THE

GOSPEL

ACCORDING TO LUKE

TRANSLATED FROM THE ORIGINAL GREEK,

AND ILLUSTRATED BY

EXTRACTS from the THEOLOGICAL WRITINGS

of

THAT EMINENT SERVANT OF THE LORD, THE

HON. EMANUEL SWEDENBORG.

TOGETHER WITH

NOTES AND OBSERVATIONS OF THE TRANSLATOR ANNEXED TO EACH CHAPTER.

BY THE REV. J. CLOWES, M. A.

Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge.

Whoso readeth, let him understand. Matt. xxiv. 15.

MANCHESTER:

PRINTED BY W. D. VAREY, ST. ANN'S SQUARE
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>29</td>
</tr>
<tr>
<td>4</td>
<td>36</td>
</tr>
<tr>
<td>5</td>
<td>49</td>
</tr>
<tr>
<td>6</td>
<td>58</td>
</tr>
<tr>
<td>7</td>
<td>75</td>
</tr>
<tr>
<td>8</td>
<td>87</td>
</tr>
<tr>
<td>9</td>
<td>103</td>
</tr>
<tr>
<td>10</td>
<td>119</td>
</tr>
<tr>
<td>11</td>
<td>136</td>
</tr>
<tr>
<td>12</td>
<td>152</td>
</tr>
<tr>
<td>13</td>
<td>173</td>
</tr>
<tr>
<td>14</td>
<td>189</td>
</tr>
<tr>
<td>15</td>
<td>199</td>
</tr>
<tr>
<td>16</td>
<td>206</td>
</tr>
<tr>
<td>17</td>
<td>221</td>
</tr>
<tr>
<td>18</td>
<td>234</td>
</tr>
<tr>
<td>19</td>
<td>246</td>
</tr>
<tr>
<td>20</td>
<td>261</td>
</tr>
<tr>
<td>21</td>
<td>289</td>
</tr>
<tr>
<td>22</td>
<td>304</td>
</tr>
<tr>
<td>23</td>
<td>315</td>
</tr>
</tbody>
</table>
Luke Chapter 1

<table>
<thead>
<tr>
<th></th>
<th>Chapter 1</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>FORASMUCH as many have taken in hand to set forth in order a relation respecting those things which have been fulfilled in us;</td>
<td>THAT revelation of the ETERNAL WORD made flesh is imparted to all who are in the love of truth for it's own sake, verse 1 to 5.</td>
</tr>
<tr>
<td>2</td>
<td>Even as they delivered them to us, who from the beginning were eye-witnesses and ministers of the Word;</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>It seemed good to me also, having traced all things exactly from their rise, to write to you in order, most excellent Theophilus,</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>That you mightest know the certainty [or security] of the words in which you have been instructed.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>THERE was in the days of Herod the king of Judea a certain priest named Zacharias, of the daily ministry of Abia, and his wife [woman] was of the daughters of Aaron, and her name [was] Elizabeth.</td>
<td>Which revelation teaches that, previous to the LORD'S appearing. His representative as to the Word must teach the doctrine of repentance and faith in Him, the origin of which doctrine is described, vs 5 to 26.</td>
</tr>
<tr>
<td>6</td>
<td>But they were both just before God, walking in all the commandments and ordinances of the Lord blameless.</td>
<td>As being born from celestial good and truth, vs 5, 6, 7.</td>
</tr>
<tr>
<td>7</td>
<td>And they had no child, because Elizabeth was barren, and they were both far advanced in their days.</td>
<td></td>
</tr>
</tbody>
</table>
8. But it came to pass that whilst he exercised the priest's office in his daily service before God,

9. According to the custom of the priest's office, it was his turn to burn incense, entering into the temple of the Lord.

10. And all the multitude of the people were praying without at the hour of burning incense.

11. But there was seen by him an angel of the Lord, standing on the right side of the altar of incense.

12. And Zacharias was disturbed at the sight, and fear fell upon him.

13. But the angel said to him, fear not Zacharias, for your prayer is heard, and your wife [woman] Elizabeth shall bear you a son, and you shall; call his name John.

14. And you shall have joy and gladness, and many shall rejoice at his birth.

15. For he shall be great before the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Spirit from his mother's womb.

16. And many of the sons of Israel shall he turn to the Lord their God.

17. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the sons, and in the prudence of the just to make ready the disobedient a people prepared for the Lord.

And announced by the MOST HIGH, as being instrumental in promoting purification from evils and falses, and thus preparing mankind for the reception of good and of truth, vs 8 to 18.
18. And Zacharias said to the angel, whereby shall I know this? For I am old, and my wife [woman] is far advanced in her days?

19. And the angel answering said to him, I am Gabriel, who stand in the presence of God, and am sent to speak to you, and to declare to you these glad tidings.

20. And behold, you shall be dumb, and not able to speak, until the day that these things shall come to pass, because you believe not my words, which shall be fulfilled in their season.

21. And the people were waiting for Zacharias, and wondered that he tarried so long in the temple.

22. But when he came out he could not speak to them, and they perceived that he had seen a vision in the temple; and he beckoned to them, and remained silent.

23. And it came to pass that when the days of his Ministration were accomplished, he departed to his own house.

24. But after those days his wife [woman] Elizabeth conceived, and hid herself five months, saying,

25. Thus has the Lord done to me in the days wherein He looked on [me] to take away my reproach amongst men.

26. But in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,

27. To a virgin betrothed to a man whose name was Joseph, of the house of David, and the name of the virgin was Mary [Mariam].

28. And the angel coming in to her said. Hail [you that are] highly graced! The Lord is with you; blessed are you amongst women.

Nevertheless this doctrine is not admitted without doubt respecting it, the effect of which doubt is manifested in the inability to make confession of the Lord, and to preach faith in Him, vs 18 to 24.

Notwithstanding however this doubt, the doctrine of repentance and faith gains confirmation, though as yet it is seen only obscurely, vs 23, 24, 25.

It is at the same time announced from heaven, that JEHOVAH will come into the world, and that the Humanity, which He will assume, is the Son of GOD, by virtue of the Divinity from whom it came forth, vs 26 to 34.
29. But she seeing was troubled at his word, and considered with herself what kind of salutation this was.

30. And the angel said to her, fear not Mary; for you have found favour with God,

31. And behold, you shall conceive in your womb, and shall bring forth a son, and shall call His name Jesus.

32. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give to Him the throne of His Father David.

33. And He shall reign over the house of Jacob into ages, and of His kingdom there shall be no end.

34. But Mary said to the angel, how shall this thing be, since I know not a man?

35. And the angel answering said to her, the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you; therefore also the Holy thing that shall be born of you shall be called the Son of God.

36. And behold, your cousin Elizabeth, she has also conceived a son in her old age, and this is the sixth month to her who was called barren.

37. For with God not any saying shall be impossible.

38. But Mary said, behold the handmaid of the Lord, be it to me according to your saying. And the angel departed from her.

Which annunciation causes trouble and surprise, until information is given, that to that Humanity will be transferred the All of Divinity, so that in it Divinity and Humanity will be one, and in that one-ness will have rule over all things of heaven and the church, vs 29 to 34.

Since the Humanity is born from the Divine Good and Divine Truth, which is Jehovah, vs 34 to 36.

And preparation is made for its reception, through the doctrine of repentance and faith, which was to be taught in the church, vs 36 to 38.
39. But Mary arising in those days went into the hill country with haste, into a city of Juda;
40. And entered into the house of Zacharias, and saluted Elizabeth.
41. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.
42. And she exclaimed with a great voice and said, blessed [are] you among Women, and blessed [is] the fruit of your womb.
43. And whence [is] this to me, that the mother of my Lord should come to me?
44. For lo, as soon as the voice of your salutation sounded in mine ears, the babe leaped in my womb for gladness.
45. And blessed is she that has believed that there shall be a performance of those things which were spoken to her from the Lord.
46. And Mary said, my soul does magnify the Lord;

That on this occasion, the internal affection of good and of truth in the church is conjoined with the external, so that the productions of the latter become vivified, and the latter affection itself is made holy by virtue of its exaltation of the former, vs 39 to 46.

