom I am well pleased: hear you Him." (Matt 17:1-8; Mark ix. 2—8; Luke 9:28-36.) The Lord also was seen by John, "as the sun shining in his strength." (Rev. i, 16.) DLW 35.

It is believed that the Lord, as to His Human Principle, not only was, but also is the Son of Mary; but in this the Christian world is mistaken. That He was the Son of Mary, is true; but that He still is the Son of Mary, is not true; for by acts of redemption He put off the Human Principle derived from the Mother, and put on the Human Principle derived from the Father. Hence it is that the Human Principle of the Lord is Divine, and that in Him God is Man, and Man, God. This is also confirmed by the consideration that He did not acknowledge Himself to be the Son of David; for we read in the Evangelist,—"Jesus asked the Pharisees, saying, What think you of the Christ? whose Son is He?" &c. TCR 102. AC 2649.

Verse 36. *The Lord said to my Lord, Sit You on My right hand, until I make Yours enemies Your footstool.*—By "right hand," when applied to the Lord, is signified both Omnipotence and Omniscience. The reason is, because to the *right* in heaven is the south, and to the *left* the north; and by the "south" is signified Divine Truth in the light, and by the "north," Divine Truth in the shade; and whereas all power appertains to Divine Good by Divine Truth, therefore by the "right hand," when applied to the Lord, is signified Omnipotence; and whereas all intelligence and wisdom appertain to Divine Good by Divine Truth, and to the *right* in heaven is Divine Truth in the light, as was said, therefore by the "right hand," when applied to the Lord, is also signified
Omniscience. By the above words is described the Lord's combat in the world against the hells, and their subjugation, which was effected from the Divine Good by the Divine Truth. The "right hand" signifies the Divine Truth, wherefore it is said, "until I make Yours enemies Your footstool;" where, by "enemies," are signified the hells; and by "making them a footstool," is signified altogether to subdue. AE 298.

By "footstool" are here signified things natural, both sensual things and scientific, and hence the rational things of man, which are called "enemies," when they pervert worship, and this from the literal sense of the Word; so that there is worship only in things external, and no internal worship but what is filthy. AC 3162. See also AC 2162.

Verse 36. The Lord said to my Lord, &c.—By these words is signified the Divine Principle itself, which is called Father, to the Divine Human Principle, which is called Son. "Sit You on My right hand," signifies Divine Power or Omnipotence by Divine Truth; "until I make Yours enemies Your footstool," signifies until the hells are conquered and subdued, and the wicked cast down thither; "enemies" denote the hells, consequently the wicked; and "footstool" signifies the lowest region beneath the heavens, under which are the hells. For the Lord, whilst He was in the world, was Divine Truth, which has Omnipotence, and by which He conquered and subdued the hells. AE 687.

Verse 39. Chief seats in synagogues.—For the signification of "synagogue," see chap. 1:21, Exposition.

Verse 41. Jesus saw how the multitude cast money into the treasury, &c.—That good done from a selfish motive, or when the heart is not purified, is of no avail, see above, chap. 10:20, 22, Exposition.

Verse 42. One poor widow coming, cast in two mites, &c.—By a "widow" is signified one who is in good without truth, and still desires truth. The reason why this is signified by a widow, is, because by a "man" [vir] is signified truth, and by his "wife," good; wherefore the wife of a man, when made a "widow," signifies good without truth. AC 9198.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter XII.

VERSE 11. This was the Lord's doing, and it is marvelous in our eyes.—The pronoun "this," as it here occurs, is in the feminine gender, and so likewise is the adjective "marvelous;" from which circumstance it is evident that both the pronoun and the
adjective have reference to the head of the corner, which "head," in the original Greek, is also expressed by a feminine substantive.

Mark Chapter 13

THE WORD.

1. AND as He went out of the temple, one of His disciples says to Him, Teacher, behold what manner of stones and what buildings [are here]!

2. And Jesus answering, said to him, Seest you these great buildings? there shall not be left stone upon stone, which shall not be thrown down.

3. And as He sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately,

4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them, began to say, Take heed [see] lest any one deceive you:

6. For many shall come in My name, saying, I am [Christ]; and shall deceive many.

7. But when you hear of wars and rumours of wars, be you not troubled: for it must needs be so; but the end is not yet.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in diverse places, and there shall be famines and disturbances: these are the beginnings of sorrows.

THE INTERNAL SENSE.

That the state of the church is not to be judged of from the external aspect of the truths, which the members of the church profess to believe, since if these truths be separated from the good of charity, the church itself must come to vastation and destruction. (Verses 1, 2.)

For which reason the understandings of the members of the church ought to be opened to the light of truth, to prevent their being misled by falses, since those are about to come, who will say that this is of faith, or that this is truth, when yet it is neither of faith, nor is it truth, but what is false. (Verses 3—6.)

Debates also and disputes will exist concerning truths. (Verse 7.)

And evil is about to fight against evil, and the false against the false, so that the state of the church will be changed, and there will no longer be any knowledge of what is good and true, but infection from falses. (Verse 8.)
9. But take you heed [see] to yourselves: for they shall deliver you up to councils and to synagogues; you shall be beaten: and shall be brought before rulers and kings for My sake, for a testimony against them.

They, therefore, who are principled in what is good and true, will be in danger, first, from the perversion of truth; next, from its captivity by falses; and all on account of the goods of love and the truths of faith from the LORD. (Verse 9.)

10. And the Gospel must first be preached amongst all nations.

Which goods and truths must first be made known to all who are principled in good. (Verse 10.)

11. But when they shall lead you, and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate: but whatever shall be given you in that same hour, that speak ye: for it is not you who speak, but the Holy Spirit.

To whom instruction is given, under all infestation by falses, to consult Divine Truth for security, rather than depend on their own prudence. (Verse 11.)

12. Now the brother shall deliver the brother to death, and the father the son; and children shall rise up against parents, and shall cause them to be put to death.

For evil will destroy good, and what is false will destroy what is true, by bringing those heavenly principles into contempt and aversion. (Verse 12, and former part of 13.)

13. And you shall be hated of all for My name's sake: but he that shall endure to the end, the same shall be saved.

Nevertheless no injury can be done to those who abide patiently in the LORD. (Verse 13, latter part.)

14. But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), then let them who are in Judea flee to the mountains:

And who therefore are forewarned, when they observe the predicted vastation of good and truth, not to look elsewhere than to the LORD, thus to the love of Him and neighbourly love. (Verse 14.)

15. And let him who is on the house-top not go down into the house, neither

And they who are in the good of charity, ought not to take themselves to those things which relate to the doctrinals of faith. (Verse 15.)
16. And let him who is in the field not turn back again to take his garment. And they who are in the good of truth, ought not to take themselves to the doctrinals of truth. (Verse 16.)

17. But woe to them that are with child, and to them that give suck in those days! For they who are imbued with the good of love to the LORD, and with the good of innocence, will then be in danger of profaning those goods, and thus of eternal damnation. (Verse 17.)

18. And pray you that your flight be not in the winter. They, therefore, who are principled in good and truth, ought to take heed lest a removal from those principles should be made precipitately, in a state of too much cold arising from self-love. (Verse 18.)

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. For on that occasion will be the highest degree of perversion and vastation of the church as to good and truth, which is profanation. (Verse 19.)

20. And unless the Lord had shortened those days, no flesh could be saved: but for the elect's sake, whom He has chosen, He has shortened the days. So that for the salvation of those who are in the life of good, it will be necessary that they who are of the church should be removed from interior goods and truths to exterior. (Verse 20.)

21. And then if any one shall say to you, Lo, here is Christ! or, Lo, He is there! believe not: And the doctrine of those who are in a holy external principle, but in a profane internal, is to be guarded against, because abounding with falses. (Verses 21—23.)

22. For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if possible, even the elect. But take you heed [see ye]: behold, I have foretold you all things.

23. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And when there is no longer any faith remaining, all love to the LORD and neighbourly love will disappear, and the knowledges of good and truth will perish,
25. And the stars of heaven shall be falling, and the powers which [are] in the heavens shall be shaken. and thus the foundations of the church will be removed. (Verses 24, 25.)

26. And then shall they see the Son of Man coming in the clouds with much power and glory. And then shall be the appearing of Truth Divine through the revelation of the Word as to its internal sense. (Verse 26.)

27. And then shall He send His angels, and shall gather together His elect from the four winds, from the extreme of the earth to the extreme of heaven. Then too shall be election through the influx of holy good and truth from the LORD by the angels, and thus the establishment of a New Church. (Verse 27.)

28. But learn a parable from the fig-tree: When its branch is yet tender, and putteth forth leaves, you know that summer is near: And when this New Church is erecting by the LORD, then first of all appears the good of the natural principle, with its affections and truths. (Verse 28.)

29. So you in like manner, when you shall see these things come to pass, know you that it is near at the doors. And when all the things above spoken of appear, then will be the consummation of the church, that is, the last judgement and coming of the LORD, consequently then the Old Church will be rejected, and the New established. (Verse 29.)

30. Verily I say to you, That this generation shall not pass away, until all these things be done. In the meantime the Jewish nation, together with their worship, will not be extirpated like other nations. (Verse 30.)

31. The heaven and the earth shall pass away: but My words shall not pass away. And the internals and externals of the former church will perish, but the Word of the LORD will remain. (Verse 31.)

32. But of that day and hour knows no one, neither the angels who [are] in heaven, nor the Son, except the Father. And the state of the church at that time, as to goods and truths, will not appear to any one, either in earth or in heaven, but to the LORD alone. (Verse 32.)

33. See you, Watch and pray: for you know not when the time is; Therefore man ought to procure to himself spiritual life, which is life from the LORD, because he is in ignorance what
34. [For it is] as a man taking a far journey, leaving his house, and giving authority to his servants, and to every one his work, and he commanded the porter to watch. For the **LORD** gives to all who are in the church the knowledges of truth and good from the Word, with the faculty of perceiving them, and of securing them from injury. (Verse 34.)

35. Watch you therefore: for you know not when the Lord of the house comes, at even, or at midnight, or at the cock-crowing, or in the morning: Wherefore all ought to keep their minds open to the light of truth, to preserve them from the darkness of evil and error. (Verses 35—37.)

36. Lest coming suddenly [or unawares] He find you sleeping.
37. But what I say to you, I say to all, Watch you.

**Exposition**

Chapter XIII.

*On the general Contents of this Chapter.*

THAT the "consummation of the age" signifies the last time of the church, was shown in the foregoing articles, whence it is evident what is meant by the "consummation of the age," spoken of by the Lord in the Gospels, (Matt. xxiv.; Mark xiii.; Luke xxi.) for it is written,—"As Jesus sat upon the Mount of Olives, His disciples came to Him privately, saying, Tell us, when shall these things be? and what is the sign of Your coming, and of the *consummation of the age*?") and immediately the Lord began to foretell and describe the consummation in all its successive states, even to His advent, and that then He would "come in the clouds of heaven with power and great glory, and would gather together His elect," with many other particulars, (verses 30, 31.) which in no sort came to pass at the destruction of Jerusalem. These things the Lord described on that occasion in a prophetic discourse, every word of which was weighty and significant; the spiritual import of every particular expression may be seen explained in the "Arcana Coelestia," AC 3353—3356, 3486—3489, 3650—3655, 3751—3757, 3898—3801, 4057—4060, 4229—4231. TCR 757. See also Matthew, chap, xxiv., Exposition.

Verse 2. *And Jesus answering, said to him, Seest you these great buildings? there shall not be left stone upon stone, which shall not be thrown down.—*By "a stone of
the temple not being left upon a stone which should not be thrown down," is signified the destruction and total vassation of the church; a "stone" also signifies the truth of the church; and whereas that destruction and vassation was signified, therefore in Matt. xxiv., Mark xiii., and Luke xxi., the subject treated of is concerning the successive vassation of the church. *AE 220.*

From the time of the Council of Nice, dreadful heresies began to be propagated concerning God, and concerning the Person of Christ, whereby the head of Antichrist was lifted up, and God was divided into three, and the Lord the Saviour into two, and thus the temple erected of the Lord by the apostles was destroyed, and this to such a degree, until "stone was not left upon stone, which was not thrown down," according to the Lord's words in *Matt 24:2; Mark 13:2*; where, by the "temple," is not only meant the temple of Jerusalem, but also the church, the consummation, or end of which, is treated of in those chapters throughout. *TCR 174.*

The greatest part of mankind believe that, when the Last Judgement comes, all things in the visible world are to perish, that the earth is to be burned up, the sun and the moon be dissipated, and the stars vanish away; and that afterwards a new heaven and a new earth shall be formed. This opinion has been conceived from the prophetic revelations, which are so expressed; but that the case is otherwise, may be manifest from what has been shown concerning the Last Judgement, *AC 900, 931, 1850, 2117—2133.* Hence it is evident that the Last Judgement is nothing else but the end of the church with one nation, and its beginning with another, which end and which beginning then have place, when there is no longer any acknowledgement of the Lord, or, what is the same thing, when there is no faith; no acknowledgement or no faith comes to pass when there is no charity, for faith cannot be given but with those who are principled in charity. That in such case there is an end of the church, and a translation of it to others, evidently appears from all those things which the Lord Himself taught and predicted concerning that last day, or concerning the "consummation of the age," in the Evangelists, namely, in Matt, xxiv., in Mark xiii., and in Luke xxi. But whereas those things cannot be comprehended by any one without a key, which is the internal sense, it is allowed to unfold them, and first the things contained in chap. xxiv. of Matthew, 3—9. They who abide in the sense of the letter, cannot know whether the contents of these verses, and those things which follow in that chapter, have relation to the destruction of Jerusalem, and the dispersion of the Jewish nation, or to the end of days, which is called the Last Judgement; but they who are in the internal sense, see clearly that the subject here treated of is concerning the end of the church, which end is what is here and in other passages called the "coming of the Lord," and the "consummation of the age." And since that end is meant, it may be known that all those things signify such things as relate to the church; but what they signify may be manifest from each in the internal sense, as
where it is said,—"Many shall come in My name, saying, I am Christ; and shall seduce many;" where name does not signify name, nor Christ. Christ, but "name" signifies that by which the Lord is worshiped, and "Christ," the very Truth; thus it signifies that they will come who will say that "this is of faith," or that "this is the truth," when yet it is neither of faith, nor the truth, but what is false. Again, where it is said,—" That they shall hear of wars and rumours of wars," it denotes that debates and disputes, which are wars in the spiritual sense, will exist concerning truths. Again,—"That nation shall be stirred up against nation, and kingdom against kingdom," signifies that evil is about to fight with evil, and what is false with what is false. And again,—" There shall be famines, and pestilences, and earthquakes, in diverse places," denotes there shall be no longer any knowledge of goods and truths, and thus that the state of the church will be changed, which is an earthquake. From these considerations it is evident what is meant by the above words of the Lord, namely, that they describe the first state of the perversion of the church, which is when they begin no longer to know what is good and what is true, but dispute with each other on those subjects, from which disputes come falsities. Inasmuch as this is the first state, therefore it is said that "the end is not yet," and that "those things are the beginning of sorrows;" and this state is called "earthquakes in diverse places," which, in the internal sense, signify a change in the state of the church in part, or the first state. This being "said to the disciples," signifies that it is said to all who are of the church, for the twelve disciples represent the church; wherefore it is said,—" See lest any one seduce you;" also, "You are about to hear of wars and rumours of wars, see that you be not troubled." AC 3353, 3354.

By "a stone not being left upon a stone which should not be thrown down," is signified that the Lord would be altogether denied amongst them, wherefore also the temple was utterly destroyed. AE 391.

Verse 3. And as He sat upon the Mount of Olives, &c.— The "Mount of Olives" signifies the Divine Love, on which account the Lord was accustomed to tarry upon that mountain, as is evident in Luke,—"Jesus was in the day teaching in the temple, but going forth at night, He passed the night in the mount, which is called [the Mount] of Olives;" (Luke 21:37; 22:39; John 8:1,) and there "discoursed with His disciples concerning His coming and the consummation of the age," that is, concerning the Last Judgement; and also thence went to Jerusalem, and suffered, by which was signified that He did all things from Divine Love, for the "Mount of Olives" signified that love; for whatever the Lord did in the world was representative, and whatever He spoke was significative. The reason why He was in representatives and significatives, when in the world, was, that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thus might govern and arrange ultimates
from first principles, and all intermediate things from first principles by ultimates; representatives and significatives are in ultimates. AE 405.

Verse 4. *Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?* —By "the coming of the Lord and the consummation of the age," is signified the beginning of a New Church, and the end of a former one;—by "the coming of the Lord," the beginning of a New Church, and by "the consummation of the age," the end of an Old Church; wherefore the Lord, in this chapter, instructs the disciples concerning the vasteration of the former church, and concerning the establishment of a New Church at the end of the former. But He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense; and inasmuch as they were correspondences by which the Lord spoke, therefore they were all signs, thus testifications; they are likewise called "signs" by the Lord, as in Luke,—" There shall also be great *signs* from heaven; there shall be *signs* in the sun, the moon, and the stars; and on earth distress of nations." (Luke 20:11, 25.) AE 7006.

As to what concerns the Lord's coming, it is believed by some that the Lord is about to come again in Person, and indeed to execute the Last Judgement; and this because it is said in Matthew,—" The disciples came, saying to Jesus, Tell us, what is the sign of Your coming, and of the consummation of the age?" and after that the Lord had predicted to them the states of the church, successively decreasing even to its devastation and consummation, He said,—" Then shall appear the sign of the Son of Man; and they shall see the Son of Man coming in the clouds of heaven with power and glory. Watch you, therefore, because you know not in what hour your Lord is about to come." (Matt 24:30, 39, 42; also in John 21:22.) But by His *coming* is not there meant His coming in person, but that He would then reveal Himself in the Word, that He is Jehovah, the Lord of heaven and earth, and that they all will adore Him alone, who shall be in His New Church, which is meant by the New Jerusalem; for which end also He has now opened the internal and spiritual sense of the Word, in which sense the Lord is everywhere treated of. This also is what is meant by His "coming in the clouds of heaven with glory." (Matt 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27.) That "the clouds of heaven" signify the Word in the letter, and "glory" its spiritual sense, see above, AE 36, 594. Inasmuch as He is the Word, as He is called in John 1:1, 2, 14, therefore the revelation of Him in the Word is His coming. AE 870.

That by "consummation" is meant the devastation of the church, when there is no longer in it truth of doctrine and good of life, thus when its end is, see AR 658, 750; and whereas in this case is the coming of the Lord, and of His kingdom, therefore mention is made both of "the consummation of the age" and of "the Lord's coming," (Matt 24:3.) and each also is predicted in that chapter. AR 519.
It was predicted by the Lord, where He speaks of "the consummation of the age," (Matt 24:3, to the end; Mark 13:3, to the end; Luke 21:7, to the end.) that faith would be scarce at the last times; for whatever is said in those chapters, involves that in those times charity and faith will be scarce, and that at length there would be none.

Verse 6. For many shall come in My name, &c.—These things were said by the Lord to the disciples concerning "the consummation of the age," by which is signified the state of the church as to its ultimate or last time, which is described in this chapter; wherefore also the successive perversion and falsification of the truth and good of the Word is meant, until there is nothing left but what is false, and the evil thence derived. By those who shall "come in His name, and shall say that they are Christs, and shall seduce many," is signified that those are about to come, who will say that this is Divine Truth, when yet it is truth falsified, which in itself is what is false; for by "Christ" is meant the Lord as to Divine Truth, but here, in the opposite sense, truth falsified; by "hearing of wars and rumours of wars," is signified that disagreements and disputes are about to exist concerning truths, and that thence will come falsifications. By "nation being stirred up against nation," is signified that evil is about to fight with evil, and what is false with what is false, for evils never agree amongst themselves, neither do false principles, which is the reason why churches are divided amongst themselves, and so many heresies have come forth; "nation" signifies those who are in evils, and "kingdom" those who are in false principles, of which the church consists. By "famines, and pestilences, and earthquakes," is signified that there will no longer be any knowledges of truth and of good, and that by reason of the false principles that will infect, the state of the church will be changed; "famine" denotes the privation of the knowledges of truth and of good; "pestilences" denote infections from false principles; and "earthquakes" denote changes of the church. AE 734.

The above words are not to be understood as declaring that any would rise up, who would call themselves Christ or Christs, but who would falsify the Word, and would say that this or that is Divine Truth, when yet it is not. They who confirm false principles from the Word, are meant by "false Christs," and they who hatch false principles of doctrine, are meant by "false prophets;" for the subject treated of in the chapter from whence the above words are taken, is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. AE 684.

Verse 7. But when you hear of wars and rumours of wars, be you not troubled, &c.— When the Lord said that "in the last times there should be wars," and that "nation should rise up against nation, and kingdom against kingdom," and that there should be "famines, pestilences, and earthquakes in diverse places," it does not signify such things in the natural world, but corresponding things in the spiritual world; for the
Word, in the prophetic parts, does not treat of kingdoms on earth, nor of nations there, thus neither of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond thereto in the spiritual world. L. J. 13. See also AC 2120, 2547.

Verses 7—13.—By the words which precede, from verse 1, to verse 17, was described the first state of perversion of the church, which was, that they began no longer to know what was good and what was true, but disputed on those subjects one amongst another, from which disputes came falsities; but by these words is described another state of the perversion of the church, which is, that they were about to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord would expire, according to the degrees in which charity would cease. That a second state of perversion of the church is described in the above words of the Lord in the Evangelist [as in Matthew], is evident from the internal sense of the same, which is to the following effect:—

" All these things are the beginning of sorrows," signifies those things which precede, namely, which are of the first state of the perversion of the church, consisting, as was said, in beginning no longer to know what was good and what was true, but in disputing among themselves on those subjects, from which disputes come falsities, consequently heresies. That such things have perverted the church for several ages past, is evident from this consideration, that the church in the Christian world is divided, and this according to opinions concerning what is good and true, thus that the perversion of the church has been begun for a long time back.

" Then shall they deliver you up to affliction, and shall kill you," signifies that good and truth are about to perish, first by affliction, which is by perversion, next by killing them, which is by denial. That to "kill," when it is predicated of good and truth, denotes not to be received, thus to deny, see AC 3387, 3395; by "you," or by the apostles, are signified all things of faith in one complex, thus both its good and its truth. That by the "twelve apostles" those things are signified, see AC 577, 2089, 2129, 2130, 3272, 3354; and is here made very manifest, for the subject treated of is not concerning the preaching of the apostles, but concerning the consummation of the age.

" And you shall be hated of all nations for My name's sake," signifies contempt and aversion towards all things which are of good and truth, for to "hate" is to despise and to hold in aversion, these being the properties of hatred; "of all nations," denotes of those who are in evil; that "nations" denote such, see AC 1259, 1260, 1849, 1868, 2588; "for My name's sake," denotes for the sake of the Lord, thus for the sake of all things which are from Him; that the "name of the Lord"
denotes everything in one complex, by which He is worshiped, thus everything which is of His church, see AC 2724, 3006.

"And then shall many be scandalized, and shall betray one another, and shall hate one another," signifies enmities on account of those things; "many being scandalized," denotes enmity in themselves, the Human Principle itself of the Lord being that against which they have enmity; that that principle was about to be an offence and scandal, is predicted in the Word throughout; "they shall betray one another," denotes enmity amongst themselves, derived from what is evil in opposition to what is good.

"And many false prophets shall arise, and shall seduce many," signifies preachings of what is false; that "false prophets" denote those who teach what is false, thus false doctrine, see AC 2534; "and shall seduce many," denotes that thence would be derivations.

"And because iniquity shall be multiplied, the charity of many shall grow cold," signifies the expiration of charity together with faith; "because of the multiplication of iniquity," denotes according to the false principles of faith; "the charity of many shall grow cold," denotes the expiration of charity together with faith, for each keeps pace with the other, since where there is no faith there is no charity, and where there is no charity there is no faith; but charity is what receives faith, and no charity is what rejects faith; hence the origin of all that is false, and of all that is evil.

"But he that endures to the end, the same shall be saved," signifies the salvation of those who are in charity; "he that endures to the end," denotes who does not suffer himself to be seduced, thus who does not yield in temptations.

"And this Gospel of the kingdom shall be preached in all the inhabited [earth], for a witness to all nations," signifies that this shall first be made known in the Christian world; "shall be preached," denotes that it shall be made known; "this Gospel of the kingdom" denotes this truth, that so it is; "Gospel" denotes annunciation; "kingdom" denotes truth, see AC 1672, 2547; "in all the inhabited [earth]," denotes the Christian world, see AC 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355; the church is here called inhabited, from the life of faith, that is, from the good which is of truth, for "to inhabit," in the internal sense, is to live, and "inhabitants" are the goods of truth, see AC 1293, 2268, 2451, 2712, 3384. "For a witness," denotes that they may know, lest they should pretend that they were ignorant; "to all the nations," denotes to the evil, see AC 1259, 1260, 1849, 1868, 2588; for when they are in the principles of what is false and evil, they no longer know what is true and what is good, believing, in this case, what is false to be true, and what is evil to be good, and vice versa; when the church is in this state, "then shall the end come." That the church is of such a quality, does not appear before those who are in the church,
namely, it does not appear that they despise and hold in aversion all things which are of good and of truth, also that they cherish enmities against those things, especially against the Lord Himself; for they frequent temples, hear sermons, are in a sort of sanctity when there, attend the Holy Supper, and occasionally discourse with each other in a becoming manner on those subjects,—the evil doing these things the like as the good, yea, they even live one with another in civil charity or friendship; hence it is, that before the eyes of men there does not appear any contempt, still less aversion, and least of all enmity against the goods and truths of faith, thus neither against the Lord. But those things are external forms, by which one person seduces another, whereas the internal forms of the men of the church are altogether dissimilar, yea, altogether contrary to the external. The internal forms are what are here described, and which are of such a quality; what their quality is, appears to the life in heaven, for the angels do not attend to any other than things internal, that is, to ends, or to the intentions or wills of men, and to the thoughts thence derived; how dissimilar these are to the externals, may be manifest from those who come into the other life from the Christian world, concerning whom, see AC 2121—2126. For, in the other life, internal things alone are the things according to which they there think and speak, for external things were left with the body; it there evidently appears that however such persons seem peaceable in the world, they still hated one another, and all things which are of faith, especially the Lord; for when the Lord is only named before them in the other life, a sphere, not only of contempt, but also of aversion and enmity against Him, manifestly breathes forth and diffuses itself around, even from those who, according to appearance, have spoken and have also preached holily concerning Him; in like manner when mention is made of charity and faith. Such is their quality in the internal form which is manifested in the other life, so that if during their abode in the world, external bonds had been loosened, that is, if they had not been afraid of the loss of life and of the penalties of the law, and especially of the loss of reputation for the sake of the honours which they courted and coveted, and for the sake of the wealth after which they lusted, they would have rushed one against another from intestine hatred, according to their tendencies and thoughts, and without any conscience, would have plundered the goods of others, and also without any conscience, would have murdered them, however they were guiltless. Such are Christians at this day, as to their interiors, except a few who are not known; hence it is evident what is the quality of the church. AC 3486—3490.

Verses 12, 13. Now the brother shall deliver the brother to death, and the father the son, &c.—These words are spoken concerning the last times of the church, when there should be no longer any charity, and therefore no longer any faith. "Brother," "children," and "parents," in the internal sense, are the goods and truths of the church, and to "put to death," is to destroy those goods and truths. AC 6767.
That these words are not to be understood according to the letter, is manifest from what Jesus had before said, that "He came not to give peace upon earth, but division, for that five should be in one house divided, three against two, and two against three;" by which words is signified that false and evil principles are about to fight against truths and goods, as is the case when man comes into temptations, and is reformed; this combat is signified by division and insurrection. By "the father being divided against the son, and the son against the father," is signified that evil is about to fight against truth, and truth against evil; the "father" denoting evil, which is the selfhood of man, and the "son" denoting the truth which man has from the Lord. The lust of what is false being about to fight against the affection of truth, and the affection of truth against the lust of what is false, is signified by "the mother being divided against the daughter, and the daughter against the mother;" the "mother" denoting the lust of what is false, and the "daughter" denoting the affection of truth, and so forth. That this is the case, may also be manifest from this consideration, that the Lord says in another place, as in John 14:27; 16:33, that "in Him they should have peace," thus not division. AE 724.

Verse 13. But he that shall endure to the end, the same shall be saved.—The Lord teaches by these words, that, when man is once converted, he ought to continue in goodness and truth to the end of life. DP 231.

Verses 14—17. But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand), then let them who are in Judea flee to the mountains, &c.—Every one may see that these words contain arcana, and that unless those arcana be discovered, it cannot be at all known what is meant by "those who are in Judea fleeing to the mountains," and by "him who is on the house-top not going down to take anything out of the house," and by "him who is in the field not turning back to take his garment." Unless the internal sense taught what these things signify and involve, the examiners and interpreters of the Word might be led astray, and fall into opinions altogether foreign to that sense; yea, also, they who in heart deny the sanctity of the Word, might thence conclude that in the above words was only described flight and escape on the approach of an enemy, consequently that nothing more holy was contained in them, when yet by those words of the Lord is fully described the state of vastation of the church as to the goods of love and the truths of faith, as may be manifest from the following explication of those words:—

"When therefore you shall see the abomination of desolation," signifies the vastation of the church, which then has place, when the Lord is no longer acknowledged, consequently when there is no love to and no faith in Him; also when there is no longer any charity towards the neighbour, and consequently when there is not any faith grounded in what is good and true. When these things have place in the
church, or rather in the tract of country where the Word is, namely, in the thoughts of the heart, although not in the doctrine of the mouth, then is desolation, and the above things are its abomination; hence, "when you shall see the abomination," denotes when any one observes such things; what is then to be done, is taught in the following verses, 15, 16. "Declared by Daniel the prophet," signifies, in the internal sense, by the Prophets, for where any prophet is named by his name, in the Word, it is not that prophet who is meant, but the prophetic Word itself, because names in no case penetrate into heaven, AC 1876, 1888; but by one prophet is not signified the like as by another. What is signified by Moses, Elias, and Elisha, see in the preface to chap, xviii., Genesis, and AC 2762; but by Daniel is signified everything prophetic concerning the coming of the Lord, and concerning the state of the church,—in this case, concerning its last state. Vastation is much treated of in the Prophets, and by it is there signified, in the sense of the letter, the vastation of the Jewish and Israelitish church, but in the internal sense, the vastation of the church in general, thus also the vastation which is now at hand. "Standing in the holy place," signifies vastation as to all the things which are of good and truth; "holy place" is a state of love and truth, see AC 2625, 2837, 3356, 3387; the holy principle of that state is the good which is of love, and thence the truth which is of faith, nothing else being meant by holy in the Word, because those things are from the Lord, who is the Holy, or Sanctuary itself. "Let him that reads understand," signifies that these things ought to be well noted by those who are in the church, especially by those who are in love and faith, who are now treated of. "Then let them who are in Judea flee to the mountains," signifies that they who are of the church ought not to look elsewhere than to the Lord, thus to love Him, and to charity towards the neighbour; that by "Judea" is signified the church, will be shown below; that by "mountain" is signified the Lord Himself, but by "mountains" love to Him and charity to the neighbour, see AC 795, 796, 1430, 2722. According to the sense of the letter it would mean, that when Jerusalem was besieged, as it was by the Romans, then they should not take themselves thither, but to the mountains, according to what is said in Luke, — "When you shall see Jerusalem encompassed by armies, then know you that the devastation is near. Then let them who are in Judea flee to the mountains; and let them who are in the midst thereof go forth; but they who are in the countries, let them not enter into it." (Luke 21:20, 21.) But with "Jerusalem" in this passage the case is similar, namely, that in the sense of the letter it is Jerusalem which is meant, but in the internal sense the church of the Lord, see AC 402, 2117; for all and singular the things which are mentioned in the Word concerning the people of Judah and Israel, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdom on the earth, that is, of the church, as has been frequently shown. Hence it is that by Jerusalem, in the internal sense, is nowhere meant Jerusalem, nor by Judea, Judea, but they were such places as were capable of representing the celestial and spiritual things of the Lord's kingdom; and they were also made that they might represent; thus the Word could be
written, which might be according to the apprehension of the man who was to read it, and according to the understanding of the angels attendant on man. This was also the reason why the Lord spoke in like manner, since if He had spoken otherwise, what He said would not have been adequate to the apprehension of those who heard, especially at that time, nor at the same time to the understanding of the angels; thus it would not have been received by man, nor understood by the angels.

"He that is on the house-top, let him not go down to take anything out of his house," signifies that they who are in the good of charity, ought not to take themselves to those things which are of the doctrinals of faith; the "house-top," in the Word, signifies the superior state of man, thus his state as to good; but the things which are beneath signify the inferior state of man, thus his state as to truth; what is meant by "house," see AC 710, 1708, 2230, 2234, 3142, 3538. With the state of the man of the church, the case is this: whilst he is regenerating, he then learns truth for the sake of good, for the affection of truth is given him for that end; but when he is regenerated, he then acts from truth and good; when he arrives at this state, he then ought not to take himself to the former state, for if he was to do this, he would reason from truth concerning the good in which he is, and would thus pervert his state. For all reasoning ceases and ought to cease, when man is in a state to will what is good and true; for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as heretofore, for if he was to act again from this latter principle, he would fall into temptations, in which he would yield. Such are the things which are signified by the words, "Let not him who is on the house-top go down to take anything out of his house."

"And he who is in the field, let him not turn back to take his garment," or coat, signifies that they who are in the good of truth, should not take themselves from its good to the doctrinal of truth; "field," in the Word, signifies that state of man as to good, see AC 368, 2971, 3196, 3310, 3317, 3500, 3508; and "garment," or coat, signifies that which clothes good, that is, the doctrinal of truth, for this is as a garment to good; that "garment" has this signification, see AC 297, 1073, 2576, 3301. Every one may see that deeper things lie concealed herein, than what appear in the letter, for the Lord Himself spoke them. From these considerations it may now be manifest that a state of vastation of the church, as to the goods of love and the truths of faith, is fully described in these verses, and that at the same time an exhortation is given to those who are in those goods and truths, what they ought to do on the occasion. There are three kinds of men within the church, namely, they who are in love to the Lord, they who are in charity towards their neighbour, and they who are in the affection of truth. They who are in the first class, namely, they who are in love to the Lord, are specifically signified by the words, "Let those who are in Judea flee to the mountains." In the second class are they who are in
charity towards their neighbour, and are specifically signified by these words, "He who is on the house-top, let him not go down to take anything out of his house." In the third class are they who are in the affection of truth, and are specifically signified by these words, "He who is in the field, let him not turn back to take his garment." That J udaea, in the internal sense of the Word, does not signify Judea, as neither does Jerusalem signify Jerusalem, may be manifest from several passages in the Word. In the Word it is not so named Judea, but the "land of Judah," and by it, as by the "land of Canaan," is there signified the kingdom of the Lord, consequently also the church, for this is the kingdom of the Lord on the earth; and this, on this account,—because by "Judah," or by the Jewish nation, was represented the celestial kingdom of the Lord, and by "Israel," or the Israelitish people, His spiritual kingdom; and because this was represented, therefore also in the Word, when they are named, nothing else is signified in the internal sense. A. C. 3650—3654.

The abomination of desolation, or the devastation of the church, is described in these words in Daniel,—"Seventy weeks have been decided upon your people, and upon your city of holiness, to consummate prevarication, and to seal up sins, and to expiate iniquity, and to bring the justice of ages, and to seal the vision of the prophets, and to anoint the Holy of Holies. Know therefore and perceive, from the going forth to restore and build Jerusalem, even to Messiah the Prince, shall be seven weeks: afterwards in sixty and two weeks, the street and the trench shall be restored and built, but in straitness of times. But after sixty and two weeks Messiah shall be cut off, but not for Himself: then shall the people of a prince about to come destroy the city and the sanctuary; so that its end shall be with a flood, and even to the end of war are decided desolations. Yet He shall confirm the covenant with many in one week: but in the midst of the week, He shall cause to cease the sacrifice and meat-offering; at length upon the bird of abomination shall be desolation, and even to the consummation and decision it shall drop upon the devastation." (Dan 9:24-27.) The sense of these words has been investigated and explained by many of the learned, but only as to the literal sense, and not yet as to the spiritual sense, for this latter sense has been heretofore unknown in the Christian world. In this sense the following things are signified by the above words:—

"Seventy weeks have been decided upon your people," signifies the time and state of the church which was then amongst the Jews, even to its end; "seven" and "seventy" signifying what is full from beginning to end; and "people" signifying those who were at that time of the church. "And upon your city of holiness," signifies the time and state of the end of the church, as to the doctrine of truth derived from the Word; "city" signifying the doctrine of truth, and the "city of holiness" the Divine Truth, which is the Word. "To consummate prevarication, and to seal up sins, and to expiate iniquity," signifies when nothing but false and evil principles are in the church, thus when
iniquity is fulfilled and consummated; for until this is the case, the end does not come, for reasons treated of in a little work concerning "The Last Judgement," since if it came sooner, the simply good would perish, who, as to externals, are conjoined with those who pretend to truths and goods, and assume hypocritical appearances in externals; wherefore it is added, "to bring the justice of ages," by which is signified to save those who are in the good of faith and charity; and "to seal the vision of the prophets," signifies to fulfill all things which are in the Word; and "to anoint the Holy of Holies," signifies to unite the Divine Principle Itself with the Human Principle in the Lord, for this latter is the Holy of Holies.

"Know therefore and perceive, from the going forth of the Word," signifies from the end of the Word of the Old Testament, because it was to be fulfilled in the Lord; for all things of the Word of the Old Testament, in the supreme sense, treat of the Lord, and of the glorification of His Human Principle, and thus of His dominion over all things of heaven and of the world. "Even to restore and to build Jerusalem," signifies when a New Church was about to be established; "Jerusalem" signifying that church, and "to build" signifying to establish anew. "Even to Messiah the Prince," signifies even to the Lord, and the Divine Truth in Him and from Him, for the Lord is called Messiah from the Divine Human Principle, and Prince from the Divine Truth. "Seven weeks" signify a full time and state. "Afterwards in sixty and two weeks the street and trench shall be restored and built," signifies a full time and state after His coming, until the church be established with its truths and doctrine; "sixty" signifying a full time and state as to the implantation of truth, in like manner as the number three or six; and "two" signifying those things as to good, —thus, "sixty and two," together signifying the marriage of truth with a little good; "street" signifying the truth of doctrine, and "trench" the doctrine. "But in straitness of times," signifies hardly and with difficulty, because amongst the nations who have little perception of spiritual truth.

"But after sixty and two weeks," signifies after a full time and state of the church, established as to truth and as to good. "Messiah shall be cut off," signifies that they will recede from the Lord, which was done principally by the Babylonians through the translation of the Divine Power of the Lord to the Popes, and thus by the non-acknowledgement of the Divine in His Human Principle. "But not for Himself," signifies that still He has Power and Divinity. "Then shall the people of a prince about to come destroy the city and the sanctuary," signifies that thus doctrine and the church would perish by false principles; "city" signifying doctrine, "sanctuary" the church, and the "prince about to come" the ruling false principle. "So that its end shall be with a flood, and even to the end of the war are decided desolations," signifies the falsification of truth, until there is not any combat between what is true and what is false; "floods" signifying the falsification of truth, "war" the combat between what is
true and what is false, and "desolation" the last state of the church, when there is no longer any truth, but merely what is false.

"Yet He shall confirm the covenant with many in one week," signifies the time of the Reformation, when again there should be reading of the Word, and acknowledgement of the Lord, namely, of the Divine in His Human Principle; this acknowledgement, and consequent conjunction of the Lord by the Word, is signified by "covenant," and the time of the Reformation by "one week." "But in the midst of the week, He will cause to cease the sacrifice and meat-offering," signifies that still there is neither good nor truth in worship interiorly, amongst those who are reformed; "sacrifice" signifies worship from truths, and "meat-offerings" worship from good; by the "midst of the week" is not signified the midst of that time, but the inmost principle belonging to the reformed, for "midst" signifies what is inmost, and "week" the state of the church. The reason why neither good nor truth was interiorly in worship after the Reformation, is, because they assumed faith for the essential of the church, and separated it from charity; and when faith is separated from charity, there is then neither good nor truth in the inmost of worship, for the inmost of worship is the good of charity, and from it proceeds the truth of faith. "At length upon the bird of abomination shall be desolation," signifies the extinction of all truth by the separation of faith from charity; "the bird of abomination" signifies faith alone, thus faith separate from charity, for "bird" signifies thought and understanding concerning the truths of the Word, which bird becomes a bird of abomination when there is not any spiritual affection of truths, which illustrates and teaches truth, but only a natural affection, which is for the sake of fame, glory, honour, and gain, which affection, inasmuch as it is infernal, is abominable, since mere false principles are thence derived. "And even to the consummation and decision it shall drop upon the devastation," signifies its extreme, when there is nothing of truth and of faith any longer, and when it is the Last Judgement. That these last things in Daniel were predicted concerning the end of the Christian church, is evident from the Lord's words in Matthew,—" When you shall see the abomination of desolation" &c; (Matt 24:15.) for the subject treated of in that chapter is concerning "the consummation of the age," thus concerning the successive vastation of the Christian church; wherefore the devastation of this church is meant by the above words in Daniel. A. E. 684.

Verses 15, 16. And let him who is on the house-top not go down into the house, &c.—Man, before regeneration, acts from truth, but by it is acquired good; for truth then becomes good with him, when it gains place in his will, and thereby in his life; but after regeneration he acts from good, and by it are procured truths. For the better understanding of this, it is to be observed that man, before regeneration, acts from obedience, but after regeneration from affection; those two states are inverted in respect to each other, for in the former state truth has the dominion, but in the latter
state good has the dominion; or in the former state man looks downwards or backwards, but in the latter state upwards or forwards. When man is in the latter state, namely, when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows into good, and by good, leads him. In this case, were he to look back, or to do good from truth, he would act from a principle of self, for he who acts from truth, leads himself; but he who acts from good, is led by the Lord. These are the things which are meant by the words of the Lord in Matthew,—" When you shall see the abomination of desolation, he that is on the house, let him not go down to take anything out of his house; and he that is in the field, let him not turn back to take his clothes." AC 8505. See also AC 2554, 3650, 8516, 9274, 10184.