47. And my spirit has been glad in God my Saviour;
48. For He has looked upon the lowliness of His handmaiden; for behold from now on all generations shall call me blessed.
49. For He that is mighty has done for me great things, and Holy is His name.
50. And His mercy is to generations of generations to them that fear Him.

The former affection, at the same time, exalts the Divine Good and Divine Truth above all things, under a devout sense of the Divine mercy, which attends to the lowest concerns of man, and is ever operative in good to those who desire good, vs 47 to 51.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>He has made strength in His arm, he has scattered the proud in the imagination of their heart.</td>
<td>And which assumed a Humanity, that through it the hells might be subdued, and a new church might be established, to which divine good might be imparted, and in which, truth separate from good might be rejected, vs 51, 52, 53, 54.</td>
</tr>
<tr>
<td>52</td>
<td>He has put down the mighty from thrones, and has exalted the lowly.</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>He has filled the hungry with good things, and the rich He has sent away empty.</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>He has accepted His Child Israel, to remember mercy.</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>As He spoke to our fathers, to Abraham, and to his seed for the age.</td>
<td>As had been predicted, vs 55.</td>
</tr>
<tr>
<td>56</td>
<td>But Mary abode with her about three months, and returned to her own house.</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>But to Elizabeth was fulfilled the time of her delivery, and she brought forth a son;</td>
<td>That for this purpose the doctrine of repentance and faith in the INCARNATE GOD is taught in the church, to the great joy of those who receive it, vs 56 to 59.</td>
</tr>
<tr>
<td>58</td>
<td>And her neighbours and kinsfolk heard that the Lord had magnified His mercy with her, and they rejoiced with her.</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>And it came to pass on the eighth day they came to circumcise the child, and they called him by the name of his father, Zacharias.</td>
<td>The quality of which doctrine is described, as being grounded in the Divine love and mercy, vs 59 to 64.</td>
</tr>
<tr>
<td>60</td>
<td>And his mother answering said, not [so] but he shall be called John.</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>And they said to her, there is no one of your kindred who is called by this name.</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>But they made signs to his father how he would have him called.</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>And asking for a writing-table, he wrote, saying, John is his name; and they wondered all.</td>
<td></td>
</tr>
</tbody>
</table>
64. But his mouth was opened immediately, and his tongue, and he spoke blessing God.

65. And fear came on all that dwelt round about them, and all these sayings were talked of in all the hill country of Judea.

66. And all that beard laid them up in their hearts, saying, what kind of child shall this be? And the hand of the Lord was with him.

67. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying.

68. Blessed be the Lord God of Israel, for He has visited and worked redemption for His people;

69. And has raised up a horn of salvation for us, in the house of David His Child.

70. As he spoke by the mouth of the holy ones from an age. His Prophets,

71. Salvation from our enemies, and from the hand of all that hate us;

72. To do mercy with our fathers, and to remember His holy Covenant;

73. The oath which He swore to Abraham our father,

74. That he would grant to us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75. In holiness and justice before him, all the days of our life.

So that they, who acknowledge this quality, are enabled to make confession of the LORD, and to preach faith in Him, exciting devout adoration in all who hear them, vs 64, 65, 66.

Because they teach from Divine truth, that JEHOWAH assumed a Humanity, for the purpose of effecting redemption and salvation, by conjoining Himself with His church, vs 68 to 73.

And that His church, being thus purified from evils and falses, might be reciprocally conjoined with Him, through the reception of His love and wisdom, vs 73 to 76.
76. And you Child shall be called the Prophet of the Highest, for you shall go before the face of the Lord to prepare His ways;  
77. To give knowledge of salvation to His people in the remission of their sins.  
78. Through the bowels of mercy of our God, in which the Day-spring from on high has visited us;  
79. To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.

80. But the child grew, and became strong in spirit, and was in the deserts till the day of his showing to Israel.

Therefore the doctrine of repentance and faith in the INCARNATE GOD is of Divine origin, being intended to prepare man for the reception of the Divine mercy, through the removal of all opposing principles, and through the communication of the light of Divine truth, by virtue of which the church would be delivered from the falses of evil, vs 76 to 80.

80. Which doctrine is more and more confirmed, though for a time it is received by few, vs 80.

Chapter I. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 11. The angel of the Lord was seen by Zacharias standing on the right side of the altar of incense. Inasmuch as by the right [hand or side], when predicated of angels and of men, is meant the wisdom and intelligence which they derive from Divine Good by Divine Truth, proceeding from the Lord, therefore the angel of the Lord was seen by Zacharias standing at the right [side] of the altar of incense. AE 298.

Verses 15, 41, 44. It is said of John the Baptist, that he was filled with the Holy Spirit in the mother's womb, and that the embryo exulted in the womb at the salutation of Mary, but by this was signified that he was about to represent the Lord as to the Word, like Elias, for in the Word, which is Divine Truth, there is throughout a marriage of Divine Good and Divine Truth, and Divine Good united to Divine Truth is the Divine [principle] proceeding from the Lord, which is called the Holy Spirit: The exultation in the womb at the salutation of Mary represented the joy resulting from the love of the conjunction of Good and of Truth, thus the joy of heavenly conjugial love, which is in singular the things of the Word. AE 710.

Verse 17. He shall go before Him in the spirit and power of Elias, to turn, the hearts of the fathers to the sons. 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 in 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; that this is 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 them 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 on the same occasion 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 17. *To turn the hearts of the fathers to the sons.* That in this passage by fathers and sons are not meant fathers and sons, is evident, but that the Goods and Truths of the Church are meant, which the Lord was about to restore. AC 3703.

Verse 19. *The angel answering said to Zachariah, I am Gabriel that stand before God.* To stand, in this passage, like walking and sitting in the Word, signifies to be and. to live; and to stand signifies the like as to consist and subsist. AE 414. *To stand before God* signifies to be in Divine Truth, consequently to be present with the Lord. AE 639.

Verses 24. 25. Inasmuch as mother signified the Church, and sons and daughters its truths and goods, and whereas in the ancient Churches, and afterwards in the Jewish Church, all things were representative and thence significative, therefore it was a disgrace and ignominy for women to be barren, on which account Rachael was angry with Jacob because she did not bear children, and said, when she brought forth Joseph, *God has taken away my reproach.* Gen 30:1, 23. For the same reason, after that Elizabeth had conceived, she said, *Thus has the Lord done to me in the days wherein He looked on me, to take away my reproach amongst men.* AE 721.

Verses 26 to 35. No other opinion is held by the Church, than that the Son of God is a separate Person of the Godhead, perfectly distinct from that of the Father; which has given rise to the notion, that the Son of God was born from eternity. But so completely is the mind fettered, and so little is it disposed to exercise any freedom of thought upon a tenet which is universally received, and which relates to God, that it scarcely permits itself to reflect upon it; no, nor even upon the meaning of the expression, *burn 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 the Lord' is from eternity and not the Son. 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, etc. 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, since 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 OVERSHADOW YOU; therefore also the Holy thing which shall be born of you shall be called the SON OF GOD. 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 a Son born of a 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 BOY is 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 ix.5, 6; where the same thing is asserted, for it is said, a Boy is born to us, a Son is given to us, who is not a Son from eternity, but a 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 a Son born in time, for it is a prophesy 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. Doc. Lord. 19.

Verse 32. He shall be called the Son of the Highest. To be called the Son of the Highest denotes To Be, since in the internal sense of the Word, the expression to call, without the mention of a name, signifies to be of such a qualify, as in Isaiah, "Hear you this O house of Israel, called by the name of Israel, and they came forth from the waters of Judah, and are called from the city of holiness, and rely upon the God of Israel," Is 48:1, 2, where to be called from the city of holiness denotes to be of such a quality. AC 3421.