Verse 17. But woe to them that are with child, and to them that give suck in those days! —What these words signify, it is impossible for any one to comprehend, unless he be enlightened by the internal sense. That they were not said concerning the destruction of Jerusalem, is manifest from several expressions in the chapter Matt. xxiv., as from the following:—"Except those days should be shortened, no flesh would be saved: but for the sake of the elect, those days shall be shortened;" and again,—"After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of Man; and they shall see the Son of Man coming in the clouds of heaven with power and glory;" and from other expressions. That neither were those things said concerning the destruction of the world, is also evident from several passages in the same chapter, as from what goes before,—" He that is on the housetop, let him not go down into the house, neither enter to take anything out of his house; and let him who is in the field not turn back again to take his garment;" also from what is afterwards said,—" Pray you that your flight be not in the winter;" and from what follows,—" Then two shall be in the field; one shall be taken, the other shall be left. Two women shall be grinding at the mill; one shall be taken, the other shall be left." But it is evident that they were said concerning the last time of the church, that is, concerning its vastation, which is then said to take place when there is no longer any charity. Every one who thinks holily concerning the Lord, and who believes that the Divine Being was in Him, and that He spoke from the Divine Being, may know and believe that the above words, like the rest which the Lord taught and spoke, were not said concerning one nation, but concerning the universal human race, and not concerning their worldly state, but concerning their spiritual state; and also that the Lord's words comprehended the things that were of His kingdom, and which are of the church, for these things are divine and eternal. He who so believes, concludes that these words, "Woe to them that are with child, and to them that give suck in those days," do not signify those who are with child and give suck; and that these words, "Pray you that your flight be not in the
The subject treated of in what goes before was concerning three states of the perversion of good and of truth in the church; the subject now treated of is concerning a fourth state, which also is the last. Respecting the first state, consisting in beginning no longer to know what is good and what is true, but in disputing on those subjects amongst themselves, whence come false principles, see AC 3354; respecting the second state, consisting in despising what is good and true, and also holding those principles in aversion, and in faith in the Lord being thus about to expire, according to the degrees in which charity was about to cease, see AC 3487, 3488; respecting the third state, that it was a state of desolation of the church as to good and truth, see AC 3651, 3653. The subject now treated of is concerning the fourth state, which is that of the profanation of good and of truth; that this state is here described, may be manifest from singular the parts of the description in the internal sense, which is to this effect.

"But woe to them that are with child, and to them who give suck in those days," signifies those who are imbued with love to the Lord, and the good of innocence. "Woe" is a formulary of expression, signifying the danger of eternal damnation; to "be with child" denotes to conceive the good of celestial love; to "give suck" denotes also a state of innocence; "those days" denote the states in which the church then is.

"But pray you that your flight be not in the winter, nor on the Sabbath," signifies removal from them, lest this should be done precipitately in a state of too much cold, and in a state of too much heat; "flight" denotes removal from a state of the good of love and of innocence, spoken of just above; "flight in the winter" denotes removal from them in a state of too much cold; there is cold when those things are held in aversion, which aversion is induced by the loves of self and of the world; "flight on the Sabbath" denotes removal from them in a state of too much heat, which heat consists in a holy external, when the loves of self and of the world are within.

"For then shall be great affliction, such as was not from the beginning of the world until now, neither shall be," signifies the highest degree of the perversion and vastation of the church as to good and truth, which is profanation; for the profanation of what is holy induces eternal death, and much more grievous than all other states of evil, and so much the more grievous as the goods and truths profaned are more interior. Inasmuch as interior goods and truths are open and known in the Christian church, and are profaned, therefore it is said that "then shall be great affliction, such as was not from the beginning of the world until now, neither shall be."
"And except those days should be shortened, there would not any flesh be saved, but for the sake of the elect those days shall be shortened," signifies the removal of those who are of the church from interior goods and truths to exterior, that they may still be saved who are in the life of good and truth; by "days being shortened" is signified a state of removal; by "no flesh being saved" is signified that otherwise no one could be saved; by the "elect" are signified those who are in the life of good and truth. Few know what is meant by the profanation of what is holy, but it may be manifest by what has been said and shown on the subject, namely, that they are capable of profaning, who know, and acknowledge, and imbue good and truth, but not they who have not acknowledged, still less they who do not know; thus that they who are within the church can profane holy things, but not they who are without; and that they who are of the celestial church can profane holy goods, and they who are of the spiritual church can profane holy truths; that on this account interior truths were not discovered to the Jews, lest they should profane them. AC 3751—3757.

Verse 17. But woe to them that are with child, &c.—The subject here treated of is concerning "the consummation of the age," by which is meant the end of the church, when it is the Last Judgement. Hence by "those who are with child," and by "those who give suck in those days," who are the objects of lamentation, are meant those who at that time receive the goods of love and the truths of that good; "they that are with child" denote those who receive the good of love, and "they that give suck" denote those who receive the truths of that good; for the "milk" which is sucked, signifies truth from the good of love. The reason why a "woe" is pronounced upon them is, because they cannot keep the goods and truths which they receive, for at that time hell prevails, and takes them away, whence comes profanation. The reason why hell prevails at that time, is, because in the end of the church the false principles of evil prevail, and take away the truths of good; for man is held in the midst between heaven and hell, and before the Last Judgement that which arises out of hell prevails over that which descends out of heaven. AE 710. See also AR 416.

Verses 18, 19. And pray you that your flight be not in the winter; for in those days shall be affliction, &c.—No faith and faith without love is by the Lord compared to "winter," where He predicts the consummation of the age. (Mark 13:13, 19.) "Flight" denotes the last time of the church, also of every man when he dies; "winter" denotes the life of no love; the "days of affliction" is the miserable state of such in the other life. Love and faith can never be separated, because they constitute one and the same thing; when the great lights or luminaries, in Gen. i., are first treated of, they are reckoned as a one, and it is said,—" Let there be [sit, in the singular] luminaries in the expanse of heaven." Concerning this circumstance I am permitted to relate the following particulars;—that the celestial angels, by virtue of the heavenly love with which they are influenced from the Lord, are in all the knowledges of faith, and enjoy
such a life and light of intelligence as can scarcely be described. But, on the other hand, spirits who are only skilled in the doctrinals of faith without love, are in such coldness of life, and in such obscurity of light, that they cannot approach even to the first limit of the entrance into the heavens, but fly back with all speed. Some of them profess to have believed in the Lord, but they have not lived according to His precepts, and it was of such that the Lord said in Matthew,—" Not every one that says to Me, Lord, Lord, shall enter into the kingdom; but he that does the will of My Father. Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name," &c. (Matt 7:21, to the end.) Hence it is evident that such as are in love are also in faith, and thereby in the possession of celestial life; but it is otherwise with those who say they are in faith, and are not in the life of love. The life of faith without love is like the light of the sun without heat, as in the time of winter when nothing grows, but all things are withered and dead; whereas faith proceeding from love is like the light of the sun in the time of spring, when all things grow and flourish in consequence of the sun's fructifying beat. The case is exactly similar in respect to things spiritual and celestial, which are usually represented in the Word by the things which exist in the world and on the face of the earth. AC 34.

Verses 19, 20. For in those days shall be affliction, such as was not, &c. And unless the Lord had shortened those days, &c.—In the Evangelists, (Matt. xxiv.; Mark xiii.; and Luke xxi.) are described the successive declensions and corruptions of the Christian church; and in those chapters, by "great affliction or tribulation, such as was not since the beginning of the world, neither shall be," is signified, as in all other passages throughout the Word, the infestation of truth by falses, to such a degree, that not a single truth remains which is not falsified, and brought to its consummation. This is understood also by the "abomination of desolation" in the same passages, and also by the "desolation upon the bird of abominations," and by the "consummation and decision," in Daniel; and, in the Revelation, by the circumstances described above. All this was a consequence of men's not acknowledging the Unity of God in Trinity, and His Trinity in Unity, in one Person,—but in three; and thence founding the church on the idea of three gods in the mind, and the confession of one God with the lips. For thus they have separated themselves from the Lord, and that, at length, to such a degree, that they have no idea left of the Divinity in His Human nature; when, nevertheless, He is God the Father Himself in the Humanity, on which account He is called the "FATHER OF ETERNITY;" (Isaiah 9:6) and He said to Philip,—" He that sees Me, sees the Father." (John 14:7, 9.)

But it will be asked,—" What is the source or fountain from whence such 'abomination of desolation,' as is described in Daniel 9:27, and such 'affliction as never was, nor shall be,' (Matt 24:21, 22.) has sprung?" I answer,— The faith which universally prevails throughout the Christian world, with its influx, operation, and
imputation, according to the received traditions. It is a wonderful thing, that the
doctrine of justification by this faith alone, although it be no faith, but a mere chimera,
is accounted as everything in all Christian churches, that is, it bears sway among the
clergy almost as if the whole of theology consisted in it alone. It is this faith which all
young students in divinity eagerly learn, imbibe, and suck in, at the universities, and
which afterwards, as if they were inspired by it with heavenly wisdom, they teach in
their churches, publish in their writings, and make the ground of all the literary fame
and reputation that they hope to acquire, as it is the way to all rewards, preferments,
and university honours; and all this is done, notwithstanding that in consequence of
such faith alone, "the sun, at this day, is darkened, the moon does not give her light,
the stars are fallen from heaven, and the powers of the heavens are shaken," according
to the words of the Lord's prophecy in Matt 24:29. That the doctrine of this faith has
now blinded men's minds to such a degree, that they are unwilling, and therefore
seemingly unable, to see any divine truth interiorly, either in the light of the sun, or in
the light of the moon, but only exteriorly, rudely, and superficially, as by the light of a
fire at night, has been proved to me by the clearest evidence; so that I can venture to
affirm, that should the divine truths which relate to the genuine conjunction of charity
and faith, to heaven and hell, to the Lord, to a life after death, and to eternal
happiness, be dropped down from heaven, written in letters of silver, they would be
rejected, as not worth reading, by those who maintain the doctrine of justification and
sanctification by faith alone; whereas on the other hand, should a paper, containing
the doctrines of justification by faith alone, be sent from hell, this they would receive,
embrace, and carry home with them in their bosom.

The great arcanum respecting the impossibility of any flesh being saved, except a
New Church be founded by the Lord, is this,—that as long as the dragon, with his
crew, continues in the world of spirits, into which he was cast, so long it is impossible
for any divine Truth, united with divine Good, to pass through to men on earth, but it
is either perverted, or falsified, or destroyed. This is what is signified in the
Revelation by these words: "The dragon was cast out upon the earth, and his angels
were cast out with him. Woe to the inhabitants of the earth and of the sea! for the
devil is come down to you, having great anger." (Rev 12:9, 12, 13.) But when "the
dragon was cast into hell," (Rev 20:10.) then John "saw the new heaven and new
earth, and the New Jerusalem descending from God out of heaven." (John 21:1, 2.) By
the "dragon" are signified all those who are principled in the faith of the present
church. TCR 180—182.

Verse 20. No flesh could be saved, — The combats of the Lord are described by
Isaiah, (63:1 —10.) where are these words,—" Your garments are as of Him that
treads in the wine-press; I have trodden the wine-press alone," by which is signified
that He alone sustained the evil and false principles of the church, and all violence
offered to the Word, thus to Himself. It is said, "violence offered to the Word, thus to
Himself," because the Lord is the Word, and violence has been offered to the Word,
and to the Lord Himself, by the Roman Catholic superstition, also by the superstition
amongst the Reformed concerning faith alone. The evil and false principles of the
latter and the former, the Lord sustained when He executed the Last Judgement, by
which He again subdued the hells, for unless they had been again subdued, "no flesh
could have been saved," as He Himself testifies in Matthew 24:21, 22; Mark 13:20.
AR 829.

Man, after enduring temptation, as to the internal man, is in heaven, and by the
external in the world; wherefore by temptations with man, is effected conjunction
with heaven and the world, and in this case the Lord with man rules His world from
heaven according to order. The contrary is the case if man remains natural, for then he
is desirous to rule heaven from the world; such is the case with every one who is in
the love of dominion grounded in the love of self, so that if he be inwardly explored,
he does not believe in any God, but in himself, and after death he believes that he is
God, who has greatest power over others; such is the insanity prevalent in hell. Hence
it is evident of what quality man becomes after death, if the natural man be not
regenerated, consequently what he would become in phantasy unless a New Church
was established by the Lord, in which church genuine truths are taught. This is meant
by the Lord's words, speaking of the consummation of the age, that is, of the end of
the present church,—" Then shall be affliction, such as was not from the beginning of
the world to this time, nor shall be; wherefore except those days should be shortened,
no flesh would be saved." TCR 598.

As to what concerns the intention of subjugation, such as prevails amongst the wicked
who are in hell, it has also been given to know, that it is such an attempt and intention
of subjugating those who are in good and truth as cannot be described; for they are all
malice, all cunning and fraud, all deceit and cruelty, which are so great and of such a
quality, that if mentioned only in part, scarcely any one in the world would believe,
The hells consisting of such are at this day immensely increased; and what is
wonderful, especially from those who are within the church, on account of the
cunning, deceit, hatred, revenge, adultery, which flourish there more than in other
places, for within the church cunning now passes for ingenuity, and adulteries are
reckoned honourable; and they are laughed at who think otherwise. This being the
case at this day within the church, is a proof that its last time is at hand, for unless
there be an end, "no flesh would be saved," according to the Lord's words in Matthew
24:22; Mark 13:20; since all evil is contagious, and infects, as leaven infects dough,
thus at length all. AC 6666.

Verse 21. And then if any one shall say to you, Lo, here is Christ! or, Lo, He is there!
believe not, &c.—What these words involve, no one can know, unless the internal
sense teaches, as that "false Christs shall arise, who shall give signs and prodigies;"
and "if they shall say that Christ is in the desert, they should not go forth; if they
should say that He is in the closets, they should not believe;" and that "the coming of
the Son of Man will be as lightning, which goes forth from the east, and appears even
to the west;" also that "where the carcase is, thither will the eagles be gathered
together." These things, like those which precede and which follow in this chapter,
[Matt. xxiv.] as to the sense of the letter, seem to be in no regular series, when yet, as
to the internal sense, they are in the most beautiful; which series then first appears,
when it is understood what is signified by *false Christs*, what
by *signs* and *prodigies*, what by a *desert* and *closets*, also what by the *coming of the
Son of Man*, and lastly, what by a *carcase* and *eagles*. The reason why the Lord so
spoke was to the intent that they might not understand the Word, lest they should
profane it; for when the church is vastated, as it was at that time amongst the Jews, if
they had understood, they would have profaned; wherefore also the Lord spoke by
parables for the same reason, as He Himself teaches in *Matthew 13:13-15; Mark 4:11,
12; Luke 8:10*; for the Word cannot be profaned by those who do not know its
mysteries, but by those who do know, and more so by those who appear to themselves
learned, than by those who appear to themselves unlearned. But the reason why at this
time the interiors of the Word are opened, is, because the church at this day is so far
vastated, that is, without faith and love, that although they know and understand, still
they do not acknowledge, still less believe, except a few who are in the life of good,
and are called the elect, who can now be instructed, with whom a New Church is
about to be instituted; but where they are is known only to the Lord;—there will be
few within the church, new churches heretofore having been established amongst the
Gentiles.

The subject treated of in what goes before in this chapter, was concerning the
successive vastation of the church, namely, that at first they began no longer to know
what was good and true, but disputed on the subject; next, that they despised those
things; thirdly, that they did not acknowledge them; fourthly, that they profaned. The
subject now treated of is concerning the state of the church, what its quality is at that
time in regard to doctrine in genera], and specifically with those who are in holy
external worship, but in profane internal, that is, who with the mouth profess the Lord
with holy veneration, but with the heart worship themselves and the world, so that the
worship of the Lord is to them a medium of gaining honours and wealth; so far as
these have acknowledged the Lord, heavenly life, and faith, so far they profane when
they become of such a quality. This state of the church is now treated of, as may better
appear from the internal sense of the Lord's words above quoted, which is to this
effect.
"Then if any one shall say to you, Behold, here is Christ! or there, believe not," signifies exhortation to beware of their doctrine; "Christ" is the Lord as to Divine Truth, hence as to the Word, and as to doctrine derived from the Word; but in the present instance it is manifest that "Christ" denotes the contrary, namely, Divine Truth falsified, or the doctrine of what is false. That "Jesus" denotes Divine Good, and "Christ" Divine Truth, see AC 3004, 3005, 3008, 3009.

"For there shall arise false Christs and false prophets," signifies the false principles of that doctrine; that "false Christs" denote doctrinals falsified from the Word, or truths not divine, is evident from what was said just above; and that "false prophets" denote those who teach those false principles. They who teach false principles, in the Christian world, are principally those who regard their own distinction, also worldly opulence, as ends, for they pervert the truths of the Word to favour themselves; since when the love of self and the world is regarded as an end, nothing else is thought of; these are false Christs and false prophets. "And shall give great signs and prodigies," signifies things confirming and persuading from external appearances and fallacies, by which the simple suffer themselves to be seduced; that this is meant by "giving signs and prodigies," will be shown elsewhere by the Divine Mercy of the Lord. "So as to seduce, if possible, even the elect," signifies those who are in the life of good and truth, and thence appertain to the Lord; these are they who in the Word are called "the elect." They seldom appear in the assembly of those who veil profane worship under what is holy, or if they appear, they are not known, for the Lord hides them and thus protects them; for before they are confirmed, they suffer themselves to be easily led away by external sanctities, but after they are confirmed, they endure, for they are kept by the Lord in consort with angels, which they themselves are ignorant of, and in this case it is impossible that they should be seduced by that wicked crew.

"Behold, I have told you before," signifies exhortation to prudence, namely, to take heed to themselves, since they are amongst "false prophets, who appear in sheep's clothing, but inwardly they are ravenous wolves." (Matt 7:15.) Those false prophets are "the sons of the age, who are more prudent, that is, more cunning in their generation than the sons of light;" (see Luke 16:8.) wherefore the Lord exhorts them in these words,—"Behold, I send you forth as sheep in the midst of wolves; be you therefore prudent as serpents, and harmless as doves." (Matt 10:16.)

"If therefore they shall say to you, Behold, He is in the desert, go not forth; behold, He is in the closets, believe not," signifies that it must not be believed what they speak concerning Truth, nor what they speak concerning Good, and more besides. That these are the things which are signified, no one can see, unless he be acquainted with the internal sense; that an arcanum is contained in these words, may be known from this consideration,—that the Lord spoke them, and that without another sense interiorly stored up, the literal sense is no sense at all; for to what end could be the
exhortation, "not to go forth if they should say that Christ was in the desert, and not to believe if they should say that He was in the closets"? But vastated truth is what is signified by "desert," and vastated good by "closets," or inner chambers. The ground and reason why vastated truth is signified by a "desert," is, because when the church is vastated, that is, when there is no longer in it any divine truth, because there is no longer any good or love to the Lord, and charity towards the neighbour, it is then said to be a desert, or to be in a desert; for by "desert" is meant all that which is not cultivated or inhabited, also which has little of vital principle in it, as is the case at that time with Truth in the church. Hence it is evident that "desert" here denotes the church, in which there is no truth. But "closets," or inner chambers, in the internal sense, signify the church as to Good, also signify simple good,—the church which is in good being called the house of God; "closets" denote goods, and those things which are in the house. That "the house of God" denotes Divine Good, and "house," in general, the good which is of love and charity, see AC 2233, 2234; 2559, 3142, 3652, 3720. The reason why what they speak concerning truth, and what they speak concerning good, ought not to be believed, is, because they call what is false, true, and what is evil, good; for they who regard themselves and the world as an end, understand nothing else by truth and good than that themselves are to be adored, and that good is to be done to themselves; and if they inspire piety, it is that they may appear in "sheep's clothing." Moreover, since the Word which the Lord spoke contains in it things innumerable, and "desert" is a term of large signification, for all that is called desert which is not cultivated and inhabited, and all those things are called closets in which are things interior; therefore also by "desert" is signified the Word of the Old Testament, for this is thought to be abrogated, and by "closets" the Word of the New Testament, because it teaches interior things, or concerning the internal man. In like manner also the whole Word is said to be a "desert," when it no longer serves for doctrinals; and human institutions are called "closets," which, because they depart from the precepts and institutes of the Word, make the Word to be a desert, as is also a known thing in the Christian world. For they who are in holy external worship and profane internal, on account of the innovations which respect the exaltation of themselves over all, and opulence above all, as ends, abrogate the Word, and this to such a degree, that they do not even allow it to be read by others; and they who are not in such profane worship, although they hold the Word to be holy, and allow it to be commonly read, still they bend and explain all things to their doctrinals, which has this effect, that the remaining things in the Word, which are not according to their doctrinals, are a desert, as may be sufficiently manifest from those who place salvation in faith alone, and despise works of charity; these make all that as a desert which the Lord Himself spoke in the New Testament, and so often in the Old, concerning love and charity, and as closets, all those things which are of faith without works. Hence it is evident what is signified by the words, "If they shall say to you, Behold, He is in the desert, go not forth; behold, He is in the closets, believe not."
"For as the lightning goes forth from the east, and appears even to the west, so shall also be the coming of the Son of Man," signifies that with the internal worship of the Lord it was as with lightning, which is instantly dissipated; for by "lightning" is signified that which is of celestial light, thus which is predicated of love and faith, for these are of celestial light; the "east," in the supreme sense, is the Lord,—in the internal sense, is the good of love, of charity, and of faith from the Lord; but the "west," in the internal sense, is what has set, or ceased to be, thus non-acknowledgement of the Lord, also non-acknowledgement of the good of love, of charity, and of faith. Thus "lightning which goes forth from the east, and appears even to the west," denotes dissipation. The "coming of the Lord" is not according to the letter, that He is to appear again in the world, but is His presence in every one, which occurs as often as the Gospel is preached, and a holy principle is thought of.