Verse 32. The Lord God shall give to Him the throne of his Father David. In the Word frequent mention is made of a throne, where Divine Truth is treated of, and the judgement derived from it, and by a throne, in the internal sense, is there signified what is of the Divine Regal Principle, and by him that sits on it the Lord Himself as a king or as a judge; but the significations of a throne, like the significations of several other things, is respective according to the subject treated of; for when the Divine [principle] itself and the Divine Human of the Lord is meant by him who sits on the throne, then the Divine Truth, which proceeds from Him, is meant by the throne; but when the Divine Truth, which proceeds from the Lord, is meant by Him that sits on the throne, then the universal heaven, which the Divine Truth fills, is meant by the throne; but when the Lord as to Divine Truth in the superior heavens is meant by Him that sits on the throne, then the Divine Truth, which is in the lowest heaven, and which is likewise in the Church, is meant by the throne; thus the significations of a throne are respective according to the subject treated of. The reason why by a throne is signified what is of Divine Truth is, because by a king in the Word is signified Truth, and likewise by a kingdom. But what is specifically meant, by a throne in the Word is made evident from the series of the things treated of, as in Matthew, "I say to you, you shall not swear at all, neither by heaven, because it is the throne of God; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great king," Matt. vs 34, 35; and in another passage in the same Evangelist, "He who shall swear by heaven, swears by the throne of God, and by Him who sits on it," Matt 23:22; in these passages it is expressly said, that heaven is the throne of God; by the earth, which is called a footstool, is signified that which is beneath heaven, thus the Church. So in Luke, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give to Him the Throne of His father David," Luke 1:32, in which passage the throne of David does not mean the kingdom which David had, or an earthly kingdom, but a kingdom in heaven, as must be obvious to every one; wherefore by David is not signified David, but the Divine Royalty of the Lord, and by
thronethrone is signified the Divine Truth which proceeds from Him, and which makes the Lord's kingdom. AC 5313.

By the Throne of David in the Word is signified the Divine Truth, inasmuch as by David in the prophetic Word is not meant David, but the Lord as to royalty, which is the Divine Truth in the spiritual heaven, which heaven is the second heaven. AE 253.

Verse 33. And He shall reign over the house of Jacob far ever, &c. That by Jacob in the internal sense, is signified the doctrine of natural truth, or, what is the same thing, those who are in that doctrine, of whatever nation they may be, may be manifest from the following passage, "The Lord God will give to Him the Throne of His Father David, so that He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." That in this passage by the house of Jacob was not meant the Jewish nation or people, is obvious to every one, for the kingdom of the Lord was not over that people, but over all in the universe, who are principled in faith in Him, and from faith in charity; hence it is manifest that by Jacob, named by the angel, was not meant the people of Jacob, consequently neither in other passages was the same meant by the seed of Jacob, by the sons of Jacob, by the land of Jacob, by the inheritance of Jacob, by the king of Jacob, by the God of Jacob, which expressions so often occur in the Word of the Old Testament. The like is true concerning Israel. AC 3305. By the house of Jacob is meant the Church of the Lord; that the Jewish nation is not meant, is evident. AE 328.

Verse 35. And the angel answered and said to her, the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, etc. Who cannot see from these words, that the Lord was conceived of God the Father, and who cannot hence know that God the Father, who is Jehovah, took upon Him a human [principle] in the world, and consequently that the human [principle] is the human [principle] of God the Father, and thus that God, the Father and He are one, as soul and body are one? Can any one therefore go to the soul of man, and thence descend to his body? Is not his human principle to be approached, and in such case is not his soul approached? I am aware that some will think, how can Jehovah the Father, who is the Creator of the universe descend and assume a human [principle]; but let them think also, how can a Son from eternity, who is equal to the Father, and likewise the Creator of the universe, do this? Is it not the same thing? It is said the Father and the Son from eternity, but there is not any Sun from eternity, fur by Son is meant the Divine Human [principle], which is called the Son sent into the world, Luke 1:34, 35. AR 743.

That Jehovah Himself descended, and assumed a human "[principle], is very manifest from what the angel said to Mary, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, whence the Holy thing which is born of you, shall be called the SON OF GOD," for by the Holy Spirit is meant the Divine [principle] which proceeds from Jehovah God. Who does not know that every offspring has its soul and life from the Father, and that the body is from the soul? what then can be said more expressly, than that the Lord had soul and life from Jehovah God, and since Divinity cannot be divided, that the essential Divinity of the Father was His soul and life? On this account "the Lord so often called Jehovah God His Father, and Jehovah God called Him His Son: What then can be more ridiculous than to be told that the soul of our Lord was from Mary the mother, as both the Roman Catholics and the Reformed at this day dream, not yet being awakened by the Word? TCR 82.

That although God descended as Divine Truth, He nevertheless did not separate Divine Good, is manifest from the conception, concerning which it is written, that the power [or the virtue] of the Highest overshadowed Mary, and by the power [or virtue] of the Highest is meant the Divine Good; the same thing is manifest from the passages where the Lord Himself says, that the Father is in Him, and
He in the Father; that all things of the Father are His; and that the Father and He are one, not to mention several other passages, in which by Father is meant the Divine Good. TCR 88.

That God Himself, who from Eternity is One, came into the world, is very evident from the nativity of the Lord the Saviour, in that He was conceived of the power [or virtue] of the Highest by the Holy Spirit, and that hence His Human [principle] was born of the Virgin Mary, whence it follows that His soul was the essential Divine [principle], which is called the Father, for God is indivisible, and that the human [principle] thence born is the human [principle] of God the Father, which is called the Son of God. From these considerations it again follows, that when the Lord God the Saviour is approached, God the Father is also approached; wherefore when Philip asks the Lord to show him the Father, the Lord replies, "He that sees me, sees the Father: how then say you show us the Father? Believe you not that I am in the Father and the Father in Me? Believe me that I am in the Father, and the Father in Me," John 14:6-11. TCR 538.

Verse 53. He has filled the hungry with good things, and the rich he has sent empty away. That hunger signifies a scarcity of knowledges, is manifest from the Word, as in Isaiah, "They do not look into the work of Jehovah, and they do not see the doing of His hands, therefore my people shall be exiled for want of knowledge, and their glory shall be men of famine, and their multitude dry with thirst," Is 5:13, where men of famine denote scarcity of heavenly knowledges; a multitude dry with thirst denotes scarcity of spiritual knowledges. The like is signified by filling the hungry with good things, denoting celestial good things and their knowledges. That hunger denotes a scarcity of knowledges, is expressly said in Amos, "Behold the days are coming, when I will send hunger into the earth, not hunger for bread, and not thirst for waters, but for hearing the Word of Jehovah," Amos 8:11, 12. AC 1460.

The rich he has sent empty away. The rich denote those who know several things, for riches in the spiritual sense are scientifics, doctrinals, the knowledges of good and of truth; they are called empty, who know those things, and do not practise them, for truths to them are not truths, because they are without good. That empty denotes where there is nothing true, because there is nothing good, is manifest from the Word, as in Jeremiah, "The great ones sent the lesser ones for waters, they came to the pits, and did not find waters; they returned with empty vessels, they were affected with shame and ignominy, and covered their head," Jer 14:3; see also Jer 2:24. AC 4744. see also AC 10227.

The hungry denote those who desire knowledges, of this quality were the Gentiles, who received the Lord and doctrine from Him; but the rich are those who have knowledges, because they have the Word, such were the Jews, but who still were not willing to know the truths thence derived, wherefore neither did they receive the Lord and doctrine from Him; these latter are the rich who were sent away empty, but the former are the hungry, who were filled with good things. AE 237. see also AE 386.

Verse 54. He has accepted his child Israel to remember mercy. It is said in the Word concerning Jehovah, that is, the Lord, that He remembers, and that He does not remember, and thereby is signified what is there done from mercy, whether it be preservation or deliverance; in like manner as that He sees, hears, knows, and that He does not see, does not hear, and does not know, by which expressions also are signified exertions of mercy and no exertions of mercy; the reason why it is so expressed is from similitude with man, and from appearance; for when man averts himself from the Lord, as is the case when he does evil, at such times, inasmuch as the Lord is behind him, it appears to him as if the Lord does not see him, does not hear and know him, nor remember him, when yet the cause is with man, and hence from appearance it is so expressed in the Word; but the contrary is the case when man turns himself to the Lord, as is the case when he does well, see the passages cited, AC 9306: Every one may know, that recollection or remembrance cannot be predicated of the Lord, since things past and
future in Him are eternal, that is, present from eternity to eternity. That to remember, when predicated of the Lord, is to be merciful, and thus to preserve or liberate from a principle of mercy, is manifest from the following passages, "Jehovah has made known His salvation, He has revealed His justice before the eyes of the nations. He has remembered His mercy and His truth to the house of Israel," Psalm 98:2. Again, "Jehovah has remembered us in our humility, because His mercy is for ever," Psalm 136:23. So in Luke, "God has accepted His servant Israel, that He may remember His mercy," etc. AC 9849.