"For wherever the carcase is, thither will the eagles be gathered together," signifies that confirmations of what is false by reasonings will be multiplied in the vastated church. The church, when it is without good and truth of faith thence derived, or when it is vastated, is then said to be dead, for its life is from good and truth; and hence, when it is dead, it is compared to a "carcase." Reasonings concerning goods and truths, that they are not, only so far as they are comprehended, and confirmations of what is evil and false by those reasonings, are those "eagles," as may be manifest from what will presently follow. That "carcase" here denotes the church void of the life of charity and faith, is evident from the Lord's words, where He treats of the consummation of the age in Luke,—"The disciples said, Where, Lord? [namely, where is the consummation of the age, or the Last Judgement?] Jesus said to them, Where the body is, there will the eagles be gathered together." (Luke 17:37.) In this passage it is called the "body" instead of the "carcase," for it is a dead body which is here meant, and signifies the church; for that "judgement is about to begin at the house of God," or the church, is manifest from the Word throughout. These are the things which the words of the Lord here quoted, and explained in the internal sense, signify; and that they are in a most beautiful series, although it does not so appear in the sense of the letter, may be manifest to every one who contemplates them in their connection, according to the explication. The reason why the last state of the church is compared to eagles, which are gathered together to a carcase, or a body, is, because by "eagles" are signified the rational principles of man, which, when predicated of goods, are true rationals, but when predicated of evils, are false rationals, or ratiocinations, as may be manifest from the passages in the Word where they are named. AC 3897—3901.

Truths ought not to be thought of as being from any other source than from the Lord. Truths from another source are in general those in which the Lord is not; and the Lord is not in truths belonging to man, when man denies Him and His Divine Principle, and
also when he acknowledges Him, and still believes that Good and Truth are not from Him, but from self, and hence claims to himself justice. Truths also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favour of self-dominion and self-gain; these are in themselves truths, because they are from the Word, but they are not truths, because they are misinterpreted, and thereby perverted. Such are the truths which are meant by the Lord, where He says,—" If any one shall say, Behold, here is the Christ! or there, believe not; for false Christs and false prophets shall arise," &c. AC 8868.

Verses 24—28. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall be falling, and the powers which are in the heavens shall be shaken. And then shall they see the Son of Man coming in the clouds with much power and glory, &c.—What the consummation of the age, or the Last Judgement, is, has been above explained, namely,, that it is the last time of the church; it is said to be the last time of the church, when there is no longer any charity or faith in the church; and it has also been shown that such consummations or last times have occasionally taken place. The consummation of the first church was described by a flood; the consummation of the second church, by the extirpation of nations in the land of Canaan, and also by several extirpations and cuttings-off mentioned by the prophets; the consummation of the third church is not described in the Word, but is predicted, which was the destruction of Jerusalem, and the dispersion of the Jewish nation, with whom the church was, throughout the whole globe; the fourth consummation is that of the present Christian church, which consummation is predicted by the Lord in the Evangelists, and also in the Revelations, and which is now at hand.

The subject treated of in the preceding parts of this chapter, [Matt. xxiv.] is concerning the successive vastation of the church, namely, that at first they began not to know what is good and true, but disputed on the subject; secondly, that they despised what is good and true; thirdly, that in heart they did not acknowledge what is good and true; fourthly, that they profaned those holy principles. These subjects were treated of in that chapter from verse 3 to 22; and because there was still about to remain the truth of faith and the good of charity in the midst, or with some who are called the elect, therefore the state of truth, which is of faith, is treated of, what it shall then be, verse 20 to 24; and the state of good, which is of charity and of love, is treated of in the verses which are now quoted; the beginning of a New Church is also treated of. From singular the things said in those verses, it appears manifest that there is an internal sense, and that unless that sense be understood, it cannot in any way be known what they involve, as that "the sun shall be darkened, and also the moon;" that "the stars shall fall from heaven;" and that "the powers of heaven shall be moved;" that "the Lord shall appear in the clouds of heaven;" that "the angels shall make a
sound with the trumpet," and shall thus "gather together the elect." He who does not know the internal sense of these words, will believe that such things are about to happen, yea, that the world is about to perish, with everything that appears in the universe; but that no destruction of the world is meant by the Last. Judgement, but the consummation and vastation of the church as to charity and faith, may be seen, AC 3353; and is very evident from the words which follow in the same chapter in Matthew, — " Then two shall be in the field, one shall be taken, the other shall be left; two [women] shall be grinding at the mill, one shall be taken, the other shall be left." (Matt 24:40, 41.) That therefore by the above words is signified a state of the church at that time as to good, that is, as to charity towards the neighbour and love to the Lord, is manifest from the internal sense of those words, which is this.

" Immediately after the affliction of those days," signifies a state of the church as to the truth which is of faith, treated of in what immediately precedes; the desolation of truth, in the Word throughout, is called "affliction;" that "days" denote states, see AC 23, 487, 488, 493, 893, 2788, 3462, 3785. Hence it is evident that by those words is signified that there will be no charity after that there is no longer any faith; for faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths which are of faith, but the truths of faith receive their essence and their life from charity, as has been already abundantly shown. "The sun shall be darkened, and the moon shall not give her light," signifies love to the Lord, who is the "sun," and charity towards the neighbour, which is the "moon;" to be "darkened and not to give light," signifies that they are about not to appear, thus that they are about to vanish away; that the "sun" is the celestial principle of love, and the "moon" the spiritual principle of love, that is, that the "sun" is love to the Lord, and the "moon" charity towards the neighbour, which is by faith, see AC 1053, 1529, 1530, 2120, 2441, 2495. The reason why this is the signification of the "sun" and of the "moon," is, because the Lord, in the other life, appears as a sun to those in heaven who are in love to Himself, who are called celestial, and as a moon to those who are in charity towards the neighbour, who are called spiritual, see AC 1053, 1521, 1529, 1531, 1631, 3636, 3643. The sun and moon in the heavens, or the Lord, is never obscured nor loses light, but perpetually shines, which is the case also with love to Him with the celestial, and with charity towards the neighbour with the spiritual in the heavens, also on the earth with those on whom those angels are attendant, that is, who are in love and charity; but in the case of those who are in no love and charity, but in the love of self and the world, and thence in hatred and revenge, they induce that obscurity on themselves. The case herein is as with the sun of this world, which perpetually shines, but when clouds interpose themselves, it does not appear, see AC 2441. "And the stars shall fall from heaven," signifies that the knowledges of good and of truth shall perish; nothing else is meant in the Word by "stars," where they are named, see AC 1808, 2849. "And the powers of the heavens
shall be moved," signifies the foundations of the church, which are said to be moved, and to be shaken, when those things perish: for the church on the earth is the foundation of heaven, inasmuch as the influx of good and truth, through the heavens from the Lord, ultimately terminates in the goods and truths belonging to the man of the church; wherefore when the man of the church is in such a perverse state that he no longer admits the influx of good and truth, then "the powers of the heavens are said to be moved." Wherefore it is always provided by the Lord that something of the church shall remain, and when an old church perishes, that a new one shall be established.

" And then shall appear the sign of the Son of Man in heaven," signifies on this occasion the appearing of Divine Truth; a "sign" denotes appearing; the "Son of Man" is the Lord as to Divine Truth, see AC 2803, 2813, 3704. This appearing, or this sign, is what the disciples inquired about, when they said to the Lord,—"Tell us, when shall those things be done? especially what is the sign of Your coming, and of the consummation of the age?" (Matt 24:3) for they knew from the Word, that, when the age was consummated, the Lord would come, and they knew from the Lord that the Lord would come again, and they understood by that, that the Lord would come again into the world, not yet knowing that the Lord has come as often as the church has been vastated; not that He has come in Person, as when He assumed the Human [Principle] by nativity, and made this Divine, but by appearings, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on Mount Sinai, to Joshua when he entered the land of Canaan, or by appearings not so manifest, as by inspirations, by which the Word was written, and afterwards by the Word; for in the Word the Lord is present, inasmuch as all things of the Word are from Him and concerning Him, as may be manifest from what has heretofore been abundantly shown. This latter appearing is what is here signified by the "sign of the Son of Man," and what is treated of in this verse. "And then shall all the tribes of the earth mourn," signifies that all shall be in grief, who are in the good of love and the truth of faith; that "mourning" has this signification, see Zech 12:10-14; and that "tribes" signify all things of good and of truth, or of love and faith, AC 3858, 3926, consequently those who are in them; they are called the "tribes of the earth," because they are signified who are within the church; that "earth" denotes the church, see AC 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355. "And they shall see the Son of Man coming in the clouds of the heavens with power and much glory," signifies that then shall be revealed the Word as to its internal sense, in which the Lord is; the "Son of Man" is the Divine Truth which is therein, AC 2803, 2813, 3704; a "cloud" is the literal sense; "power" is predicated of the good, and "glory" of the truth, which are therein. That those things are signified by "seeing the Son of Man coming in the clouds of the heavens," see preface to chap. xviii., Genesis.

This coming of the Lord is what is here meant, but not that He is to appear in the
clouds according to the letter. The subject which now follows is concerning the establishment of a New Church, which is effected when the old one is vastated and rejected.

"He shall send forth the angels with a trumpet and a great voice," signifies election;—not that it will be by visible angels, still less by trumpets, and by great voices, but by an influx of holy good and holy truth from the Lord by angels; wherefore by "angels," in the Word, is signified somewhat of the Lord, in this case the things which are from the Lord, and concerning the Lord; by a "trumpet" and a "great voice" is signified evangelization [preaching the Gospel], as also in other passages of the Word. "And they shall gather together the elect from the four winds, from the extreme of the heavens, even to their extreme," signifies the establishment of a New Church; the "elect" are they who are in the good of charity and of faith; the "four winds" from which they shall be gathered together, are all states of good and of truth; the "extreme of the heavens to their extreme," are the internal and external things of the church. These now are the things which are signified by the above words of the Lord.

AC 4056—4060.

He who is ignorant that the "clouds of heaven" signify the truths of the Word in the sense of the letter, cannot know otherwise than that the Lord in the consummation of the age, that is, in the end of the church, is about to come in the clouds of heaven, and to manifest Himself to the world; but it is a known thing, that after the Word was given, the Lord manifests Himself by it alone; for the Word, which is Divine Truth, is the Lord Himself in heaven and the church. From this consideration it may first appear, that the manifestation there predicted signifies the manifestation of Himself in the Word, which manifestation was effected by His opening and revealing the internal or spiritual sense of the Word, for in this sense is the Divine Truth itself, such as it is in heaven, and the Divine Truth in heaven is the Lord Himself there. Hence now it is evident that by the "coming of the Lord in the clouds of heaven," is signified the revelation of Himself in the sense of the letter of the Word, by virtue of its spiritual sense; for that the "clouds of heaven" signify those things which are of the sense of the letter, and "glory" those things which are of the spiritual sense, see the Treatise on "Heaven and Hell," AC 1, and the revelation itself of the spiritual sense, in the little Treatise concerning "the White Horse." The "Son of Man" also signifies the Lord as to Divine Truth. AE 594. See also AC 10574, 10604. SS 112. TCR 271.

Verses 28, 29. But learn a parable from the fig-tree, &c.—The internal sense of all the preceding verses of this chapter, [Matt. xxiv.] in a summary, is evident from what has been explained, namely, that prediction is made concerning the successive vastation of the church, and at length concerning the establishment of a New Church, in this order:—I. That they began not to know what was good and true, but disputed on the subject. II. That they despised what was good and true.
II. That in heart they did not acknowledge those principles.

IV. That they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who were called the elect, the state of faith on the occasion is described. VI. And next the state of charity. VII. And lastly, the beginning of a New Church is treated of, which is meant by these words: "And He shall send His angels with a trumpet and great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens to their extreme." When the end of an old church, and the beginning of a new one is at hand, then is the Last Judgement, and also the coming of the Son of Man. The subject now treated of is concerning the "coming" itself, respecting which the disciples asked the Lord, saying,—" Tell us, when shall these things be? especially what is the sign of Your coming, and of the consummation of the age?" Now therefore follow the things to be explained, which the Lord predicted concerning the very time of His coming, and of the consummation of the age, which is the Last Judgement. The internal sense is as follows:

"But learn a parable from the fig-tree; when its branch is become soft and puts forth leaves, you know that summer is near," signifies the first principle of the New Church; "fig-tree" denotes the good of the natural principle; "branch" denotes the affection thereof, and "leaves" denote truths; the "parable" from which they should learn, denotes that those things are signified. He who does not know the internal sense of the Word, cannot in any way know what is involved in the comparison of the Lord's coining, with the fig-tree, its branches, and leaves; but whereas all comparatives in the Word are also significatives, it may hence be known what these things mean. The "fig-tree," wherever it is named in the Word, in the internal sense signifies the good of the natural principle; that "branch" denotes the affection of that principle, is for this reason,—because affection buds forth from good as a branch from its trunk; that "leaves" denote truths, see AC 885. Hence now it is evident what that parable involves, namely, that when a New Church is created by the Lord, then first of all appears the good of the natural principle, that is, good in the external form with its affection and truths. By good of the natural principle is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to origin; into this good no one is born, but is introduced of the Lord by the knowledges of good and of truth; wherefore before man is in this good, namely, in spiritual good, he is not a man of the church, however he appears to be so from connate good. "So also you, when you shall see all these things, know you that it is near at the doors," signifies when those things appear which are signified in the internal sense by the words which were said just above, and by those concerning the "fig-tree," that then would be the consummation of the church, that is, the Last Judgement, and the
coming of the Lord; consequently that then the old church would be rejected, and a new one established. It is said "at the doors," because the good of the natural principle and its truths are the first things which are insinuated into man, when he is regenerating, and is made a church. "Verily I say to you, This generation shall not pass away, until all these things be done," signifies the Jewish nation, that it shall not be extirpated as other nations; see the reason why, AC 3479. "The heaven and the earth shall pass away, but My words shall not pass away," signifies the internals and the externals of the former church, that they shall perish, but that the Word of the Lord shall remain; that "heaven" denotes the internal of the church, and "earth" its external, see AC 82, 1411, 1733, 1850, 2117, 2118, 3355. That the "words of the Lord" denote not only those things which have been now said concerning His coming and the consummation of the age, but likewise all things which are in the Word, is evident. These things were said immediately after what was said concerning the Jewish nation, because the Jewish nation was preserved for the sake of the Word, as may be manifest from the passage cited, AC 3479. From these considerations it is now evident that prediction is here made concerning the beginning of a New Church. AC 4229—4232.

Verse 28. Learn a parable from the fig-tree.— This parable or similitude was spoken, because the "fig-tree" signifies the external church. AE 403.

Verse 30. This generation shall not pass away until all these things be done. — The residue of the worship of the Jewish people will have an end with the end or consummation of the present church in Europe, as the Lord predicts in Matt 24:34; Mark 13:30; for in those chapters the consummation of the age, which is the end of that church, is treated of, as is shown at the beginnings of chapters xxvi. to xl. of Genesis. AC 10497.

Verse 32. But of that day and hour knows no one, neither the angels who are in heaven, nor the Son, except the Father.— What is signified by these words, in the internal sense, will be manifest from the following explication, namely, that they contain a description of what will be the quality of the state at the time when the old church is rejected and a new one is established. That the rejection of the Old Church, and the establishment of a New one, is what is meant by the "consummation of the age," and by the "coming of the Son of Man," and in general by the Last Judgement, has been abundantly shown above; also that a Last Judgement has occasionally taken place on this earth, namely, first, when the celestial church of the Lord, which was the most ancient, perished amongst the antediluvians by an inundation of evil and false principles, which, in the internal sense, is the flood. Secondly, when the spiritual church, which was after the flood, and is called the ancient, diffused over a large part of the Asiatic world, ceased of itself. Thirdly, when the representative of a church amongst the posterity of Jacob was destroyed, which was effected when the ten tribes were led away into perpetual captivity, and were scattered amongst the nations, And
finally, when Jerusalem was destroyed, and the Jews were also dispersed. Inasmuch as on this occasion there was a consummation of the age after the coming of the Lord, therefore also several things which were said in the Evangelists by the Lord concerning the consummation of that age, are also applicable to that nation, and likewise are applied by several at this day; nevertheless the subject there treated of specifically and especially is concerning the consummation of the age which is now at hand, namely, concerning the end of the Christian church, which is also treated of by John in the Revelations; this will be the fourth Last Judgement on this earth. What is involved in the words which are contained in Matt 24:36-42, will be manifest from their internal sense, which is as follows:—

"But of that day and hour no one knows," signifies the state of the church at that time as to goods and truths, that it would not appear to any one either on earth or in heaven; for by "day and hour" in this passage is not meant day and hour of time, but states as to good and truth; that "times," in the Word, signify states, see AC 2625, 2788, 2837, 3254, 3356, and that "days" also, see AC 23, 487, 488, 493, 893, 2788, 3162, 3785; hence also "hour" signifies the same, but a specific state. The reason why it denotes states as to good and truth, is, because the subject treated of is concerning the church, for good and truth constitute the church. "Not even the angels of the heavens, but My Father alone," signifies that heaven does not know the state of the church as to specific good and truth, but the Lord alone, and also when that state of the church is about to be present. That the Lord Himself is He who is meant by the "Father," see AC 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is named "Father," and the Divine Truth, which is from the Divine Good, the "Son," AC 2803, 3703, 3704, 3736. They, therefore, who [from this passage] believe that the Father is one [Person], and the Son another, and who thus distinguish them, do not understand the Scriptures. AC 3704, 4333, 4334.

Verse 33. Watch and pray, &c.— By "watching" is understood to acquire spiritual life, wherefore "praying" is also mentioned, because prayer is the effect of spiritual life, which is its essence, and which is of so much avail as it proceeds from the life; for they are one like the soul and the body, and like the internal and external. As prayers are of such a nature as the heart is, and are consequently not prayers such as can be accepted in worship, if the heart is evil, therefore it is said in Psalm 66:18,-"If I regard iniquity in my heart, the Lord will not hear me:" by which is signified that He will not receive the prayers and worship [proceeding from such a heart]. The heart of man is his love, and the love of man is his very life; hence it is that the prayers of a man are such as his love, or as his life is. Hence it follows that "prayers," in the spiritual sense, signify the life of his love and charity, or that this life is signified by "prayers;" moreover, man is in a continual state of prayer, when he is in the life of
charity, although not with his mouth, yet in his heart. For that which is of man's love is constantly in his thoughts, although he may not be aware of it. Hence also it is evident that "prayer," in a spiritual sense, is worship from love. But these things will not be understood by those who place piety in prayers, and not in the life; yea, they will think against this fact; nor do such persons know what actual piety is. AE 325.

Verse 35. *Watch you therefore: for you know not when the Lord of the house comes, at even, or at midnight, or at the cock-crowing, or in the morning.*—He who does not know the internal sense of the Word, will believe that the Last Judgement is meant by these expressions, and that every one ought to be prepared for it; but by those expressions is also meant the state of man as to love and faith when he dies, for then is also his judgement. Hence it is evident that by "watching" is meant to receive life from the Lord, which is spiritual life; and by "sleeping" is meant to lead a natural life, without spiritual. AE 187. See also L.J. 13.

By "not knowing at what hour your Lord comes," is not only meant ignorance as to the time of man's death, but also as to the state of life which is to remain to eternity; for such as is the state of man's past life even to the end, such the man remains to eternity. AE 194.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter XIII.

VERSE 32. *But of that day and hour knows no one, neither the angels who are in heaven, nor the Son, except the Father.*—What is here rendered "except the Father," is expressed, in the common version of the New Testament, by "but the Father." In the original Greek, however, the term is eimh, which properly signifies except or unless, and not but, and is therefore here applied to denote, not that the Son did not know the day and the hour, &c. except or unless He was the Father, thus in proportion as His Humanity was glorified, or made Divine.

Verse 33. *See you, Watch and pray, &c.*—What is here rendered "See you," is expressed, in the common version of the New Testament, by "Take you heed," but the original Greek is blepete, which literally means See you, and which is here applied to denote that before a man can watch and pray, he must first open the eyes of his mind to a view of truth, which view is signified by "See you;" and when his eyes are thus opened, he must then be upon his guard against the principles of infernal evil and error, which guard is signified by "watch you;" and in the third place he must keep his mind open to the principles of heavenly good and truth, signified by "pray you." Thus the three terms, seeing, watching, and praying, stand in connection with each other, denoting, in the internal sense, that the first act in the regeneration is the illumination
of the understanding, and the succeeding acts are to shut the door of the mind against the intrusion of infernal spirits, and to open it for the admission of angelic influence.

## Mark Chapter 14

<table>
<thead>
<tr>
<th>THE WORD.</th>
<th>THE INTERNAL SENSE.</th>
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<tbody>
<tr>
<td>1. AFTER two days was the [feast of the] passover and unleavened bread: and the chief Priests and the Scribes sought how, having taken Him by craft, they might put [Him] to death.</td>
<td>THAT at the very time of celebrating representatively their deliverance from damnation by the Divine Human Principle of the LORD, the Jewish nation sought to destroy that Principle. (Verse 1.)</td>
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<td>2. But they said, Not on the feast, lest there be an uproar of the people.</td>
<td>Being withheld only by external considerations respecting themselves. (Verse 2.)</td>
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<td>3. And when He was in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster-box of ointment of pure spikenard, very precious; and having broken the box, she poured it on His head.</td>
<td>On which occasion preparation is made for the trial by a more intimate communication of Divine Good to the Human Principle. (Verse 3.)</td>
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<td>4. And there were some who had indignation within themselves, and said, Why was this waste of the ointment made?</td>
<td>But this process appears needless to those who are in external good and truth, and who suppose that the Divine Good is communicable to all alike, without regard to their capacity of reception. (Verses 4, 5.)</td>
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<td>5. For it might have been sold for more than three hundred pence, and have been given to the poor; and they murmured against her.</td>
<td>Until they are instructed that a more interior affection and communication of Divine Good is needful to prepare for final combat and victory. (Verse 6.)</td>
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<td>6. But Jesus said, Let her alone; why trouble you her? She has worked a good work on Me.</td>
<td>Especially in the case of the glorification of the LORD’S Human Essence. (Verses 7, 8.)</td>
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<td>7. For you have the poor with you always, and whenever you will, you may do them good: but Me you have not always.</td>
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8. She has done what she could: she has beforehand anointed My body to the burying.

9. Verily I say to you, Wheresoever this Gospel shall be preached through the whole world, what she also has done shall be spoken of for a memorial of her. Therefore this ought to be known and remembered in the church with affection. (Verse 9.)

10. And Judas Iscariot, one of the twelve, went to the chief Priests, to betray Him to them. That the LORD's merit, together with the redemption and salvation worked by Him, were held in small estimation by the Jewish nation, therefore He was rejected by them. (Verses 10, 11.)

11. And when they heard, they rejoiced, and promised to give him money; and he sought how he might conveniently betray Him.

12. And on the first day of unleavened bread, when they sacrificed the passover, His disciples said to Him, Where will You that we go and prepare that You may eat the passover? And this at the time that all things were preparing by the LORD for the glorification of His Human principle, and for their liberation from infernal falses. (Verse 12.)

13. And He sends forth two of His disciples, and saith to them, Go you into the city, and there shall meet you a man bearing a pitcher of water: follow him. And this at the time that all things were preparing by the LORD for the glorification of His Human principle, and for their liberation from infernal falses. (Verses 13—16.)

14. And wherever he shall go in, say to the master of the house, The Teacher saith, Where is the guest-chamber [or inn], where I may eat the passover with My disciples?

15. And he will show you a large upper room furnished and prepared: there make ready for us.

16. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

To celebrate which glorification the church is conducted by Divine Truth leading to Divine Good. (Verses 13—16.)
17. And when it was evening, He comes with the twelve.

18. And as they reclined and did eat, Jesus said, Verily I say to you, That one of you who eats with Me shall betray Me.

On which occasion the LORD’S rejection by the Jewish nation is predicted. (Verses 17, 18.)

19. And they began to be sorrowful, and to say to Him one by one, Is it I? and another [said], Is it I?

Exciting thus self-examination in the minds of those who are principled in goods and truths. (Verse 19.)

20. But He answering, said unto them, It is one of the twelve that dips with Me in the dish.

Whereby they discover that the rejection of the LORD is an effect of self-love, which does not distinguish between Divine power and human. (Verse 20.)

21. The Son of Man goes indeed, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! It were good for that man if he had never been born.

And thus fulfills what had been predicted, and plunges itself into a total separation from all good and truth, which is rendered the more terrible by reason of the previous admission of the knowledges of what is good and true. (Verse 21.)

22. And as they did eat, Jesus taking bread, and having blessed it, break it, and gave to them, and said, Take, eat: this is My body.

That the LORD taught by representatives that all saving good and truth are from Himself, and are communicated by Him to those who are in a state of reception. (Verses 22—24.)

23. And taking the cup, when He had given thanks, He gave [it] to them: and they all drank of it.

24. And He said to them, This is My blood of the New Testament, which is shed for many.

But that this truth cannot be fully received in this life, but in the other. (Verse 25.)

25. Verily I say to you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26. And when they had sung a hymn, they went out into the Mount of Olives.

That the LORD from His Divine Love predicted the last time of the Old Church, and the first of the New. (Verses 26—28.)

27. And Jesus says to them, All you shall be offended because of Me this night: for it is written, I will smite the
shepherd, and the sheep shall be scattered.
28. But after that I am risen, I will go before you into Galilee.

29. But Peter said to Him, Although all shall be offended, yet will not I.

30. And Jesus says to him, Verily I say to you, That today, in this night, before the cock crow twice, you shall deny Me thrice.

31. But he said the more vehemently, If I should die with You, I will not deny Thee. In like manner said they all.

32. And they came to a place called Gethsemane: and He says to His disciples, Sit you here, whilst I pray That the LORD'S Divine rational principle prepared itself to undergo the most grievous and cruel temptations, on which occasion He separated the former rational principle. (Verse 32.)

33. And He takes with Him Peter and James and John, and began to be amazed and to be depressed.

34. And He says to them, My soul is exceeding sorrowful to death: tarry you here, and watch. And attached Himself to the spiritual and celestial things of the church, yet afterwards removed Himself from them also. (Verses 33, 34.)

35. And going forward a little, He fell upon the earth, and prayed that, if it were possible, the hour might pass from Him. And enters by most grievous temptations into close union with the Divine Good, through the entire surrender of His Human principle. (Verses 35, 36.)

36. And He said, Abba, Father, all things are possible to You; remove this cup from Me: yet not what I will, but what You [will].

37. And He comes and findeth them sleeping, and says to Peter, Simon, sleepest you? couldest you not watch one hour? And from that union communicates with those who are "principled in the goods and truths of the church, cautioning them
38. Watch you and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak. especially against separating faith from charity. (Verse 37.)

And teaching that charity and faith ought to be conjoined as the only security against infernal evils and falses. (Verse 38.)

39. And again going away, He prayed, saying the same word. Thus through a process of successive temptations, until it was complete, the LORD united His Human Essence to the Divine, and by subduing the hells, restored order to heaven and the church. (Verses 39—43.)

40. And when He returned, He found them again sleeping, (for their eyes were heavy), and they knew not what to answer Him.

41. And He comes the third time, and says to them, Sleep on now, and take rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. And thus had only external connection with Him, but no internal conjunction. (Verses 44, 45.)

42. Arise, let us go; be hold, he that betrays Me is at hand. Being entirely rejected by the Jewish nation, who, through falses and evils had destroyed in themselves all truth and good. (Verse 43.)

43. And immediately, while He yet spoke, comes Judas, being one of the twelve, and with him much multitude with swords and staves, from the chief Priests and the Scribes and the Elders. And no longer obeyed its truths, but perished in the falses which they believed. (Verse 47.)

44. But he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, the same is He; take Him, and lead [Him] away safely. And thus had only external connection with Him, but no internal conjunction. (Verses 44, 45.)

45. And coming, [and] immediately going up to Him, he says, Rabbi, Rabbi; and kissed Him. On which account they did violence to the Word. (Verse 46.)

46. And they laid their hands on Him, and took Him. And no longer obeyed its truths, but perished in the falses which they believed. (Verse 47.)

47. And one of them that stood by, drawing a sword, smote a servant of the High Priest, and cut off his ear.
48. And Jesus answering, said to them, Are you come out, as against a thief, with swords and staves to take Me? Treating the Word with contumely, as if it deprived them of their natural rights and liberty. (Verse 48.)

49. I was with you daily in the temple teaching, and you laid no hold on Me; but the Scriptures must be fulfilled. And in so doing, fulfilling the Word. (Verses 49, 50.)

50. And forsaking Him, they all fled. Insomuch that they divested themselves even of its external truth, so as to have no covering for their natural evils and falses. (Verses 51, 52.)

51. And there followed Him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him: On which occasion they assault the Human Essence of the LORD with all manner of false charges. (Verses 54—60.)

52. But he, leaving the linen cloth, fled from them naked.

53. And they led Jesus away to the High Priest: and with him were assembled all the High Priests and the Elders and the Scribes.

54. And Peter followed Him afar off, even into the palace of the High Priest; and he sat with the servants, and warmed himself at the fire. Although He was Himself the purest Innocence, and only testified, in His defence, the union of His Human Essence

55. But the High Priests and the whole council sought for witness against Jesus to put Him to death, and found none.

56. For many bare false witness against Him, but their witnesses were not alike.

57. And certain persons standing up, bare false witness against Him, saying.

58. We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither did their testimony agree.

60. And the High Priest standing up in the midst, asked Jesus, saying,
Answerest You nothing? What [is it which] these witness against You?

61. But He was silent, and answered nothing. Again the High Priest asked Him, and says to Him, Art You the Christ, the Son of the Blessed?

62. But Jesus said, I am; and you shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven.

63. Then the High Priest rending his clothes, says, What need we any further witnesses?

64. You have heard the blasphemy, what think you? And they all condemned Him to be deserving of death.

65. And some began to spit upon Him, and to cover His face, and to buffet Him, and to say to Him, Prophesy: and the servants did strike Him with the palms of their hands.

66. And as Peter was beneath in the palace, there comes one of the maids of the High Priest:

67. And seeing Peter warming himself, looking at him, she says, And you also were with Jesus of Nazareth.

68. And he denied, saying, I know not, neither understand I what you say. And he went out into the porch; and the cock crew.

69. And the maid seeing him again, began to say to those who stood by, This is one of them.

70. And he again denied; and a little after, they that stood by said again to Peter, Truly you are one of them: for you are a Galilean, and your speech agrees thereto.

71. But he began to curse and to swear, saying, I know not this man of whom you speak.

with the Divine by temptation-combats, and the exaltation of His Human Essence to Omnipotence, and His manifestation of Himself in the internal sense of the Word. (Verses 60—62.)

Which testimony is declared to be false, and is derided by those who are in evils and falses. (Verses 63—66.)

And is even denied by those who are principled in faith alone without charity. (Verse 66, to the end of the chapter.)
72. And the second time the cock crew. And Peter remembered the saying which Jesus said to him, Before the cock crow twice, you shall deny Me thrice. And when he thought thereon, he wept.

Exposition

Chapter XIV.

VERSE 1. After two days was the feast of the passover and unleavened bread.—"Bread," in the Word, signifies in general all celestial and spiritual food, thus in general all celestial and spiritual things, see AC 276, 680, 1798, 2165, 2177; and that these things might be free from impurities, was represented by unleavened bread, - for "leaven "signifies what is evil and false, by which celestial and spiritual things are rendered impure and profane; on account of this representation, commandment was given to those who were of the representative church, that in the sacrifices they should not offer any bread or cake but what was without leaven, or unleavened, as is manifest from Moses,—" Every cake which you shall bring for Jehovah, shall not be made up with leaven." (Lev 2:11.) On this account, commandment was also given that, on the seven days of the passover, they should not eat any other bread than what was without leaven, or unleavened. Hence the passover is called the "feast of unleavened things." That this "feast" represented the glorification of the Lord, and thus the conjunction of the Divine [Being or Principle] with the human race, will be shown elsewhere by the Divine Mercy of the Lord; and whereas the conjunction of the Lord with the human race is effected by love and charity, and the faith thence derived, those celestial and spiritual things were represented by the unleavened bread which they were to eat on the days of the passover, on which occasion, lest they should be contaminated by anything profane, everything leavened was so severely forbidden, that whoever ate it, was to be cut off; for they who profane celestial and spiritual things, must of necessity perish. Every one may see that, separate from this arcanum, this ceremonial would never have been enacted with such severe penalties. AC 2342.

By the "feast of unleavened bread" is signified the worship of the Lord and thanksgiving on account of deliverance from evil, and from the false principles of evil, as is manifest from the signification of a feast, as denoting worship and thanksgiving, see AC 7093, 9286, 9287; and from the signification of unleavened things, as denoting those things which are purified from evil and from the false principles of evil, see AC 9992; hence by the "feast of unleavened bread" is signified worship and thanksgiving on account of deliverance from evil and from false
principles of evil; that this was signified by this feast, see AC 9286—9292. As to what concerns this feast, it is to be noted that it properly signifies the glorification of the Lord's Humanity, thus the remembrance of it, and thanksgiving on account of it; for by it, and by the subjugation of the hells by the Lord, man has deliverance from evils, and thus salvation. For the Lord glorified His Humanity by combats against the hells, and on this occasion by continual victories over them; the last combat and victory was on the cross, wherefore He then fully glorified Himself, as He Himself also teaches in John,—"After that Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." (John 13:31, 32.) Again in the same Evangelist,—"Jesus lifted up His eyes to heaven, and said, Father, the hour is come; glorify Your Son, that Your Son may also glorify You. And now, O Father, glorify You Me with Yours own self, with the glory which I had with You before the world was." (John 17:1, 5.) To "glorify the Son of Man," is to make the Human [Principle] Divine; that those words were spoken of the passion of the cross is evident. That by that last combat, which was the passion of the cross, the Lord fully subjugated the hells, He also teaches in John,—"Jesus said, The hour is come that the Son of Man should be glorified. Now is my soul troubled. And He said, Father, glorify Your name. And there came forth a voice from heaven, I have both glorified it, and will glorify it again. And Jesus said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all to Myself. This He said, signifying what death He should die." (John 12:23, 27, 28, 31, 32, 33.) Hell in all its complex is what is called the "prince of the world and the devil;" from which considerations it is evident that the Lord, by the passion of the cross, not only conquered and subjugated the hells, but also fully glorified His Humanity; hence the human race had salvation; for this also the Lord came into the world, as He also teaches in John 12:27. For the sake of the remembrance of this work, the feast of unleavened bread, or of the passover, was principally instituted, wherefore He rose again on this festival. The reason why it was also for the sake of deliverance from evil and from the false principles of evil is, because by the subjugation of the hells by the Lord, and by the glorification of His Human [Principle], all deliverance of evil is effected, and separate from those acts there is no deliverance; for man is ruled by spirits from hell, and by angels out of heaven from the Lord; wherefore, unless the hells had been altogether subjugated, and unless the Human [Principle] of the Lord had been altogether united to the Divine Itself, and thereby likewise made Divine, no man could have been delivered from hell and saved, for the hells would always have prevailed, since man is become of such a quality, that of himself he thinks nothing but what is of hell. AC 10655.

Verse 3. And when He was in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster-box of ointment of pure spikenard,
very precious; and breaking the box, she poured it on His head.— By "ointment" is signified celestial good and spiritual good, or the good of love to the Lord, and the good of charity towards the neighbour. AE 375.

Verse 8. She has beforehand anointed My body to the burying.—By "burying," or burial, whenever it is mentioned in the Word, the angels understand resurrection, because it is a plenary putting off of what is human, and a putting on of what is heavenly. AC 3016.

Verse 14. Where is the guest-chamber [or inn], &c.—By an "inn" is signified a place of instruction, as also in Luke 10:34; 22:11; Mark 14:14. AE 706.

Where I may eat the passover with My disciples?—The "passover" signifies the presence of the Lord, and the deliverance of those who are of the spiritual church by the Divine Human of the Lord, when He rose again. AC 7867.

The "feast of the passover," or the paschal supper, represented consociations in heaven. AC 7836, 7997.

Verse 21. The Son of Man, &c.—What is meant by the "Son of Man," see chap. iii. 28, 29, Exposition.

Verse 22. And as they did eat, Jesus taking bread, and having blessed it, break it, &c.—By the Lord "blessing the bread and giving it to His disciples," was signified the communication of His Divine Principle, and by it, conjunction with them by goods and truths, which are signified by "bread and wine," for by the Holy Supper instituted by the Lord, the angels understand the same thing as by the paschal supper, bread and wine being received in the former, instead of the paschal lamb of the latter; for the Lord said, in instituting the Holy Supper, that "the bread was His flesh," and "the wine was His blood;" and everyone knows, or may know, that bread and wine are things which nourish the body, bread as meat, and wine as drink; and that in the Word, which in its bosom is spiritual, they are also spiritually to be understood; thus bread for all spiritual meat, and wine for all spiritual drink. Spiritual meat is every good which is communicated and given to man from the Lord, and spiritual drink is every truth which is communicated and given to man from the Lord. These two, namely, good and truth, or love and faith, constitute the spiritual man; it is said, "or love and faith," because all good is of love, and all truth is of faith; hence it may be manifest, that by bread is meant the Divine Good of the Lord's Divine Love, and, in respect to man, is meant that good received by him. Inasmuch as the Lord says that "His flesh is bread," and "His blood is wine," it may be manifest that by the "flesh of the Lord" is meant the Divine Good of His Divine Love, and by "eating it" is meant to receive it, to appropriate to one's self, and thereby to be conjoined to the Lord; and that by the
"blood of the Lord" is meant the Divine Truth proceeding from the Divine Good of His Divine Love, and by "drinking it" is meant to receive it, to appropriate to one's self, and thereby to be conjoined to the Lord. Spiritual nourishment also is from the good and truth which proceed from the Lord, as all nourishment of the body is from meat and drink; hence also is their correspondence, which is of such a nature, that wherever in the Word anything of meat, and of what serves for meat, is named, good is understood; and wherever anything of drink, and of what serves for drink, is named, truth is understood. From these considerations it may be manifest that by the "blood" which the sons of Israel were ordered to sprinkle from the paschal lamb upon the two posts, and on the threshold of their houses, is meant the Divine Truth proceeding from the Lord; this also, when received in faith and life, protects man against the evils which arise out of hell, since the Lord in His Divine Truth is with man; for His Divine Truth is of the Lord Himself with man, yea, it is Himself with man. Who that thinks from sound reason, cannot see that the Lord is not in His blood with any one, but in His Divine Principle, which is the good of love and the good of faith received by man? AE 329, 340.

When the term "bread" is used in the Word, the angels do not know what material bread is, but what spiritual bread is, thus instead of bread they perceive the Lord, who, that He is "the Bread of Life," Himself teaches in John 6:33, 35; and inasmuch as they perceive those things which are from the Lord, they perceive at the same time the reciprocal love of man to the Lord; for these things cohere in one idea of thought and affection. In a way not unlike to this man thinks, who is in a holy principle when he receives the bread of the Sacred Supper, for he thinks on such occasion not of bread, but of the Lord and of His mercy, and of those things which relate to love to Him and to charity towards his neighbour, because he thinks of repentance and amendment of life, but this with a variety according to the holiness in which he is principled, not only as to thought, but also as to affection. Hence it is evident that "bread," as mentioned in the Word, does not suggest the idea of any bread with the angels, but suggests the idea of love, together with things innumerable which relate to love. In like manner "wine," when it is read in the Word, and also is received in the Sacred Supper; on such occasions the angels do not think at all of wine, but of charity towards their neighbour; and this being the case, and this the ground of man's connection with heaven, and by heaven with the Lord, therefore bread and wine were made symbols, and unite man, who is principled in what is holy, with heaven, and by heaven with the Lord. The case is the same with every single thing contained in the Word, wherefore the Word is the uniting medium between man and the Lord, and unless such a uniting medium existed, it would be impossible for heaven to flow in with man; for without a medium there could be no unification, but heaven would remove itself from man; and if heaven was removed, it
would be impossible for any one any longer to be led to good, not even to corporeal and worldly good, but all restraints, even external ones, would be broken. For the Lord governs man, who is principled in good, by internal restraints, which are those of conscience; but if man be principled in evil, the Lord governs him only by external restraints, and if these were broken, every one would become insane, as he is insane who is without fear of the law, without fear of death, and without fear of the loss of honour and gain, and thence of reputation, for these are external restraints; thus the human race would perish. Hence it may appear why the Word is, and what is its quality. That the church of the Lord, where the Word is, is like a heart and like lungs; and that the church of the Lord, where the Word is not, is like the rest of the viscera, which live from the heart and lungs, may be seen, AC 637, 931, 2054, 2853. AC 4217.