Verse 68. Blessed be the Lord God of Israel, for He has visited and worked redemption for His people. Zacharias spoke these words, when, being filled with the spirit, he prophesied concerning the Lord, and by blessing God, and by the Lord God of Israel being blessed, is signified glorification and giving of thanks, because he delivers and vindicates from hell those who receive Him, wherefore also it is said, because He has visited and worked redemption for His people; by redemption is signified deliverance from hell, and by His people are signified those who are in truths derived from good, thus who receive. AE 340.

The last time of an old Church, and the first of a new, is in the Word called visitation, and is predicated both of the Church in general, and of those who are within the Church in particular; it is predicated also concerning the New Church which is born, and concerning the old Church which expires; in particular concerning the man of the Church, who is saved, also who is damned. That these things in the Word are signified by visitation, and by the day of visitation, may be manifest from the following passages, "Blessed be the Lord God of Israel, because He has visited, and worked deliverance for His people: Through the bowels of the mercy of our God, in which the day-spring from on high has visited us, to give light to them that sit in darkness, and in the shadow of death," Luke 1:68, 78, 79; these words contain a prophetic declaration concerning the Lord who was born, to be visited in this passage denotes the raising up of a New Church, and the illustration on this occasion of those who were in ignorance of the truth and good of faith, thus concerning their deliverance; wherefore it is said. He has visited and worked deliverance for His people, to give light to those who sit in darkness and the shadow of death. AC 6588. see also AC 2242.

Verses 69, 71. And has raised up a horn of salvation for us, in the house of David His Child, salvation from our enemies. These words contain a prophecy of Zacharias concerning the Lord and His coming; a horn of salvation in the house of David signifies the omnipotence of saving by Divine truth derived from Divine good; horn is that omnipotence; the house of David is the Church of the Lord; the enemies from which He would save are the falses of evil, for these are the enemies from which the Lord saves those who receive Him; that there were no other enemies from which the Lord saved those who are meant by His people, is a known thing. AE 316.

Verses 72, 73. To remember His Holy Covenant. See extract at verse 54, on remembering mercy. The oath which He swore to Abraham our Father. Jehovah God or the Lord never swears, for it is not suitable for God Himself or Divine Truth, to swear; but when God or the Divine Truth wills to have any thing confirmed before men, then that confirmation, descending into a natural sphere, falls into an oath, or into the form of an oath usual in the world; hence it is evident, that although the Lord never swears, still in the sense of the letter, which is the natural sense, it is said that He swears; this therefore is signified by swearing, when predicated of Jehovah Or the Lord. AE 608.

Verse 76. And you Child shall be called the Prophet of the Highest, for you shall go before the face of the Lord to prepare His ways. Frequent mention is made of a prophet in the Word, and in the sense of the letter it signifies those to whom revelation is made, also abstractedly the revelation itself, but in the
internal sense it signifies one who teaches, also abstractedly doctrine itself, and whereas the Lord, as was said, is doctrine itself, or the Word which teaches. He is called a prophet, as in Moses, "A prophet will Jehovah your God raise up out of the midst of you out of your brethren, like me, Him shall you obey," Deut 18:15, 18; it is said like me, because the Lord was represented by Moses, alike as by Abraham, Isaac, Jacob, David, and several others. Whereas the Lord in the supreme sense is a Prophet, and the testimony of Jesus is the Spirit of Prophecy, Rev 19:10, hence it is that Prophet, in the internal sense of the Word, signifies one who teaches, also abstractedly doctrine, as may appear manifest from the above passage in Luke, in which Zacharias speaks Of John the Baptist his son; yet that he was not a prophet, but one who prepared the way by teaching and evangelizing concerning the Lord's coming, he himself declares in these words, "They asked him what are you? Art you Elias? But he said I am not. Art you a prophet? He answered no; wherefore they said, who are you? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord," John 1:21, 22, 23. AC 2534.

Verse 78. Through the bowels of Mercy of our God, in which the Day-spring from on high has visited us. That the Lord from Eternity is Jehovah, is a thing known from the Word; for the Lord said to the Jews, "Verily I say to you, before Abraham was, I am," John 8:58; and in another place, "Glorify Me O Father with the Glory which I had with You before the world was," John 17:5, by which words is meant the Lord from eternity, and not the Son from eternity, for the Son is His Human [principle] conceived of Jehovah the Father, and born of the Virgin Mary in time, as was shown above. That the Lord from eternity is Jehovah Himself, is manifest from many passages in the Word, from which these few shall be at present adduced, "It shall be said in that day, THIS is OUR GOD, Whom we have expected, that he may deliver us; JEHOVAH WHOM WE HAVE EXPECTED, let us exult and rejoice in His Salvation," 25:9, from which words it is evident, that Jehovah God Himself was expected. Again, "The voice of Him that cries in the wilderness, prepare you the way of JEHOVAH; make smooth in the desert a path for OUR GOD; the Glory of JEHOVAH shall be revealed; and all flesh shall see it together. Behold the LORD JEHOVAH comes in might," Isaiah 40:3, 5, 10; in this passage also the Lord is called Jehovah, Who was to come. Again, "I am Jehovah, I will give You for a Covenant to the people, for a light of the Gentiles: I am JEHOVAH, THIS IS MY NAME; AND MY GLORY WILL I NOT GIVE TO ANOTHER," Isaiah 42:6, 7; 8; a Covenant to the people, and a light of the Gentiles, is the Lord as to the Human [principle], and whereas this [principle] is from Jehovah, and was made one with Jehovah, it is said, I am Jehovah this is my name, and My Glory I will not give to another, that is, to no other than to Himself; to give Glory is to Glorify or to unite to Himself. Again, "The LORD Whom you seek, shall suddenly come to His Temple, Mal. iii 1, where by Temple is meant the Temple of His Body, as in John 2:19, 21. Again, "The DAY-SPRING FROM ON HIGH has visited us," where the Day-spring from on high also is Jehovah, or the Lord, from eternity. From these passages it is evident, that by the Lord from eternity is meant His Divine [principle] from which He was conceived, which in the Word is Jehovah. Doc. Lord. 30.

Verse 79. To give light to them that sit in darkness. By darkness in the Word are signified the falses of evil, and also the falses not of evil, such as were the falses of religion amongst the well disposed Gentiles, which falses they had in consequence of being ignorant of the truth: That these latter falses are also called darkness, is manifest from the following passages; "The, people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, on them has the light shined," Isaiah 9:1; and in Luke, "The Day-spring from on high has visited us, to give light to them that sit in darkness and in the shadow of death" In these passages darkness signify the falses of ignorance, such as prevailed and still prevail amongst the well-disposed Gentiles; these falses are altogether distinct from the falses of evil, for these latter conceal evil in themselves, because they are from evil, whereas the former have good stored up in them, since they regard good as an end; wherefore they,
who are in those falses, are capable of being instructed in truths, and likewise when they are instructed they receive truths in the heart, by reason that the good, which is in their falses, loves truth and likewise conjoins itself to truth when it is heard; but it is otherwise with the falses of evil, for these are averse from, and reject all truth, merely because it is truth, and thus does not agree with evil. AE 526.

Verse 79. To direct our feet into the way of peace. These words were spoken concerning the Lord who was about to come into the world, and concerning the illustration of those at that time, who were out of the Church, and in ignorance of Divine Truth, because they had not the Word; the Lord is meant by the Day-spring from on high, and they who are out of the Church are meant by those who sit in darkness and the shadow of death; and their illustration in Divine Truths by reception of the Lord and conjunction with him, whence they have heaven and eternal happiness, is meant by the way of peace; by directing our feet into that way is signified instruction. AE 365.

Verse 80. The Child grew and became strong in spirit. That spirit in the spiritual sense signifies Truth, and the life of man derived from it, which is intelligence, is very manifest from the following passages, "The hour comes, and now is when the true worshipers shall worship the Father in Spirit and in Truth," John 4:23. And in Luke, "John grew and became strong in Spirit." AE 183.

And was in the Deserts. Desert in the Word signifies what is little inhabited and cultivated, and it signifies what is altogether uninhabited and uncultivated, thus it is used in a two-fold sense. When it signifies what is altogether uninhabited and uncultivated, it is again predicated in a two-fold, namely of those who are afterwards reformed, and of those who cannot be reformed. Hence also it is evident what is signified by John being in the Deserts till the day of his appearing to Israel; and by his preaching in the Desert of Judea, Matt 3:1 and following verses, and by Baptizing in the Desert, Mark 1:4, for thereby he represented the state of the Church. AC 2708.

Chapter I. Translator’s Notes and Observations

VERSE 17. And in the prudence of the just to make ready the disobedient, a people prepared for the Lord. In the common version of the New Testament this passage is thus rendered, And the disobedient to the wisdom of the just; to make ready a people prepared for the Lord; but it is to be observed that what is here expressed by to the wisdom, in the original properly means in the prudence, and which therefore cannot possibly apply to the disobedient, but to John the Baptist, implying that he was not only to go before the LORD God in the spirit and power of Ellas, or in the truth and good of the Holy Word, but also in the prudence of the just, or in a right application of that truth and good to the disobedient Jews. Accordingly it is written, that in the spirit and power of Elias, he was to turn the hearts of the fathers to the sons, in other words, to unite goods with truths in the Church, and then follows the result of this union in producing the prudence of the just, by virtue of which the disobedient might be worked upon, so as to become a people prepared for the Lord, in other words to be regenerated.

Verse 45. And blessed is she that has believed that there shall be a performance, etc. In the common version of the New Testament this passage is rendered, blessed is she that believed; for there shall be a performance, etc. but in the margin is inserted, or that believe that there etc. which appears to be the true rendering of the passage.

Verse 47. And my spirit has been glad in God my Saviour. In the common version of the New Testament this passage is rendered, my spirit has rejoiced in God my Saviour, but the original Greek term rendered has rejoiced signifies to be glad, and is distinguished from to rejoice. The distinction of
meaning in the two terms can only be known from the internal sense, which teaches, that joy and rejoicing have respect to the principle of heavenly good and blessedness thence resulting, whereas gladness and being glad have reference to the principle of heavenly truth and it's blessedness. Hence the two terms joy and gladness are so frequently conjoined in the Word of the Old Testament, to denote the fullness of bliss arising from the joint reception of the good and the true: And hence too it is written in the Apocalypse, Let us be glad and rejoice, for the marriage of the Lamb is come, [Rev 19:7:]; where a distinction is manifestly made between being glad and rejoicing, though the two terms do not stand in their right order, since the passage, in agreement with the original Greek, ought to have been rendered, let us rejoice and be glad.

Verse 51. He has made strength in his arm. In the common version of the New Testament this passage is rendered, he has shelved strength with his arm, but the original Greek literally means, He has made [or done] strength in his arm, nor is there any idea expressed of showing strength. It is to be asked, what is to be understood by making strength in his arm? It may be replied, that by his arm is meant his Humanity, as may be seen in the prophets throughout, particularly in the prophet Isaiah, wherever mention is made of the arm of Jehovah; and by making strength in His arm is further meant, that by assuming Humanity He acquired to Himself omnipotence over the hells, and thus the power of saving both angels and men.

Verse 75. In holiness and justice before Him, etc. In the common version of the New Testament, what is here rendered justice, is expressed by the term righteousness, but the original Greek literally means justice, or that heavenly principle which leads man to give every one his due, and thus marks a duty at once important and intelligible to every capacity; whereas the term righteousness suggests no definite idea, and consequently is a less edifying and instructive term, as not sufficiently marking any definite duty.
Luke Chapter 2

<table>
<thead>
<tr>
<th>Chapter 2.</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND it came to pass in those days, there went out a decree from Caesar Augustus that all the inhabited [earth] should be enrolled.</td>
<td>THAT at this time the love of dominion, grounded in worldly ends, prevailed universally, endeavouring to extend it's empire over the things of the Church, vs 1 to 6.</td>
</tr>
<tr>
<td>2. This enrolment was first made when Cyrenius was governor of Syria.</td>
<td></td>
</tr>
<tr>
<td>3. And all went to be enrolled, every one to his own city.</td>
<td></td>
</tr>
<tr>
<td>4. But Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because? he was of the house and family of David;</td>
<td></td>
</tr>
<tr>
<td>5. To be enrolled with Mary his betrothed wife [woman], being great with child.</td>
<td></td>
</tr>
<tr>
<td>6. But it came to pass, while they were there, the days were accomplished that she should be delivered;</td>
<td>On which occasion the LORD was born, and was initiated into the truths of innocence and the doctrine of truth from the Word, which was extinguished by falses, vs 6, 7</td>
</tr>
<tr>
<td>7. And she brought forth her first-born [or first begotten] son, and wrapped Him in swaddling clothes, and laid Him in the manger, because there was no place for them in the inn.</td>
<td></td>
</tr>
<tr>
<td>8. And there were in the same country shepherds, abiding in the field, and, keeping watch by night over their flock.</td>
<td>They also, who teach and lead to the good of charity by the truth of faith, are hence enlightened, and filled with holy adoration, vs 8, 9.</td>
</tr>
<tr>
<td>9. And behold, the Angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were afraid with great fear.</td>
<td></td>
</tr>
</tbody>
</table>
10. And the Angel said to them, fear not, for behold, I bring you good tidings of great joy which shall be to all people.

11. For to you is born today a Saviour, Who is Christ the Lord, in the city of David.

12. And this shall be a sign to you; you shall find the babe wrapped in swaddling clothes, lying in a manger.

Because JEHOVAH assumed the human nature for the purpose of saving mankind, which purpose He testified and confirmed by initiating His Humanity into the truths of innocence and the doctrine of truth from the Word, vs 10, 11, 12,

13. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

14. Glory in the highest to God, and on earth peace, good-will amongst men.

On which account all in the heavens exalt the Divine Truth, as the alone source of all true worship, faith and charity amongst men, vs 13, 14.

15. And it came to pass, after that the angels were gone away from them into heaven, the men the shepherds said one to another, let us now go even to Bethlehem, and see this word that is come to pass, which the Lord has made known to us.

16. And they came in baste, and found Mary and Joseph, and the babe lying in the manger.

17. But when they had seen, they made known abroad the saying which was spoken to them concerning this child.

18. And all who heard wondered at those things which were spoken to them by the shepherds.

They too, who teach and lead to the good of charity by the truth of faith, are confirmed in their belief in the Incarnate GOD by rational conviction in their understandings, and make it known to others, who gladly receive it, vs 15 to 19.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it was spoken to them.

This belief also is cherished with internal affection in the Church, and hence all truth and good in the human understanding and will are ascribed to the Divine Truth, vs 19, 20.
21. And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so called by the angel before he was conceived in the womb.

22. And when the days of her purification were accomplished, according to the law of Moses, they brought Him to Jerusalem, to present [Him] to the Lord,

23. As it is written in the law of the Lord, that every male opening the womb shall be called holy to the Lord;

24. And to offer sacrifice, according to what is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

25. And behold, there was a roan in Jerusalem whose name was Simeon, and the same man was just and circumspect, waiting for the consolation of Israel, and the Holy Spirit was upon him.

26. And Divine admonition was given him by the Holy Spirit that he should not see death, until he had seen the Lord's Christ.

That the LORD successively put off the hereditary principle received from the mother, and put on the Divine principle, until alt truth in Him was made Divine Good, vs 21 to 25.