By "breaking bread and giving it to the disciples," in the spiritual world, is signified to instruct in the good and truth of faith, by which the Lord appears; for spiritual meat is all the good of faith from which comes wisdom, and spiritual drink is all the truth of faith from which comes intelligence. AC 9112.

Verse 22. This is my body.—" Body," in the genuine sense, signifies the good which is of love, and the reason is, because the body, or the whole man which is meant by the body, is a receptacle of life from the Lord, thus the receptacle of good, for the good of love constitutes life itself in man; for the vital heat, which is love, is the vital heat itself, and unless this heat be in man, he is as somewhat dead. Hence now it is that by "body," in the internal sense, is meant the good of love; and although with man there is not celestial love, but infernal love, still the inmost principle of his life is from celestial love, for this love continually flows in from the Lord, and constitutes with man vital heat in its beginning, but in its progress it is perverted by man, whence comes infernal love, and from there unclean heat; hence it may be manifest what is meant by the "body" of the Lord, namely, the Divine Love, in like manner as by His "flesh." The body itself also of the Lord, when glorified, that is, when made Divine, is nothing else; for what else can be supposed concerning the Divine Principle which is infinite? From these considerations it may be known that by "body," in the Holy Supper, nothing else is meant than the Divine Love of the Lord towards the universal human race. AC 6135. See also AC 10033.

Verses 22, 24. This is My Body; this is My Blood.—When a man, in the Holy Supper, simply thinks of the Lord from His words,—" This is My Body, and this is My Blood," the angels with him are in the idea of love to the Lord, and of charity to the neighbour; for love to the Lord corresponds to the Body of the Lord and to bread, and charity towards the neighbour corresponds to Blood and to wine, 1798, 2165, 2177; and because such is the correspondence, there flows out of heaven through the angels into that holy principle in which the man then is, an affection which he receives
according to the goodness of his life. For the angels dwell with every one in the affection of his life, thus they flow into the affection of the doctrines according to which he lives, and by no means of those doctrines with which his life disagrees; if his life disagrees, as if he be in the affection of gaining honours and wealth by doctrines, the angels then recede from him, and infernals come and dwell in that affection, who either infuse into him a confirmation of such doctrines for the sake of self and the world, thus a persuasive faith which is of such a nature as not to care whether they be true or false, provided only they are popular; or they take away from him all faith, and then the doctrine of his mouth is only a sound excited and modified by the fire of those selfish and worldly loves. AC 3464.

Verses 23, 24. And taking the cup, when He had given thanks, He gave [it] to them: and they all drank of it. And He said to them, This is My blood of the New Testament, which is shed for many.—Mention is here made of "cup," not of wine, because "wine" is predicated of the spiritual church, but "blood" of the celestial church, although each signifies holy truth proceeding from the Lord,—in the spiritual church the holy principle of faith grounded in charity towards the neighbour, but in the celestial church the holy principle of charity grounded in love to the Lord. The spiritual church is distinguished from the celestial in this,—that the former is in charity towards the neighbour, but the latter in love to the Lord, and the Holy Supper was instituted that it might represent and signify the love of the Lord towards the universal human race, and the reciprocal love of man towards Him. AC 5120.

Verse 24. This is My blood of the New Testament, &c.—Inasmuch as the Lord called "His blood," by which is meant the Divine Truth proceeding from Him, "the blood of the New Testament" [or covenant], it may be expedient briefly to say what is meant by the Old Testament [or covenant], and what by the New. By the "Old Testament" [or covenant], is meant conjunction by Divine Truth, such as was given to the sons of Israel, which was external, and hence representative of internal Divine Truth. The sons of Israel had no other Divine Truth, because they could not receive any other, for they were external and natural men, and not internal or spiritual, as may be manifest from this consideration, that they who knew anything concerning the Lord's coming, had no other thought respecting Him than that He was to be a king, who would exalt them above all people in the universe, and thus who would establish a kingdom on earth with them, and not in the heavens, and thence in the earths, with all who believe in Him. Wherefore the "Old Testament" [or covenant] was conjunction by such Divine Truth as is contained in the Books of Moses, and was called precepts, judgements, and statutes, in which nevertheless lay inwardly concealed the Divine Truth such as it is in heaven, which is internal and spiritual. This Divine Truth was opened by the Lord when He was in the world, and whereas by it alone there is conjunction of the Lord with men, therefore it is meant by the "New Testament" [or
covenant], and also it is meant by His "blood," which is hence called the "blood of the New Testament" [or covenant]; the like is also meant by "wine." This new covenant, which was to be entered into by the Lord when He was to come into the world, is treated of in the Word of the Old Testament [or covenant] throughout. AE 701, 329.

Verse 25. Verily I say to you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.—By the "vine" is signified the new or regenerate intellectual principle so made by good from truth, and by truth from good, which is signified by the product of the vine, the appropriation of which is signified by drinking. That this is not fully effected except in the other life, is signified by the words, "until that day when I shall drink it new in the kingdom of God." AC 5113.

By the "fruit of the vine" which they were to drink new in the heavenly kingdom, nothing else is meant but the Truth of the New Church and heaven; wherefore also the church, in many passages of the Word, is called a "vineyard," as in Isaiah 5:1, 2, 4; Matt 20:1-13; and the Lord calls Himself the "true vine," and the men who were engrafted in it "branches." (John 15:1, 5.) TCR 708.

To "drink," in this passage, as applied to the Lord, denotes to instruct to the life concerning truths, and to give perception of good and of truth. AC 3069.

From what has been above said, it may be manifest what is meant by the flesh and blood of the Lord, and by bread and wine, in a threefold sense,—natural, spiritual, and celestial. Every man imbued with religion in Christendom may know, and if he does not know, may learn, that there is given both natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul, for the Lord Jehovah says in Moses,— "Man does not live by bread alone, but by everything which comes forth from the mouth of Jehovah does man live." (Deut 8:3.) Now whereas the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who then does not see that those two nourishments ought not to be at all confounded, and that if any one confounds them, he must necessarily assume to himself natural and sensual ideas, which are material, corporeal, and carnal, concerning the flesh and blood of the Lord, and concerning the bread and wine, which ideas suffocate all spiritual ideas concerning this most holy Sacrament. But if any one be so simple that he cannot raise his understanding to anything but what he sees with his eye, I would advise him to think with himself concerning the Holy Supper, when he takes the bread and wine, and hears the flesh and blood of the Lord named on the occasion, that it is the most holy rite of worship, and to recollect the passion of Christ, and His love for the salvation of man, for He says,—"Do this in remembrance of Me." (Luke 22:19.) Also,—" The Son of Man came to give His soul a redemption for many." (Matt 20:28.) TCR 709.
Verse 26. *And when they had sung a hymn.*—Gladness of heart is testified not only by musical instruments and by *singing*, but also by dances; for the joys of the heart, or interior joys, go forth in the body into various acts, as into *singing* and into dances; and whereas the states of gladness, which, in ancient times, excelled all others, were derived from the affections of spiritual loves, which were those of Good and Truth, wherefore it was at that time allowed to adjoin dances to songs, &c., and by these means to testify joy. Hence it is that dances are named in the Word. AC 8339.

*He went out into the Mount of Olives.*—See chap. xiii. 3, Exposition.

Verse 27. *And Jesus says to them, All you shall be offended because of Me this night, &c.*—"Night" here signifies the last time of the old church, and the first of the New; and by the Lord being pleased to be "taken in the night," was signified, that Divine Truth was then in the obscurity of night, and that the false principle derived from evil was in its place; and by Peter in that "night" thrice denying the Lord, was represented the last time of the church, when the truth of faith is indeed taught, but is not believed, which time is *night*, because the Lord is then absolutely denied in the hearts of men. AC 6000.

Verse 30. *And Jesus says to him, Verily I say to you, That today, in this night, before the cock crow twice, you shall deny Me thrice.*—By these words is signified, that in the last time of the church there was no faith in the Lord, because no charity, for "cock-crowing," alike with morning, signifies the last time of the church; and "three," or three times, signifies what is complete to the end. AE 9, 250. See also NJHD 122.

Verses 32—42. *And they came to a place called Gethsemane, &c.*—In these verses are described the Lord's temptations, which were most direful and cruel, so that He was driven to despair; for all temptation has with it some species of desperation, otherwise it is not temptation; wherefore also consolation follows. He who is tempted is brought into anxieties which induce a state of desperation concerning the end; the combat itself of temptation is nothing else; he who is in assurance concerning victory, is not in anxiety, thus neither in temptation. AC 1787. See also AC 8164.

Verse 36. *Yet not what I will, but what You [will].* — Inasmuch as Jehovah, or the Father, was in the Lord, or He in the Father and the Father in Him, therefore by those words is meant, that the Lord united the Divine Principle to the Human by temptations, through His own proper power, which also is manifest from the Lord's words in John,—"As the Father knows Me, I also know the Father: and I lay down My soul for the sheep. For this the Father loves Me, that I lay down My soul, that I may take it again. I have power to lay it down, and I have power to take it again. This commandment I have received of My Father." (John 10:15, 17, 18.) That the Lord united His Divine Essence to the Human Essence by temptations, through His own
proper power, see AC 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318. AC 3381.

Verse 38. Watch and pray, lest you enter into temptation.— That the Lord had the most grievous and inmost temptations, which are described in the internal sense of this chapter, (Gen. xxii.) will be evident. Why, however, it is said that God tempts, is according to the sense of the letter, in which temptation and similar things are attributed to God, but according to the internal sense, God tempts no one; in that sense He is constantly in the act of delivering from temptations, as much as possible, or as much as the deliverance will not cause evil, for He is constantly regarding good, into which He leads the man who is in temptations. For God never otherwise concurs with temptations. And although it is said of God, that He permits, still it is not according to the idea which man has of permission, namely, that He concurs by permitting; for man cannot otherwise understand than that he who permits, also wills [or concurs in] the permission, but it is the evil with man which does this, also which leads into temptation,—the cause of which is by no means in God; as there is no cause in a king or judge that a man should do evil, and on that account suffer punishment. For whoever separates himself from the laws of Divine order, all which have relation to what is Good and True, casts himself into the laws opposite to Divine order, all which have relation to the evil and the false, and hence into the laws of punishments and torments. AC 2768.

Verse 43. And immediately, while He yet spoke, comes Judas, being one of the twelve, and with him much multitude with swords and staves, &c.—By "swords" in this passage are signified false principles destroying truths, and by "staves" are signified evils destroying good; therefore this was done at the command of the High Priest, because all things relating to the Lord's passion were representative of the destruction of Good and of Truth by the Jews. AE 1145.

Verse 62. And you shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven.— To "sit on the right hand of power," signifies the Divine Omnipotence of the Lord over the heavens and over the earths, after that He had subdued the hells and glorified His Humanity; to "come with the clouds of heaven," signifies by Divine Truth in the heavens; for after the Lord had united the Human Principle to the Divine Itself, then the Divine Truth proceeded from Him, and He is with angels and with men in that Truth, because in the Word, in which and from which there is Divine Omnipotence. AE 687.

"The Son of Man" denotes the Divine Truth proceeding from the Lord; to "sit on the right hand of power" denotes that He has omnipotence, for Divine Good has omnipotence by Divine Truth; by its being said, that "now on they should see this," is
signified that the Divine Truth was in its omnipotence, when the Lord in the world had conquered the hells, and had reduced all things there and in the heavens into order; and that thus they might be saved who should receive Him by faith and love, see AC 9715. That to "sit on the right hand" denotes omnipotence, see AC 3387, 4592, 4933, 7518, 8281, 9133; that all power of good is by truth, see AC 6344, 6413, 8304, 9327, 9410, 9639, 9643; that the Divine Power itself is the Divine Truth, see AC 6948. That the "cloud" in which the Son of Man, that is, the Divine Truth, was to come, denotes the Word in the letter, see preface to chapter xviii., Genesis, AC 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that "glory" is the Divine Truth itself, see preface to chapter xviii., Genesis, AC 4809, 5922, 8627, 9429. AC 9807.

That the letter of the Word is signified by a "cloud," may appear strange to some, since by those who comprehend all things according to the sense of the letter of the Word, nothing else can be seen but that a "cloud" signifies a cloud, and not anything spiritual such as the Word is, because this does not appear to have any relation to or agreement with a cloud; nevertheless it is the Divine Truth in ultimates, such as the Word is in the letter, which is signified, and the reason is, because in the spiritual world the Divine Truth, flowing down from the superior heavens into the inferior, appears as a cloud. It has also been seen by me, and from it and its variegations I could conclude concerning the quality of the truth, about which the angels of the superior heavens were discoursing. By the "Son of Man coming in the clouds of heaven," in this and other passages, is meant the manifestation of the Lord in the Word, for after His coming they manifestly saw predictions concerning Him, in the prophéticals of the Word, which they had not seen before, and still more manifestly at this day, when the spiritual sense of the Word is opened, which, in the supreme sense, treats throughout of the Lord, of the subjugation of the hells by Him, and of the glorification of His Humanity; this sense is meant by the "glory" in which He is about to come. AE 906.

The power of Divine Truth is principally against false and evil principles, thus against the hells, the combats against which ought to be waged by truths, derived from the sense of the letter of the Word; by truths belonging to man the Lord also has power to save him, for man, by truths derived from the sense of the letter of the Word, is reformed and regenerated, and in such case is taken out of hell, and introduced into heaven; this power the Lord assumed even as to His Divine Human Principle, after that He had fulfilled all things of the Word, even to its ultimates; wherefore the Lord said to the High Priest,—" Henceforth you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." SS 49.

Verses 63, 64. Then the High Priest rending his clothes, says, What need we any further witnesses? You have heard the blasphemy, &c.—By " rending the clothes" is
signified mourning on account of the destruction of truth; by the High Priest therefore " rending his clothes, and saying that the Lord blasphemed, because He confessed that He was the Christ the Son of God," is signified that he believed no otherwise than that the Lord spoke against the Word, and thus against Divine Truth. AC 4763.

Angels and spirits appear clothed in garments, and every one according to his truths; they who are in genuine Divine Truths appear clothed in white shining garments, and others in others. Some spirits do not know whence garments come to them, but they are put on whilst they are ignorant of it; and also their garments vary according to the changes of their state as to truths. In a word, their intellectual principle is what is exhibited and represented by garments: for the intellectual principle of every one is formed by truths, and becomes of a quality such as the truths from which it is formed. The intellectual principle belonging to the angels of heaven is in their internal, hence they have white shining garments, — the shining is from the Divine Good, and the whiteness is from the light of heaven, which is the Divine Truth. But the garments of those who are in things external without an internal principle, are dirty and tattered, like those of beggars in the streets and of robbers in forests. What is signified by the "garments" of Aaron and his sons, see AC 9814, 10068. AC 10536.

Verse 65. And some began to spit upon Him, and to cover His face, and to buffet Him, &c.—By this was represented and signified that the Jewish nation were in the externals of the Word, of the church, and of worship, without internals; for all things which are mentioned in the Word concerning the Lord's passion, represent and signify arcana of heaven and of the church, and specifically of what quality the Jews were as to the Word, the church, and worship. AE 412.

The Lord, when He was in the world, was the Divine Truth Itself, and whereas the Divine Truth was altogether rejected by the Jews, therefore also the Lord, who was that Truth, suffered Himself to be crucified; such things are signified by all that is related in the Evangelists concerning the Lord's Passion. Singular the things even to the most singular involve it; wherefore, where the Lord speaks of His passion, He calls Himself the Son of Man, that is, the Divine Truth; every single thing therefore concerning His passion, signifies how the Divine Truth, which was from the Word, was treated by the Jews. For being delivered to the Gentiles, being mocked, being spit upon, being beaten with rods, being slain, are wicked methods by which they [correspondently] treated the Divine Truth; and whereas the Lord was the Divine Truth Itself, because the Word, and it was predicted in the Prophets that in the end of the church this Truth would be so affected, therefore it is said that "all things should be accomplished which were predicted by the prophets concerning the Son of Man." AE 83.
Verse 72. Before the cock crow twice, you shall deny Me thrice, &c.—That in the last times there would be no faith in the Lord, because no charity, was represented by Peter's "denying the Lord three times, before the cock crew twice;" for Peter there, in a representative sense, is faith, see AC 6000, 6073. That "cock-crowing," as well as twilight, signifies, in the Word, the last time of the church, see AC 10134; and that "three," or "thrice," signifies completion to the end. AC 2788, 4495.

General Observations concerning the Lord's Passion.

There are some within the church who believe that the Lord by the passion of the cross took away sins, and satisfied the Father, and thus did the work of redemption; some also that He transferred upon Himself the sins of those who have faith in Him, that He carried them, and cast them into the depth of the sea, that is, into hell. It may therefore be expedient to say, first, what is meant by "bearing or carrying iniquities;" and afterwards, what is meant by "taking them away." By "bearing or carrying iniquities," nothing else is meant but sustaining grievous temptations, also suffering the Jews to do with Him as they had done with the Word, and to treat Him in like manner, because He was the Word; for the church, which at that time was amongst the Jews, was altogether devastated, and it was devastated by this, that they perverted all things of the Word, insomuch that there was not any truth remaining among them, wherefore neither did they acknowledge the Lord. This was meant and signified by all things of the Lord's passion. In like manner it was done with the Prophets, because they represented the Lord as to the Word, and hence as to the church, and the Lord was the real Prophet Himself. His being "betrayed by Judas," therefore, signified that He was betrayed by the Jewish nation, amongst whom at that time the Word was, for Judas represented that nation. His being "seized and condemned by the chief Priests and Elders," signified that He was so treated by all that church; His being "beaten with rods," His face "spit upon," being "struck with fists," and "smitten on His head with a reed," signified that it was so done by them with the Word, as to its Divine Truths, which all treat of the Lord; by "crowning Him with thorns," was signified that they falsified and adulterated those truths; by "dividing His garments, and casting lots upon His coat," was signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's "coat;" by their "crucifying Him" was signified that they destroyed and profaned the whole Word; by their "offering Him vinegar to drink," was signified that they offered Him merely things falsified and false, wherefore He did not drink it, and then said—"It is finished!" by their "piercing His side," was signified that they absolutely extinguished all the truth of the Word and all its good; by His being "buried," was signified the rejection of the Human Principle remaining from the Mother; by His "rising again on the third day," was signified glorification. Similar things are signified by those things in the Prophets, and in David, where they are predicted. Wherefore after that He was scourged and led
forth, carrying the crown of thorns and the purple garment put on by the soldiers, He said—"Behold the Man!" (John 19:1, 5.) This was said because by "the Man" was signified the church, for by "the Son of Man" is signified the truth of the church, thus the Word. From these considerations it is now evident that, by "bearing iniquities," is meant to represent and effigy in Himself, sins against the Divine Truths of the Word. That the Lord sustained and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows; for "the Son of Man" signifies the Lord as to the Word.

It may now be expedient to say something concerning what is meant by taking away sins. By "taking away sins," the like is meant as by redeeming man and saving him, for the Lord came into the world that man might be saved; without His coming no mortal could have been reformed and regenerated, thus saved; but this can be effected, since the Lord has taken away all power from the devil, that is, from hell, and has glorified His Human Principle, that is, has united it to the Divine Principle of His Father. Unless these things had been effected, no man could have received any Divine Truth so as to abide with him, and still less any Divine Good, for the devil, who before had superior power, would have plucked them away from the heart. From these considerations it is evident that the Lord, by the passion of the cross, did not take away sins, but that He takes them away, that is, removes them with those who believe in Him, by living according to His precepts, as also the Lord teaches in Matthew,—"Do not suppose that I am come to dissolve the Law and the Prophets. Whosoever shall loosen the least of these precepts, and teach men so, shall be called least in the kingdom of the heavens; but he who does and teaches, shall be called great in the kingdom of the heavens." (Matt 5:17, 19.) Every one may see from reason alone, if he be in any illustration, that sins cannot be taken away from man except by actual repentance, which consists in man seeing his sins, and imploring the Lord's aid, and desisting from them. To see, believe, and teach anything else, is not from the Word, neither is it from sound reason, but from lusts and a depraved will, which are the selfhood of man, by virtue whereof the understanding is infatuated. D. Lord. 15—18.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter XIV.

VERSE 72. And when he thought thereon, he wept.—What is here rendered "he thought thereon," is expressed in the original Greek by the term epibalwv, which expression is frequently applied by the best Greek writers to denote the putting on of a mantle or covering, and therefore, in the present instance, may be interpreted as signifying that Peter covered his face with a garment, which was a usual ceremony in cases of extreme and bitter grief. Thus we read in the Old Testament concerning David, that, when he wept, he "covered his head, or face," (2 Samuel 15:30; 19:4.) which same
custom, we learn, prevailed among other nations. The reader therefore will adopt the meaning which is in most agreement with his own ideas.

# Mark Chapter 15

## THE WORD.

1. **AND** immediately in the morning the chief Priests having held a consultation with the Elders and with the Scribes, and the whole council, bound Jesus, and led Him away, and delivered Him to Pilate.

2. And Pilate asked Him, Art You the King of the Jews? And He answering said to him, You say.

3. And the chief Priests accused Him of many things.

4. And Pilate asked Him again, saying, Answerest You nothing? Behold how many things they witness against You.

5. But Jesus yet answered nothing; so that Pilate marvelled.

6. Now according to the custom of the feast he released to them one prisoner, whomsoever they requested.

7. And there was [one] called Barabbas, bound with those who had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to ask [him to do] as he had ever done to them.

9. But Pilate answered them, saying, Will you that I release to you the King of the Jews?

10. For he knew that the chief Priests had delivered Him for envy.

## THE INTERNAL SENSE.

1. THAT the perverse Jewish church, who are in the falses of evil, employ all subtlety to destroy the LORD's Divine Human Principle. (Verses 1, 2.)

2. They, on the contrary, who are in the falses of ignorance, are led to inquire concerning that principle. (Verse 3.)

3. But are perplexed by the falsifications of truth amongst those who are of the perverse church. (Verses 3—5.)

4. And who, by reason of such falsifications, prefer self-derived intelligence to the Divine Wisdom and Life. (Verses 6—16.)
11. But the chief Priests urged the multitude, that he should rather release Barabbas to them.
12. And Pilate answering again said to them, What will you then that I shall do [to Him] whom you call King of the Jews?
13. And they cried out again, Crucify Him.
14. Then Pilate said to them, Why, what evil has He done? And they cried out the more exceedingly, Crucify Him.
15. But Pilate, willing to content the people, released Barabbas to them, and delivered Jesus, when he had scourged [Him], to be crucified.

16. But the soldiers led Him away into the hall, which is Pretorium; and they call together the whole band.
17. And they clothed Him with purple, and put on Him a crown of thorns, which they platted.
18. And they began to salute Him, Hail, King of the Jews!
19. And they smote Him on the head with a reed, and did spit upon Him, and bowing the knees worshiped Him.
20. And when they had mocked Him, they took off the purple from Him, and put on Him His own garments, and led Him out to crucify Him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

22. And they bring Him to the place Golgotha, which is, being interpreted, The place of a skull.

Treating the Word with all manner of contumely, and thus through direful evils and falses adulterating all its goods, and falsifying all its truths. (Verses 16—21.)

And thus doing all kind of violence to the truth of good. (Verse 21.)

Until they became mere falses of evil, and had dissipated every truth of the Word. (Verses 22—26.)
23. And they gave Him to drink wine mingled with myrrh: but He did not receive it.
24. And when they had crucified Him, they parted His garments, casting lots upon them, what every one should take.
25. And it was the third hour, and they crucified Him.
26. And the superscription of His accusation was written over, THE KING OF THE JEWS.

Testifying against themselves that they altogether rejected the Divine Truth. (Verse 26.)

27. And with Him they crucified two thieves; one on His right hand, and one on His left.
28. And the Scripture was fulfilled, which says, And He was numbered with the transgressors.

And also all faith and charity. (Verses 27, 28.)

29. And they that passed by blasphemed Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, Save Thyself, and come down from the cross.
30. Likewise also the chief Priests, mocking, said among themselves with the Scribes, He saved others; Himself He cannot save.
31. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

Even to the utmost possible degree of contempt and profanation. (Verses 29—33.)

32. And at the ninth hour Jesus cried with a great voice, saying, Eloi, Eloi, Lama sabachthani? which is, being

At the same time the LORD, by the passion of the cross, in which He was apparently left to Himself, glorified His
interpreted, My God, My God, why have You forsaken Me?

Human Essence by uniting it fully with the Divine. (Verse 34.)

35. And some of them who stood by, when they heard, said, Behold, He calls Elias.

Still in the church falses prevailed in the extremes. (Verses 35, 36.)

36. But one running, and filling a sponge with vinegar, putting it on a reed, gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

37. But Jesus uttering a great voice, expired.

And the LORD as to His Divine Human Principle was fully rejected. (Verse 37.)

38. And the veil of the temple was rent in two from the top to the bottom.

When yet, through temptation-combats and victories, He fully united His Human Principle to the Divine, and by so doing unfolded the celestial and spiritual things of His kingdom. (Verse 38.)

39. But when the centurion, who stood over against Him, saw that He so cried out, and expired, he said, Truly this Man was the Son of God!

Convincing those who are in simple good, of the Divinity of His Humanity. (Verse 39.)

40. But there were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

And that every affection of good in the church is from Him, and is His. (Verses 40, 41.)

41. (Who also, when He was in Galilee, followed Him, and ministered to Him;) and many other women who came up with Him to Jerusalem.

42. And now when even was come, because it was the preparation, that is, the day before the Sabbath,

And also every truth leading to good. (Verses 42, 43.)

43. Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came, and
went in boldly to Pilate, and begged the body of Jesus.

44. But Pilate wondered whether He were already dead: and calling the centurion, he asked him whether He had been any while dead.

45. And when he knew from the centurion, he gave the body to Joseph,

46. And having bought fine linen, and taken Him down, he wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre.

47. And Mary Magdalene and Mary [the mother] of Joses beheld where He was laid.

So that they who are principled in heavenly good seek regeneration through the reception of His Divine Good and Truth. (Verses 44—47.)

And all who are in the affection of truth acknowledge His Divine life in the sensual principle, which is the life proper to the body, and likewise the resurrection of His body. (Verse 47.)

Exposition

Chapter XV.

VERSES 1—37. — Respecting the circumstances attending the Lord's sufferings and crucifixion, see the "General Observations concerning the Lord's Passion," in the previous chapter.

Verse 2. Art You the King of the Jews? And He answering, said to him, You say.—There are two things which are predicated of the Lord, namely, that He is a King, and that He is a Priest. "King," or what pertains to royalty, signifies holy truth; "Priest," or what pertains to the priesthood, signifies holy good; the former is the Divine-Spiritual Principle, the latter is the Divine-Celestial. The Lord as a King governs all things, yea, every particular in the universe, by virtue of Divine Truth, and as a Priest, by virtue of Divine Good. Divine Truth is the very essential order of His universal kingdom, all the laws whereof are true, or are eternal truths. Divine Good is the very essential of order, all things belonging to which are of mercy; each is predicated of the Lord. If only Divine Truth was predicable of Him, no flesh could be saved, for truths condemn every one to hell; but Divine Good, which is of mercy, elevates from hell to heaven. This is what was represented by kings and priests in the Jewish church, and what was
also represented by Melchizedec as king of Salem, and priest to God Most High. AC 1728. See also AC 2015.

That by "King," in the Word, is meant the Lord as to Divine Truth, is evident from the above words of the Lord Himself to Pilate. From Pilate's question, "What is Truth?" it is evident that he understood that the Lord called Truth a king, but whereas he was a Gentile, and knew nothing of the Word, he could not be instructed that Divine Truth was from the Lord, and that He was Divine Truth; therefore after the question, he immediately went out to the Jews, saying,— "I find no fault in Him;" and afterwards set over the cross, "This is Jesus, the King of the Jews;" and when the chief Priests said to him,— "Write not, The King of the Jews; but that He said, I am the King of the Jews," Pilate replied,— "What I have written, I have written." AE 31.

Verse 17. And put on Him a crown of thorns, which they platted.—By the "head" of the Lord is meant the Divine Truth and Divine Wisdom, and by "crowning it with thorns" is signified that they so contumeliously treated the Divine Truth and Divine Wisdom; for the Word, which is the Divine Truth, and in which is Divine Wisdom, they falsified and adulterated by traditions, and by applications to themselves,—thus being willing to have a king who should exalt them over all in the universal earth; and whereas the kingdom of the Lord was not earthly, but heavenly, therefore they perverted all things of the Word which were said concerning Him, and laughed at the things which were predicted of Him. This was what was represented by their "setting a crown of thorns upon His head," and by their "smiting His head." AE 577.

Verse 19. And they smote Him on the head with a reed.— He who does not know the spiritual sense of the Word, may believe that these and several other things, which are related concerning the Lord's passion, involve no more than vulgar methods of mockery, as that they "put a crown of thorns upon His head," that they "parted His garment, and not His coat," that they "bended the knees before Him for the sake of mocking," and also this, that they "put a reed into His right hand, and then smote His head with it," also that they "filled a sponge with vinegar, or wine mixed with myrrh, and gave it Him to drink;" but it is to be noted that all things which are related concerning the Lord's passion, signify the mockery of Divine Truth, consequently the falsification and adulteration of the Word, inasmuch as the Lord, when He was in the world, was Divine Truth Itself, which in the church is the Word; and because the Lord was that Divine Truth in the world, He permitted the Jews to treat Himself as they treated the Divine Truth or the Word, by its falsification and adulteration. For they applied all things of the Word to favour their own loves, and laughed at all truths which disagreed with their loves, as at the Messiah Himself, because He would not be king over the whole world, according to their explication and religion, and would not exalt them to glory above all people and nations. That all things which are related concerning the Lord's passion have such a signification, see above, AE 64, 83, 195;
but by "putting a reed into the Lord's hand," and then "smiting His head with it," was signified that they falsified the Divine Truth or Word, and that they altogether made a mock at the understanding of Truth and the Divine Wisdom. By a "reed" is signified the false principle in extremes, and by "smiting the head" is signified to reject and mock at the understanding of Truth and Divine Wisdom, signified by the Lord's "head;" and whereas they "gave the Lord vinegar to drink," by which is signified what is falsified, therefore also they "put a sponge filled with it on a reed," by which is signified the false principle in extremes, which is the false principle sustaining. AE 627.

Verse 23. And they gave Him to drink wine mingled with myrrh: but He did not receive it.—All and singular the things which are related in the Evangelists concerning the Lord's passion, in the spiritual sense signify the state of the church at that time in regard to the Lord and the Word; for the Lord was the Word, because the Divine Truth, and the Jews, as they treated the Word or Divine Truth, so they treated the Lord; on which subject see above, AE 64, 195. By their "giving the Lord wine mingled with myrrh," which is also called "vinegar mixed with gall," was signified the quality of Divine Truth from the Word, such as was with the Jewish nation, namely, that it was mixed with the false principle of evil, and thus altogether falsified and adulterated, wherefore "He would not drink it;" but by their afterwards "giving the Lord vinegar, and encompassing it with hyssop," was signified the false principle, such as prevailed among the well-disposed Gentiles, which was the false principle grounded in ignorance of truth, wherein was what is good and useful, therefore He drank it, since this false principle is accepted of the Lord; by the "hyssop" with which they encompassed it, is signified its purification. By the Lord saying, "I thirst," is signified Divine spiritual thirst, which is that of Divine Truth and Good in the church, by which Truth and Good the salvation of the human race is effected. AE 519.

Inasmuch as the Jewish church had falsified all the truths of the Word, and the Lord, by all things of His passion, represented that church, permitting the Jews to treat Him as they had treated the Word, because He was the Word, therefore "they gave Him wine mixed with myrrh, but when He had tasted, He would not drink." AR 410.

Verse 24. And when they had crucified Him, they parted His garments, casting lots upon them, what every one would take.—He who reads these words, and is unacquainted with the internal sense of the Word, does not know that any arcanum lies concealed in them, when yet, in every single expression there is a Divine arcanum. The arcanum was, that Divine Truths were dissipated by the Jews, for the Lord was the Divine Truth, whence He is called "the Word;" (John 1:1.) the Word is Divine Truth. His "garments" represented truths in the external form, and His "coat" in the internal; the "division of the garments" represented the dissipation of the truths of faith by the Jews; that "garments" denote truths in the external form, see
AC 2576, 5248, 5954, 6918; and that a "coat" denotes truth in the internal form, see AC 4677. Truths in the external form are such as are of the Word in the literal sense, but truths in the internal form are such as are of the Word in the spiritual sense. The "division of the garments into four parts," (John 19:23,) signifies total dissipation. AC 9093. See also AC 3812.

Verse 26. And the superscription of His accusation was written over, THE KING OF THE JEWS.—By this inscription on the cross was signified that the Divine Truth or the Word, was in such an aspect, and so treated by the Jews, with whom the church was. That all the things which were done to the Lord by the Jews, when He was crucified, signified states of their church as to the Divine Truth or the Word, see AC 9093. AC 9144.

Verse 27. And with Him they crucified two thieves; one on His right hand, and one on His left.—By the "two thieves" are here meant the same as by "the sheep and the goats," (Matt 25:33,) wherefore it is said to the one who acknowledged the Lord, that "he should be with Him in paradise." AE 600.

Verse 33. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.—By the "darkness over the whole earth" was represented that, in the universal church, there was nothing but evil and the false principle thence derived, together with the false principle and the evil thence derived; "three hours," also, or "from the sixth to the ninth hour," signify what is full and altogether. For all and singular the things which are related in the Evangelists concerning the Lord's passion, contain in them the arcana of heaven, and signify Divine celestial things, which are discoverable only by the internal spiritual sense. AE 526. See also AE 401.

The falsities of the last times were represented and signified by the "darkness over the whole earth, from the sixth hour even to the ninth," at the Lord's crucifixion. AC 1839.

By being "darkened" and by "darkness" is signified not to be seen and known by reason of evils grounded in falses and falses grounded in evils. Evils grounded in falses take place with those who assume false principles of religion, and confirm them till they appear as truths, and when they live according to them they do evils from false principles, or evils of the false. But falses grounded in evils take place with those who do not consider evils as sins, and still more with those who by reasonings from the natural man, and also from the Word, confirm in themselves that evils are not sins, which confirmations themselves are falses grounded in evils, and are called falses of evil. The reason why these are signified by "darkness," is, because "light" signifies truth, and when light is extinguished, darkness ensues. In proof of this many passages from the Word might be adduced. Darkness in spiritual things proceeds either from
ignorance of the Truth, or from false doctrines, or from false principles of religion, or from a life of evil. Concerning those who are in false principles of religion and thence in evils of life, the Lord says,—"They shall be cast into outer darkness." (Matt 8:12; 22:13; 25:30.) AR 413.

Verse 34. And at the ninth hour Jesus cried with a great voice, saying, Eloi, Eloi, Lama sabachthani? which is, being interpreted, My God, My God, why have You forsaken Me?—The passion of the cross was the last temptation which the Lord as the Grand Prophet sustained, and was the means of the glorification of His Human Principle, that is, of Union with the Divine Principle of the Father, and was not redemption. For there are two things, for the sake of which the Lord came into the world, and by which He saved men and angels, namely, redemption, and the glorification of His Human Principle; these two things are distinct from each other, but still they make one with respect to salvation. What redemption was, has been shown above, namely, that it was a combat with the hells, the subjugation of them, and afterwards the arrangement of the heavens into order; but glorification is the Unification of the Human Principle of the Lord with the Divine of His Father. This was effected successively and plenarily by the passion of the cross; for every man, on his part, ought to accede to God, and so far as man agrees, so far God on His part enters; the case herein is as with a temple, which must first be built, and this is done by the hands of men, and afterwards it must be consecrated, and lastly, prayer must be made that God may be present, and conjoin Himself with the church there. The reason why real Union was fully effected by the passion of the cross is, because it was the last temptation which the Lord underwent in the world, and by temptations conjunction is effected; for in temptations, man is left apparently to himself alone, although he is not left, for God is then most present in his inmost principles, and supports; wherefore when any one conquers in temptations, he is intimately conjoined to God, and the Lord on this occasion was intimately united with God His Father. That the Lord, during the passion of the cross, was left to Himself, is manifest from this His last exclamation at the time,—"My God, My God, why have You forsaken Me?" From these considerations it may now be manifest that the Lord did not suffer as to the Divine Principle, but as to the Human, and that on this occasion an intimate, and thereby plenary union was effected. This may be illustrated by this consideration,—that whilst man suffers as to the body, his soul does not suffer, but only grieves; but God takes away this grief after victory, and wipes it away, as a person wipes tears from the eyes. TCR 126.

Verse 38. And the veil of the temple was rent in two from the top to the bottom.—By the "veil of the temple being rent in two," &c., was signified that the Lord made His Human Principle Divine, for within the veil was the ark in which was the testimony, and by the "testimony" was signified the Lord as to His Divine Human Principle, as
may be seen above, AE 392; the "veil" signified the external of the church which was amongst the Jews and Israelites, and which covered their eyes, that they did not see the Lord and the Divine Truth or Word in its light. AE 400.

By the "veil of the temple being rent," was signified that the Lord entered into the Divine Principle itself, having shaken off all appearances, and that at the same time He opened a passage to the Divine Principle itself by or through His Human Principle made Divine. AC 2576.

By the "veil of the temple being rent in two," was also signified that the externals of the ancient church, and also of the Jewish, which were all representative of the Lord and of the celestial and spiritual things of His kingdom, that is, of love and charity, and thence of faith, were unfolded, and as it were unswathed, and that then the Christian church was manifested. AC 4772.

Verse 46. And laid Him in a sepulchre, &c.—Whereas "burial" signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new. By regeneration man from being dead becomes alive; hence comes the signification of a "sepulchre" in the internal sense. That an idea of regeneration occurs to the angels, when an idea of a sepulchre is presented, is evident also from what was related concerning infants, AC 2299. The reason why "sepulchre," in an opposite sense, signifies death or hell, is, because the wicked do not rise again to life; and therefore when the subject treated of is concerning the wicked, and mention is made of a sepulchre, in this case there occurs to the angels no other idea than that of hell; this is the reason why hell, in the Word, is also called a "sepulchre." That "sepulchre" signifies resurrection and also regeneration, is evident from these words in Ezekiel,—" Therefore prophesy and say to them, Thus says the Lord Jehovah,—Behold, I will open your sepulchres, and will cause you to ascend out of your sepulchres, O my people, and will bring you to the ground of Israel. And you shall know that I am Jehovah, in My opening your sepulchres, and causing you to ascend out of your sepulchres, O my people; and I will give My spirit to you, and you shall live, and I will place you on your own ground." (Ez 37:12-14.) In this passage the prophet treats of vivified bones, and in an internal sense of regeneration; that he treats of regeneration is very evident, for it is said,— "I will give My spirit to you, and you shall live, and I will place you on your own ground." "Sepulchre" here denotes the old man, with his evil and false principles, which to open, and from which to ascend, is to be regenerated; thus the idea of a sepulchre perishes, and is, as it were, put off, when the idea of regeneration, or new life, succeeds. The same is implied by the "sepulchres" being opened, and many bodies of sleeping saints rising, and going forth out of their sepulchres after the Lord's resurrection, and entering into the holy city, and appearing to many;" (Matt 27:52, 53.) denoting resurrection by virtue of the Lord's resurrection, and, in an interior
sense, every particular resurrection. By the Lord's raising Lazarus from the dead, (John xi.) is also implied the raising up of a New Church from amongst the Gentiles, for all the miracles which were worked by the Lord, as being divine, involved states of His church. The like is implied also by what is related of the man, who, being "cast into the sepulchre of Elisha, came to life again on touching the prophet's bones;" (2 Kings 13:20, 21.) for by Elisha was represented the Lord. Inasmuch as "burial" signified resurrection in general, and every particular resurrection, therefore the ancients were especially solicitous about their burials and the places where they were buried, as appears from the case of Abraham, in that he was buried in Hebron in the land of Canaan, and also Isaac and Jacob with their wives; (Gen 47:29-31; 49:30-32.) and from the case of Joseph, in that his bones were carried from Egypt into the land of Canaan; (Gen. 1. 25; Exod 13:19; Joshua xxiv. 32.) and from the case of David and the kings after him, in that they were buried in Zion. (1 Kings 2:10; 11:43; 14:31; 15:8, 24; 22:50; 2 Kings 8:24; 12:21; 14:20; 15:7, 38; 16:20.) The reason was, because the "land of Canaan" and also "Zion" represented and signified the Lord's kingdom, and "burial" represented and signified resurrection; but that place contributes nothing to resurrection may be obvious to every one. That "burial" signifies resurrection to life, is manifest also from other representatives, as where it is ordered that "the wicked should not be bemoaned, neither buried, but should be cast out;" (Jer 8:2; 14:16; 16:4, 6; 20:6; 22:19; 25:33; 2 Kings 9:10; Rev 11:9.) and that "the wicked, who were buried, should be cast out from their sepulchres." (Jer 8:1, 2; 2 Kings 23:16-18.) But that "sepulchre," in an opposite sense, signifies death or hell, may be seen in Isaiah 14:19-21; Ezek 32:21, 22, 23, 25, 27; Psalm 88:5, 6, 11, 12; Numb 19:16, 18, 19. AC 2916.

TRANSLATOR'S NOTES AND OBSERVATIONS.

Chapter XV.

VERSE 2. And Pilate asked Him, Art You the King of the Jews? And He answering, said, You say.—The two expressions, "said" and "say," which are here applied, are from different expressions in the original Greek; the first, namely, "said," being from the Greek eipw, and the second, namely, "say," from the Greek legw. But the Greek eipw is expressive of a more interior speech than the Greek legw, and accordingly the former is applied, in this instance, to express the speech of the Lord, and the latter, to express the speech of Pilate.

Mark Chapter 16

THE WORD.