And that He is made manifest to all who are in the principle of obedience, vs 25, 26.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>And he came in the Spirit into the temple, and when the parents brought in the Child Jesus, to do for him after the custom of the law. And who accordingly receive Him with affection, and acknowledge Him as the predicted Saviour, who was to establish a new Church amongst the Gentiles, vs 27 to 34.</td>
</tr>
<tr>
<td>28.</td>
<td>And he took Him up in his arms, and blessed God, and said,</td>
</tr>
<tr>
<td>29.</td>
<td>Master, now let you your servant depart in peace, according to Your saying;</td>
</tr>
<tr>
<td>30.</td>
<td>For mine eyes have Been Your salvation,</td>
</tr>
<tr>
<td>31.</td>
<td>Which You have prepared before the face of all people;</td>
</tr>
<tr>
<td>32.</td>
<td>A light for the illumination of the Nations, and the Glory of your people Israel.</td>
</tr>
<tr>
<td>33.</td>
<td>And Joseph and His mother wondered at the things which were spoken concerning Him.</td>
</tr>
<tr>
<td>34.</td>
<td>And Simeon blessed them, and said to Mary His mother, behold this [child] is set for the fall and rising again of many in Israel, and for a sign which shall be contradicted. And by whose Divine power evils were to be separated and goods exalted, and this through reproach and contumely, that so by the light of Divine Truth the state of the Church as to understanding and will might be made manifest, vs 34, 35.</td>
</tr>
<tr>
<td>35.</td>
<td>And a dagger shall pass through your own soul also, that the thoughts of many hearts may be revealed.</td>
</tr>
<tr>
<td>36.</td>
<td>And there was Anna a prophetess, the daughter of Phanuell, of the tribe of Aser; she was advanced in many days, having lived with a husband [a man] seven years from her virginity: Since every affection of good and of truth testifies, that He alone is the redeemer of mankind, vs 36 to 39.</td>
</tr>
<tr>
<td>37.</td>
<td>And she was a widow of about eighty and four years, who departed not from the temple, serving [God] with fastings and prayers night and day.</td>
</tr>
<tr>
<td>38.</td>
<td>And she at that hour presenting herself gave thanks to the Lord, and spoke of Him to all them that waited for redemption in Jerusalem.</td>
</tr>
<tr>
<td>39.</td>
<td>And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.</td>
</tr>
<tr>
<td>40.</td>
<td>But the child grew, and became strong in spirit, filled with wisdom, and the grace of God was upon him.</td>
</tr>
<tr>
<td>41.</td>
<td>And his parents went to Jerusalem every year at the feast of the passover.</td>
</tr>
<tr>
<td>42.</td>
<td>And when He was twelve years old, on their going up to Jerusalem according to the custom of the feast,</td>
</tr>
<tr>
<td>43.</td>
<td>And having finished the days, as they returned, the child Jesus staid behind in Jerusalem, and Joseph and His mother knew [it] not.</td>
</tr>
<tr>
<td>44.</td>
<td>But supposing Him to be in the company, they went a day's journey, and sought Him amongst their kinsfolk and acquaintance.</td>
</tr>
<tr>
<td>45.</td>
<td>And not finding Him, they turned back to Jerusalem, seeking Him.</td>
</tr>
<tr>
<td>46.</td>
<td>And it came to pass, after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.</td>
</tr>
<tr>
<td>47.</td>
<td>But all that heard Him were astonished at His understanding and answers.</td>
</tr>
<tr>
<td>48.</td>
<td>And seeing Him they were amazed; and His mother said to Him, Son, why have you thus dealt with us? Behold, Your father and I have sought You sorrowing.</td>
</tr>
<tr>
<td>49.</td>
<td>And He said to them, wherefore have you sought Me? Knew you not that I must be about My Father's concerns?</td>
</tr>
<tr>
<td>50.</td>
<td>And they understood not the saying which he spoke to them.</td>
</tr>
</tbody>
</table>
51. And He went down with them, and came to Nazareth, and was subject to them; and His mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and age and in favour with God and men.

Chapter II. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 7. And she brought forth her first-born, [or first. - begotten] Son, etc. That the Lord, as to the Divine Human [principle], is the first-born [or first-begotten], is manifest from these words in David, "He shall call Me, You are My Father, My God, and the rock of my Salvation, also I will give Him the first-born [or first-begotten], high above the kings of the earth; My mercy will I keep for Him for ever more, and My covenant shall be fast to Him, His seed also will I place for ever; and His throne as the days of ages," Psalm 89:26, 27, 28, 29, speaking of the Lord: And in the Revelation," From Jesus Christ, Who is the faithful witness, the first-born [or first-begotten] of mortals, and the prince of the kings of the earth," Rev 1:5. That the things which were written, and represented-concerning Him, might also be fulfilled. He was likewise horn the first-born [or first begotten], Luke 2:7, 22, 23, AC 3325.

Verse 11. For to you is horn today a Saviour, Who is Christ the Lord. The mysterious reasons why they, called Jehovah the Lord were these, that if it had been said at that time, that the Lord was the Jehovah so often named in the Old Testament, it would not, have been received, because it would not have been believed; and further, because the Lord was, nor made Jehovah as to His Human [principle] also, until He had altogether united the Divine Essence to the Human, and the Human to the Divine; this plenary unification was made after the last temptation, which was that of the cross, wherefore the disciples, after the resurrection, always called Him Lord, John 20:2, 13, 15, 18, 20, 25; John 21:7, 12, 15, 16, 17, 20; and Thomas said, "My Lord, and my God," John 20:28; and whereas the Lord was the Jehovah, who is so often named in the Old Testament, therefore also he said to the disciples, "You call me Master and Lord, and you say right for I am," John 13:13, 14, 16, by which words is signified, that He was Jehovah God; He is there called Lord as to good, but Master as to truth: That the Lord was Jehovah, is also understood by the words of the angels to the shepherds, "To you is born today a Saviour, who is Christ the Lord," where Christ denotes Messiah, Anointed, King: the Lord denotes Jehovah, the former as to truth, the latter as to good. He who does not examine the Word attentively cannot know this, because he believes that our Saviour, like others, was called Lord out of mere respect, when yet He was so called from His being Jehovah. AC 2921.

Verse 12. And this [shall be] a sign to you; you shall find the babe wrapped in swaddling clothes, lying in a manger. Inasmuch as by a sign is understood testification, that the shepherds might believe that the Saviour of the world was born, therefore it is said, that they should find Him lying in a manger wrapped up in swaddling clothes; but that this was a testification, cannot be known to any one, unless he knows what is meant by a manger and what by swaddling clothes: by a manger is meant the doctrine of truth derived from the Word. since by horses is signified the understanding of the Word, as may be manifest from what was shown above, AE 355, 364, and in the little work concerning the WHITE HORSE, 2, 3, 4; hence by a manger, in which horses feed, is signified the doctrine of truth derived from the Word. It is said also at verse 7 of that chapter, that this was done because there was no
room in the inn, for by an inn is signified a place of instruction, as also in Luke 10:34, 22:11. Mark 14:14, and elsewhere; and this [inn] was amongst the Jews, who at that time were in mere falses by the adulteration of the Word; this therefore is what is signified by there being no room in the inn; for if it had pleased the Lord, He might have been born in the most splendid palace and have been laid in a bed adorned with precious stones; but this would have been amongst those, who were not principled in any doctrine of truth, and who were without any heavenly representation: It is said also that he was wrapped up in swaddling clothes, because swaddling clothes signify first truths, which are truths of Innocence, which also are truths of Divine Love; for nakedness, when predicated of an infant, signifies the deprivation of truth: From these considerations it may be manifest from what ground it was said by the angels, "This shall be a sign to you; you shall find the infant wrapped in swaddling clothes lying in a manger." AE 706.

Verse 13. And suddenly there was with the angel a multitude of the heavenly host. Inasmuch as by an army [or host] are signified truths, the sons of the kingdom and angels, from the truths in which they are principled, are called the host [or army] of the heavens as in Luke 2:13. AC 3448.

Verse 23. As it is written in the law of the Lord, that every male opening the womb shall be holy to the Lord. Inasmuch as the truth of doctrine or the doctrine of truth is signified by a male, therefore this law was enacted. Exod 13:12, 15, Deut 15:19. Luke 2:23, for from the marriage of truth and of good, which in the spiritual sense is meant by the marriage of a man and woman, are born truths and goods, which hence in that sense are signified by sons and daughters, truths by sons, and goods by daughters; and whereas every man is reformed and regenerated by truths (for without truths man does not know what and of what quality good is, thus does not know the way to heaven), hence it is that the truth first born from the marriage of truth and good, is sanctified to Jehovah; the truth first born is likewise the doctrine of truth, for that which is first is all in what follows, thus it is all truth, and all truth is doctrine: But it is well to be noted, that by the first begotten is signified the truth which is of the good of charity, consequently the good of charity in its form and in its quality, thus truth, for the form of good and the quality of good is truth; the reason why this is signified by the first begotten is, because from the good of love, which is signified by the womb and the infant therein, nothing else can be born but the good of charity, and this good does not become good, until it be formed and qualified, thus unless it be in a form in which it has its quality, and its form is called truth, but still it is good in form. AE 725

Verse 26. And Divine admonition was given him by the holy spirit, that he should not see death until he had seen the Lord's Christ. The Lord's Christ is the Divine truth of the Divine good, for Christ is the same thing as Messiah, and Messiah is anointed or king; the Lord in this passage is Jehovah, for in the word of the New Testament no mention is made of Jehovah, but instead of Jehovah mention is made of the Lord and God. AC 4973. see also AE 684.