THE INTERNAL SENSE.
1. AND when the Sabbath was past, Mary Magdalene, and Mary [the mother] of James, and Salome, had bought spices, that when they came they might anoint Him.

2. And very early the first day of the week, they come to the sepulchre as the sun was rising.

3. And they said among themselves, Who shall roll away for us the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away; for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a white garment; and they were frightened.

6. But he said to them, Be not frightened: you seek Jesus of Nazareth, who was crucified: He is risen; He is not here: behold the place where they laid Him,

7. But go away, tell His disciples and Peter that He goes before you into Galilee: there you shall see Him, as He said to you.

8. And going out quickly, they fled from the sepulchre, being troubled and amazed: and they said nothing to any one; for they were afraid.

9. Now when He was risen early on the first [day] of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

10. She having gone forth told it to those who had been with Him, as they mourned and wept.

11. And they, when they had heard that He was alive, and was seen by her, did not believe.

THAT the LORD’S resurrection early in the morning involves in it the arising of a New Church, both in general and in particular, yea, also in singular; thus that He rises again daily, yea, every moment, in the minds of the regenerate. (Verses 1, 2.)

On which occasion they who are in the affection of good and truth experience the removal of all false principles, so that celestial good and truth are made manifest. (Verses 3, 4, and former part of the 5th verse.)

By which they are led into holy adoration, and are admonished that the LORD’S Humanity was made Divine, and is continually present to guide them. (Verses 6, 7.)

Yet they are afraid to publish this admonition, until it is further enforced by the LORD’S visible manifestation of Himself to the humble and the penitent. (Verses 8, 9.)

Nevertheless it is still doubted, until it is further enforced by His visible manifestation to those who had been instructed in the doctrine of truth. (Verses 10—15.)
12. But after these things He appeared to two of them as they walked, in another form, as they were going into the country.
13. And they going away told it to the rest: neither believed they them.
14. Afterwards He appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him when He was risen.

15. And He said to them, Going forth into all the world, preach the Gospel to every creature.
16. He that believes and is baptized shall be saved; but he that believes not shall be condemned.

17. And these signs shall follow them that believe; In My name they shall cast out devils; they shall speak with new tongues:
18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. But the Lord, after speaking to them, was taken up into heaven, and sat on the right hand of God.
20. And they going forth, preached every where, the Lord working with them, and confirming the Word with signs following.

To whom a charge is given to announce to the humble and the penitent the manifestation of God in the flesh in the person of JESUS CHRIST, and that heaven and eternal life are opened to all those who believe in this manifestation and do the work of repentance, but are closed against those who do not believe. (Verses 15, 16.)

They are further taught that by a right belief all false principles of every kind are cast out; the doctrinals of the New Church are received; security is given against infestation from the hells, and the infection of wickedness; at the same time by communication and conjunction with heaven, thus with the LORD, spiritual diseases are healed. (Verses 17, 18.)

Thus the sum and substance of all evangelical truth is to be found in the acknowledgement that the LORD has Divine Omnipotence even as to His Humanity, and that He is continually at work in the minds of the humble and the penitent to confirm this acknowledgement. AMEN.

Exposition

Chapter XVI.
VERSES 2, 9. And very early the first day of the week, they come to the sepulchre as the sun was rising. — Inasmuch as "morning" in a proper sense signifies the Lord, His coming, thus the approximation of His kingdom, it may be manifest what morning further signifies, namely, the arising of a New Church, for this is the Lord's kingdom on the earth, and this both in general and in particular, yea, also in singular; in general, when any New Church is raised up on this globe; in particular, when man is regenerating, and is made new, for on this occasion the kingdom of the Lord arises in him and he becomes a church; in singular, as often as the good of love and of faith is operative in him, for in this good is the Lord's advent. Hence the Lord's resurrection "on the third day in the morning," (Mark 16:2, 9; Luke 24:1; John 20:1.) involves all those things, even in particular and singular, that He rises again in the minds of the regenerate every day, yea, every moment. AC 2405.

Inasmuch as the Lord is the morning, therefore also He arose from the grave "early in the morning," being about to establish a New Church. TCR 764.

Verses 3, 4. And they said among themselves, Who shall roll away for us the stone from the door of the sepulchre? &c.— By the "stone," which was placed before the door of the sepulchre, and which was rolled away by the angel, is signified the Divine Truth, thus the Word, which was closed by the Jews, but opened by the Lord; and whereas by a "sepulchre," in the spiritual sense, is signified resurrection and regeneration, and eminently by the "sepulchre," in which the Lord was laid, and by "angels," in the Word, is signified Divine Truth, therefore the angels were seen "one sitting at the head, and the other at the feet;" and by the "angel at the head" was signified the Divine Truth in first principles, and by the "angel at the feet" the Divine Truth in ultimates, each proceeding from the Lord, by which, when it is received, regeneration is effected and there is resurrection. AE 687.

Verse 5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a white garment.— That rational truths are like a covering or clothing to spiritual truths, may be thus explained; the inmost principles of man are what constitute his soul, but the exterior principles are what constitute his body. The inmost principles of man are goods and truths, from which the soul has its life, otherwise the soul would not be soul; exterior principles hence derive their life, and are all like a body, or, what is the same thing, like a covering or clothing; which may especially be manifest from those which appear in the other life, as from the angels when they are presented to view, on which occasion their interior principles shine forth from the face, whilst the exterior principles are represented both in their body and in their clothing, insomuch that every one may there know from the clothing alone what is their quality, for they are real substances, thus essences in form. The case is the same with the angels who have been seen, and who have been described in the Word as to
their faces and clothing, as with those who were seen in the Lord's sepulchre. (Matt 28:3; Mark 16:5.) AC 4576. See also AC 10536. HH 180.

They saw a young man, &c.—That the spirit of a man is equally a man, may be seen demonstrated from much experience in the Treatise on "Heaven and Hell," HH 73—77, 311—316; and that every man is a spirit as to his interiors, HH 432—444. To which may be added, that everything spiritual is in its essence a man, thus the all of love and wisdom which proceeds from the Lord, for this is spiritual. The reason why everything spiritual, or which proceeds from the Lord, is a man, is, because the Lord Himself, who is the God of the universe, is a MAN, and from Him nothing can proceed but what is similar, for the proceeding Divine is not changeable in itself, and extended, and what is not extended is everywhere such; hence is His Omnipresence. The reason why man has conceived an idea of an angel, of a spirit, and of himself after death, as being like ether or air without a human body, is, because the sensually-learned have conceived it from the term spirit, which is a breath of the mouth, also from their being unseen, and not appearing before the eyes; for the sensual think only from the sensual principle of the body and from what is material, also from some passages of the Word not spiritually understood. Yet they know from the Word that the Lord, although He was a Man as to "flesh and bones," (Luke 24:39.) still became invisible to the disciples, and "passed through the doors when shut." (John xx. 19—26.) Angels also have been seen in the Word as men (Mark 16:5.) before many, who did not assume a human form for the purpose, but manifested themselves in their own form before the eyes of their spirits which were then opened. Lest, therefore, man should remain any longer in a fallacious idea concerning spirits and angels, and concerning his own soul after death, it has pleased the Lord to open the sight of my spirit, and to grant me to converse face to face with angels and deceased men, to contemplate them, to touch them, and to say many things concerning the incredulity and the delusion of men now living.— (Div. Wisdom, 7:1, from the Apocalypse Explained.)

The difference between a man in the natural world and a man in the spiritual world, is, that the one man is clothed in a spiritual body, but the other in a natural body; and the spiritual man sees the spiritual man as clearly as the natural man sees the natural man. But the natural man cannot see the spiritual man, and the spiritual man cannot see the natural man, on account of the difference between natural and spiritual. What kind of difference this is, may be described, but not in a few words.—(Continuation of Last Judgement, 36.)

Verse 9. Risen early on the first day, &c.—The "morning," in the supreme sense, signifies the Lord, and love from Him towards Him; hence it was that "He also rose early, at the rising of the sun." (Mark 16:2, 9.) AC 10134.

Verse 15. *And He said to them, Going forth into all the world, preach the Gospel to every creature.*—That "beasts" signify affections belonging to man, evil affections with the wicked, and good affections with the good, may be abundantly manifest from the Word, as in Ezekiel,—"Behold, I will have respect to you, that you may be cultivated and sown: and I will multiply upon you man and beast; and they shall be multiplied and made fruitful: and I will make you to dwell according to your ancient states;" (Ez 36:9-11.) speaking of regeneration. And in Jeremiah,—" Behold, the days are coming, and I will sow the house of Israel and the house of Judah with the seed of man, and the seed of beast; and I will watch over them to build and plant;" (Jer. xxxi. 27, 28.) speaking also of regeneration. A distinction is made in the Prophets between beasts and wild beasts of the earth, and between beasts and wild beasts of the field. Good principles are still called "beasts," so that they who are nearest to the Lord in heaven, are named "animals," both in Ezekiel and in the Revelations, in which latter book it is written,—" All the angels stood round about the throne, and the elders, and the four animals; and they fell before the throne on their faces, and adored the Lamb." (Rev 7:11; 19:4.) They are also called "creatures," to whom the Gospel was to be preached, because they were to be created anew. "Go you into all the world, and preach the Gospel to every creature." (Mark 16:15.) AC 46.

Inasmuch as to be made, or "created," also signifies to be regenerated, therefore he who is born again is said also to be "made or created anew," as is plain from these passages:—"Create in me a clean heart, O God; renew a right spirit within me." (Psalm 51:10.) "You open Your hand, they are filled with good; You sendest forth Your spirit, they are created." (Psalm 104:28, 30.) "Behold, I create, Jerusalem a rejoicing;" (Isaiah 65:18.) and also in other passages, where the Lord is called Creator, Former, and Maker. Hence it is plain what is meant by these words of the Lord to His disciples,—" Go you into all the world, and preach the Gospel to every creature." (Mark 16:15.) By "creatures" are meant all who are in a capacity to be regenerated; in like manner it is applied in Rev 3:14; 2 Cor 5:17. TCR 573.

A baptized, that is, a regenerate person, is meant by "creature;" (Mark 16:15; Rom 8:19-21.) and by a "new creature;" (2 Cor 5:17.) for it is called "creature" from being created, by which also is signified to be regenerated. TCR 687.

Verse 16. *He that believes and is baptized shall be saved, - but he that believes not shall be condemned.*—By these words of the Lord is understood by the angels in heaven, that whoever acknowledges the Lord, and is regenerated, will be saved. Hence also it is that baptism is called, by Christian churches on earth, the "laver of regeneration." Be it known, therefore, to every Christian, that whoever does not believe in the Lord cannot be regenerated, notwithstanding his having been baptized,
and that being baptized, without faith in the Lord, is of no avail, as may be seen above in this chapter. That "baptism" implies purification from evils, and thus regeneration, must be very plain to every Christian, for at the ceremony of baptism the priest signs the infant on the forehead with the sign of the cross, as a memorial of Christ, inquiring of the sponsors whether "they renounce the devil and all his works?" and whether "they receive the faith?" to which questions the sponsors answer in the child's name,—"Yes." Renunciation of the devil, that is, of the evils which are from hell, and faith in the Lord, perfect regeneration. TCR 685.

Inasmuch as "baptism" is for a sign and for a memorial that all regeneration is effected from the Lord, by the truths of faith, and by a life according to them, therefore man may be baptized when an infant, and if not at that time, when an adult. Let those, therefore, who have been baptized, know, that baptism itself does not give faith, neither salvation, but that it testifies that they receive faith, and that they are saved, if they be regenerated. Hence it may be manifest what is meant by the Lord's words in Mark, —" He that believes and is baptized shall be saved; but he that believes not shall be condemned." (Mark 16:16.) "He that believes" is he who acknowledges the Lord, and receives Divine Truths from Him by the Word; "he that is baptized" is he who is regenerated by those Truths from the Lord. NJHD 206—208.

Verses 17, 18. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. —Although these things were miracles, they are still called "signs," because they testified concerning the Divine Power of the Lord thus operating, wherefore it is said at verse 20, —"The Lord working with them by those signs." They would have been called miracles, if applied to the wicked, for with the wicked such things only induce stupor, and strike the mind, and still do not persuade to a right faith. It is otherwise with the good, for to them the same things are testifications which persuade to a right faith, wherefore also they are called "signs," and it is said, "these signs shall follow them who believe;" but in what manner those signs could persuade to a right faith, shall also be briefly explained. Those miraculous signs, as the "casting out of devils," the "speaking with new tongues," the "taking up of serpents," "not being hurt if they drank any deadly thing," and "being restored to health by the laying on of hands," were spiritual in their essence and in their origin, from which spiritual things they flowed forth and were produced as effects, for they were correspondences, which derive all that they have from the spiritual world by influx from the Lord, as "casting out of devils in the name of the Lord," derives its effect from this circumstance, that the name of the Lord, spiritually understood, is the all of doctrine originating in the Word from the Lord; and that "devils" are false principles of every kind, which are thus cast out, that is, removed by doctrine.
originating in the Word from the Lord; "speaking with new tongues," derived its effect from this consideration, that "new tongues" are doctrinals for the New Church; "serpents were to be taken up," because "serpents" signify the hells as to wickedness, and thus they were to be safe from its infestation; "not being hurt if they drank any deadly thing," denoted that the wickedness of the hells would not infest them; the "recovery of the sick by the laying on of hands," denoted that by communication and conjunction with heaven, thus with the Lord, they should be healed of spiritual diseases, which are called iniquities and sins, the "laying on of hands" by the disciples, corresponding to conjunction and communication with the Lord, and thus to the removal of iniquities by His Divine Power. AE 706.

Deceit is called "hypocrisy," when expressions of piety are in the mouth, and impiety is in the heart, or when charity is in the mouth but hatred in the heart, or when innocence is in the countenance or gesture, but cruelty in the soul and bosom, consequently when innocence, charity, and piety are employed as the means of deceiving; such deceivers are "serpents and vipers" in the internal sense, since, as was said above, when viewed in the light of heaven by the angels, all such persons appear as serpents and as vipers, who conceal evils under truths, that is, who deceitfully bend truths to do evils, for they hide poison under the teeth, and thus destroy life. But they who are in the faith of truth, and in the life of good from the Lord, cannot be hurt by their poison, for they are in light from the Lord, in which light the deceitful appear as serpents, and their deceits as poisons. That they are in safety from the Lord, is meant by the Lord's words to the disciples,— "Behold, I give to you power to tread on serpents and scorpions;" (Luke 10:19.) and in Mark,—"These signs shall follow them who believe: they shall take up serpents; though they drink any deadly thing, it shall not hurt them." (Mark 16:18.) AC 9013.

Verse 19. But the Lord, after speaking to them, was taken up into heaven, and sat on the right hand of God.—Inasmuch as the Humanity of the Lord was glorified, that is, was made Divine, therefore after death He rose again on the third day with the whole Body, which is not the case with any man, for man rises again only as to the spirit, but not as to the body. To the intent that man might know, and no one might doubt, that the Lord rose again with the whole Body, He not only declared this by the angels who were in the sepulchre, but also showed Himself in His human Body before the disciples, saying to them, when they believed that they saw a spirit,—"Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit has not flesh and bones, as you see Me have." (Luke 24:39, 40; John 20:20.)

That the Lord might further prove that He was not a spirit but a man, He said to the disciples,—" Have you here any meat? They gave Him part of a broiled fish, and of a honeycomb; which He took, and did eat before them." (Luke 24:41-43.) Inasmuch as His Body was now not material, but a Divine substantial Body, therefore He came to
the disciples "when the doors were shut;" (John 20:19, 20.) and after that He had been seen, "He became invisible." (Luke 24:31.) The Lord, being now of such a quality, was taken up and sat at the right hand of God, for it is said in Luke,—" It came to pass, when Jesus blessed the disciples, He retired from them, and was taken up into heaven;" (Luke 24:51.) and in Mark,— "After speaking to them, He was taken up into heaven, and sat on the right hand of God." (Mark 16:19.) To "sit on the right hand of God" signifies Divine Omnipotence. D. Lord, 35. See also SS 49.

The Lord, after His resurrection, was no longer Jehovah under the form of an angel, but He was Jehovah Man, which also is meant by these words:—"See you My hands and My feet, that it is I Myself: handle Me, and see; for a spirit has not flesh and bones, as you see Me have;" (Luke 24:39.) and also from these words:—" I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." (John 16:28.) For the Lord, when He was in the world, made His Human Divine. AC 9316.

In the Word mention is made of "walking before God," of "standing before God," and of "sitting before God;" what is signified by "standing before God," may be seen above, AE 414; and what by "walking before God," AE 97; but what by "sitting before God," may be manifest from the passages in the Word where mention is made of "sitting;" for, in the spiritual world, all things which regard man's motion and rest, signify those things which regard his life, because they thence proceed. "Walking" and "journeying" are motions on the part of man, and hence signify progression of life, or progression of the thought from the intention of the will; but "standing" and "sitting" relate to man's rest, and hence signify the esse of life, from which its existere is derived, thus, to make to live; wherefore to "sit upon thrones," when speaking of judgement, signifies to be in the operation of judging, consequently also to judge. Hence mention is made of "sitting in judgement," which is to do judgement; to "sit" also on a throne, when speaking of a kingdom, signifies to be a king or to reign. What is further signified by "sitting," in a spiritual sense, may be manifest from the following passages:—"Blessed is the man who is not in the counsel of the ungodly, and not in the way of sinners, and not in the seat of the scornful." (Psalm 1:1.) In this passage mention is made of "walking," "standing," and "sitting," because one follows the other; for to "walk" has relation to the life of thought grounded in intention, to "stand" has relation to the life of intention grounded in the will, and to "sit" has relation to the life of the will, thus to the esse of life; "counsel," also, of which walking is predicated, has respect to thought; "way," of which standing is predicated, has respect to intention, and to "sit in a seat," has respect to the will, which is the esse of the life of man. Inasmuch as Jehovah, that is, the Lord, is the very Esse of the life of all, therefore to "sit" is predicated of Him, as in David,—"Jehovah shall sit to eternity;" (Psalm 9:7.) again,—"God reigns over the nations;
God sits upon the throne of His Holiness;" (Psalm 47:8.) again,—"Jehovah sits at the flood, and sits a King for ever." (Psalm 29:10.) And in Matthew,—"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory;" (Matt 25:31.) where, to "sit upon the throne of His glory," signifies to be in His Divine Truth, from which is judgement;" again,—"When the Son of Man shall sit on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel." (Matt 19:28; Luke 22:30.) Inasmuch as by the "angels," also by the "twelve apostles," and likewise by the "twelve tribes of Israel," are signified the truths of the church, and, in the supreme sense, the Divine Truth, therefore by "sitting upon thrones" is not meant that themselves are to sit, but the Lord as to Divine Truth, from which is judgement; and by "judging the twelve tribes of Israel," is signified to judge all according to the truths of their own church. Hence it is evident that by "sitting on a throne," when predicated of the Lord, is signified to be judging, thus to judge; it is called a "throne of glory," because "glory" signifies Divine Truth, see above, AE 34, 288, 345, 678. And in the Evangelists,—" David said in the Book of Psalms, The Lord said to my Lord, Sit You on My right hand, until I make Your foes Your footstool." (Matt 22:43, 44; Luke 20:42, 43; Psalm e10:1.) "The Lord said to my Lord," signifies the Divine Principle itself, which is called Father, to the Divine Human Principle, which is called Son; "Sit on My right hand," signifies Divine Power or Omnipotence by Divine Truth; "until I make Your foes Your footstool," signifies until the hells are conquered and subdued, and the wicked are cast in thither; "foes" are the hells, consequently the wicked; and a "footstool" signifies the lowest region beneath the heavens, under which region are the hells; for the Lord, whilst He was in the world, was Divine Truth, which has Omnipotence, and by which He conquered and subdued the hells. Again,—" The Lord, after that He had spoken with them, was taken up into heaven, and sat on the right hand of God;" (Mark 16:19.) where, to "sit on the right hand of God," has a like signification, denoting His Divine Omnipotence by Divine Truth. From which passages it is evident that to "sit," is to be; and to "sit on the right hand of God," is to be Omnipotent. AE 687.

Inasmuch as the Lord operates, in all cases, from first principles by last, and in the last is in His power and in His fullness, therefore it pleased the Lord to assume Humanity, and to become Divine Truth, that is, the Word, (John 1:14.) and thus from Himself to reduce to order all things of heaven and all things of hell, that is, to accomplish the Last Judgement. This the Lord could effect from the Divinity in Himself, which was in first principles, by [or through] His Humanity, which was in last principles, and not from His presence or abode in the men of the church, as heretofore, for these had altogether declined from the truths and goods of the Word, in which the Lord had before His dwelling with men. This was the primary cause of the Lord's coming into the world, and also that He might make His Humanity Divine; for by this He assumed the power of keeping in order to eternity all things of heaven and all things of hell.
This is meant by "sitting on the right hand of God." (Mark xvi, 19.) The "right hand of God," is Divine Omnipotence; and to "sit on the right hand," is to be in that Omnipotence by the Humanity. AE 1087.