Verses 28, 30, 31. Simeon took up the infant Jesus into his arms, and blessed God, and said, mine eyes have seen your salvation, which you have prepared before the face of all people. In this passage to bless God manifestly denotes to glorify and to give thanks that the Lord was come into the world to save all who receive him; wherefore he calls the Lord the salvation which his eyes saw, which He prepares for all people; they are called His people who are principled in truths derived from good, thus who receive Him by those truths. AE 340.

Verses 31, 32. Which You have prepared before the face of all people, a light for the illumination of the nations. That the Church is transferred to the nations, which acknowledge the Lord, is manifest from several passages in the Word, as from the following, "The people who walked in darkness have seen a great light, they who dwelt in the land of the shadow of death on them has the light shined: You have
multiplied the nation, you have restored to it great joy," Isa. ix. 1, 2. Again in the same prophet, "It shall come to pass in that day, from the root of Jesse, which stands for a sign of the people, the nations shall seek, and rest shall be His glory," Isa 11:10. And in the prophecy of Simeon concerning the Lord who was born, "Mine eyes have seen the salvation of God, which You have prepared before the face of all people, a light for the illumination of the nations," Luke 2:30, 31, 32. In all these passages the Lord is treated of, that the nations would come to Him; and they come to Him, when they acknowledge Him for their God; and what is wonderful, the nations adore the only God under a human form; wherefore when they hear of the Lord, they receive and acknowledge Him; nor can the New Church be established amongst others. AC 9257.

Verse 32. A light for the illumination of the nations, and the glory of your people Israel. These words were prophetically spoken by Simeon concerning the Lord who was born; a light for the illumination of the nations is the Divine Truth proceeding from the Lord; and the glory of your people Israel is all that which was revealed by the Lord concerning Himself, and concerning faith and love to Him with those who receive; all this is called glory, because it appears in heaven in the light there, which light is the Divine Truth; by the sons of Israel are meant those who are in faith and love to the Lord. That light denotes the Lord as to Divine Truth, and also glory the things which are of light, is evident from the words of the Lord Himself in John, "They loved the glory of men more than the glory of God; I am come a light into the world, that whoever believes may not abide in darkness," (John 12:43, 46). And again, "In the beginning was the Word, and the Word was with God, and God was the Word; this was the true light, which illuminates every man that comes into the world: And the word was made flesh and dwelt amongst us, and we saw His glory, the glory as of the only begotten of the Father;" (John 1:9, 14); the Word is the Divine Truth, and also light; and glory denotes all that appears concerning the Lord in that light. These passages are quoted from the Word, because in them glory and light are named together, and they are quoted to the intent that it may be known, that light is Divine Truth from the Lord, thus the Lord Himself as to Divine Truth, and that glory is every thing which is of the light, consequently every thing which is of the Divine Truth, which makes intelligence and wisdom with the angels, and with the men who receive the Lord in faith and love. AC 10574.

Verses 40. 52. But the child grew, and became strong in spirit, etc. In the paragraph concerning Divine Omnipotence and Omniscience it was shown, that God together with creation introduced order both into the universe and into all and singular the things thereof, and that therefore the omnipotence of God in the universe and in all and singular its parts proceeds and operates according to the laws of His own order. Now whereas God descended, and is Himself order, as has been already demonstrated, it must of necessity be to the intent that He might actually become a man, that He should be conceived, carried in the womb, born, educated, and successively learn the sciences, and by them be introduced into intelligence and wisdom; wherefore as to His human [principle]. He was an infant like an infant, a boy like a boy, and so forth, with this only difference, that He perfected that progression more quickly, more fully, and more perfectly, than others: That He thus advanced according to order, is manifest from these words in Luke, "The child grew and became strong in spirit, and advanced in wisdom and age, and in favour with God and men," Luke 2:40, 52; that He did this more quickly, more fully and more perfectly than others, is evident from what is said of Him in the same Evangelist, as that when He was a Boy of twelve years old, He sat and taught in the Temple in the midst of Doctors, and that all who heard him were astonished at His understanding and answers. This was done because Divine Order requires that man should prepare himself for the reception of God, and as lie prepares himself. God should thus enter into him, as into His own habitation and house, and this preparation is effected by knowledges concerning God, and concerning the spiritual things which are of the Church, and thus by intelligence.
and wisdom; for it is a law of order that so far us man agrees and approaches to God, which he ought to do altogether as from himself, so far God agrees and approaches to man, and conjoins Himself with him in the midst of him: That the Lord advanced according to this order even to union with His Father, will be further demonstrated in what follows. TCR 89. see also AC 2551, 1457.

When it is known what spirit belonging to man signifies, it may be known what it signifies when predicated of Jehovah or the Lord, to whom are attributed all things which belong to man, as a face, eyes, ears, arms, hands, and also heart and soul, thus likewise spirit, which in the Word is called the spirit of God, the spirit of Jehovah, the spirit of His nostrils, the spirit of His mouth, the spirit of truth, the spirit of holiness, and the holy spirit; that by it is meant the Divine Truth proceeding from the Lord, is manifest from several passages in the Word: The reason why the Divine Truth proceeding from the Lord is the spirit of God is, because men derive thence the all of life, and they, who receive that Divine Truth in faith and life, derive heavenly life. AE 183.

Verse 42. And when He was twelve years old, etc. Inasmuch as twelve signify all things, and are predicated of truths derived from good which make the Church, therefore the Lord, when He was twelve years old, left father and mother, and remained in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, by which words is meant the initiation and introduction of His human [principle] into all things of heaven and the Church; wherefore also He said, when He was found, "Knew you not that I must be about My Father's concerns?" verse 49. AE 430.

Chapter II. Translator's Notes and Observations.

VERSE 15. The men the shepherds said one to another, etc. The term men, in this passage, is omitted in the common version of the New Testament, and inserted only in the margin, when yet there is every reason to suppose that it constitutes a part of the Word, and affects the internal sense, the term men having relation to the principle of good, and the term shepherds to the principle of truth, thus both together marking the heavenly marriage.

Verse 20. And the shepherds returned, glorifying and praising God, etc. The intelligent attentive reader, who is grounded in the doctrine of the heavenly marriage of the good and the true, which pervades every part; of the Divine Word, will not fail to note an instance of such marriage in the above words, in which glorifying God has more respect to truth manifested and operative in the understanding, whilst praising God has more respect to good manifested and operative in the will. It therefore follows, "For all things which they had heard and seen," because the things heard have reference to the goods of love and charity enlivening the will, whilst the things seen have reference to the truths of faith enlightening the understanding.

Verse 25. The same man was just and circumspect, etc. What is here rendered circumspect, is expressed in the common version of the New Testament by the term devout, but the original Greek signifies one who is cautious and circumspect, especially in the concerns of religion, and therefore the two terms just and circumspect, when joined together, mark again the heavenly marriage, the term just having relation to the principle of heavenly good in the will, whilst the term circumspect has relation to the principle of heavenly truth in the understanding.

Verse 29. Master, now let You your servant depart in peace, etc. The original Greek term here rendered master properly signifies a sovereign, or one who has rule or dominion, and is therefore here applied to the sovereign of the universe. In the common version of the New Testament this term is rendered Lord, as if it had been the expression usually rendered by the English term Lord in the New Testament. It is
of importance however that the two terms should be kept distinct, inasmuch as there is every reason to believe they express distinct ideas, which ought not to be confounded, on account of the internal sense. And here it may not be impertinent to observe, that in the evangelical history there are several other names applied to the GREAT SAVIOUR, or teacher, or Learned Instructor, or Leader, and Overseer, and yet in the common version of the New Testament, they are all of them generally rendered by the English term Master; when nevertheless there is every reason to believe, that they were intended, each of them, to designate some distinct character, quality, or attribute of the INCARNATE GOD, and thus to mark the greater fullness of His perfections.
### Luke Chapter 3

<table>
<thead>
<tr>
<th>Chapter 3</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, but his brother Philip being tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,</td>
<td>REVELATION is made concerning the state of the Church, as being vastated as to truth, because separated from all good, through adulteration of the Word, vs 1 to 3.</td>
</tr>
<tr>
<td>2. Annas and Caiaphas being the high priests, the saying of God came [was brought forth] to John in the wilderness.</td>
<td></td>
</tr>
<tr>
<td>3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;</td>
<td>Which Word teaches, that men ought to shun evils as sins against GOD, and believe in the LORD'S Divine Human [principle], vs 3. 4.</td>
</tr>
<tr>
<td>4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare you the way of the Lord, make His paths straight.</td>
<td></td>
</tr>
<tr>
<td>5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and rough ways smooth;</td>
<td>In which case the humble shall be replenished with all good, and the proud, or lofty, shall be brought into desolation; the evil of ignorance also shall be turned into good, and the falses of ignorance into truths, and the proprium of man shall receive Divine illumination, vs 5, 6. 7.</td>
</tr>
<tr>
<td>6. And all flesh shall see the salvation of God.</td>
<td></td>
</tr>
<tr>
<td>7. Then he said to the multitudes that came forth to be baptized of him, O generation of vipers, who has warned you to fly from the wrath to come?</td>
<td>Because all will be taught, that of themselves they are nothing but infernal evil, and that they ought to explore the light which would make it manifest, vs 7.</td>
</tr>
<tr>
<td>8. Bring forth [make] therefore worthy fruits of repentance, and begin not to say in yourselves, we have Abraham [for our] father; for I say to you that God is able of these</td>
<td>And to renounce their natural corruptions, and not to depend upon external sanctification, which may be communicated to those who are in false principles, vs 8.</td>
</tr>
</tbody>
</table>
stones to raise up children to Abraham.

9. And now also the axe is laid to the root of the trees; every tree therefore that brings not forth [makes] good fruit is hewn down and cast into the fire.

But to apply the Divine Truths of the Word to the removal of selfish and worldly love, otherwise they will perish eternally, vs 9.

10. And the multitudes asked him, saying, what then shall we do?

11. But he answering says to them, he that has two coats, let him impart to him that has none; and he that has meats, let him do likewise.

And to impart the knowledge of truth and of good to such as are in ignorance j also to he just in all their dealings; and when brought into spiritual combat, not to be fretful and impatient, but to wait patiently for its good effects, vs 10 to 15.

12. But the publicans also came to be baptized, and said to him, teacher, what shall we do?

13. And he said to them, exact no more than that which is appointed you.

14. But the soldiers also asked him, saying, and what shall we do? And he said to them, do violence to no one, neither accuse [any] falsely, and be content with your wages.

15. But as the people were in expectation, and all mused in their hearts about John, whether he were the Christ or not,

For that by the baptism of John the Church was only inaugurated in the knowledges of truth from the Word, and thus prepared to receive the Lord, whereas the LORD Himself regenerates men by Divine Truth and Divine good proceeding from Himself, from whom alone comes radical purification of the human will, through conjunction of goods and truths with heaven, and the removal of all evils and falses into hell, vs 15 to 19.

16. John answered, Saying to all, I indeed baptize you with water, but there comes one mightier than I, the latchet of whose shoes, I am not worthy to unloose; He shall baptize you with the holy spirit and with fire.

17. Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into His garner, but the chaff he will burn with unquenchable fire.

18. And exhorting in many other things, he delivered glad tidings to the people.

19. But Herod the tetrarch being reproved by him for Herodias his Yet blessed and holy as this doctrine is, it is altogether rejected by those who are in evil, because it bears
brother Philip's wife [woman], and for all the evils which Herod had done, witnesses against them, vs 19, 20.

20. Added yet this to all and shut up John in prison.

21. But it came to pass when all the people were baptized, and Jesus was baptized and praying, that heaven was opened.

22. And the holy Spirit descended in a bodily shape, like a dove, upon Him, and a voice was uttered from heaven, saying, You are My beloved Son: in You I am well pleased.

23. And Jesus Himself began to be about thirty years of age, being, as was supposed, the son of Joseph, the [son] of Eli,

24. The [son] of Matthat, the [son] of Levi, the [son] of Melehi, the [son] of Janna, the [son] of Joseph.

25. The [son] of Mattathias, the [son] of Amos, the [son] of Naum, the [son] of Esli, the [son] of Nagge.

26. The [son] of Mahath, the [son] of Mattathias, the [son] of Samei, the [son] of Joseph, the [son] of Juda.

27. The [son] of Joanna, the [son] of Rhesa, the [son] of Zorobabel, the [son] of Salathiel, the [son] of Neri.

28. The [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er.

29. The [son] of Josa, the [son] of Eleazer, the [son] of Jorim, the [son] of Matthat, the [son] of Levi.

30. The [son] of Simeon, the [son] of Juda, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim.

31. The [son] of Melea, the [son] of Menan, the [son] of Mattatha, the [son] of Nathan, the [son] of David.

32. The [son] of Jesse, the [son] of Obed, the [son] of Booz, the [son] of Salmon, the [son] of Naasson.

That the LORD, as to His Human essence, submits to be initiated into the external truths of the Word, on which occasion interior truths and goods were manifested, even to the Divine truth itself, and also to the Divine Good, vs 21, 22.

Thus He attained a full state of remains, by which He united the Human essence to the Divine, and made it Divine, although it was supposed to be merely human, vs 23 to the end.
33. The [son] of Aminadab, the [son] of Aram, the [son] of Efrom, the [son] of Phares, the [son] of Juda.

34. The [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Thera, the [son] of Nachor.

35. The [son] of Saruch, the [son] of Ragau, the [son] of Phalec, the [son] of Heber, the [son] of Sala.

36. The [son] of Cainan, the [son] of Arphaxad, the [son] of Sem, the [son] of Noah, the [son] of Lamech.

37. The [son] of Mathusala, the [son] of Enoch, the [son] of Jared, the [son] of Maleleel, the [son] of Canaan.

38. The [son] of Enos, the, [son] of Seth, the [son] of Adam, the [son] of God.

Chapter III. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

Verse 2. The saying of God, came to John in the wilderness. For the meaning of the word wilderness, see extract at chap. 1. verse 80. Verse 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. That sins, when they are remitted, are also removed, in an error of the present time, and in that error are they who believe that their sins are remitted by the Sacrament of the Supper, although they have not removed them from themselves by repentance. In the same error are those who believe they shall be saved by faith alone; also they who believe they shall be saved by papal indulgences; for all such believe in immediate mercy, and instantaneous salvation. But when this belief is inverted, namely when it is believed that on the removal of sins, they are also remitted, then the truth appears, for repentance must precede remission, and without repentance there is no remission; wherefore the Lord commanded the Disciples that they should preach repentance for the remission of sins, Luke 24:27; and John preached the baptism of repentance for the remission of sins, Luke 3:3. The Lord remits sins to all, neither accusing nor imputing, but still he cannot take them away except according to the laws of His divine providence. DP 280.

Verse 4. The voice of one crying in the wilderness. From what has been said, it may be manifest what is signified by these words, namely, that the Church at that time was altogether vastated, so that there was no longer any good, or any truth, which is very manifest from this consideration, that at that time no one knew that man had any internal principle, nor that there was any internal principle in the Word, thus neither that the Messiah or Christ was to come to save them to eternity. AC 2708.

That the Church, which acknowledges faith alone, has extinguished that essential truth (the Divinity of the Lord’s Humanity) is a known thing; for who in such a Church believes the humanity of the Lord to be divine? Is not such a proposition held in aversion? When yet it was believed in the ancient churches, that the Lord, who was about 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; suffice it for the time to adduce only this passage from Isaiah, “The voice of one crying in the wilderness, prepare you the way
of Jehovah, and make plain in the desert a path for our God" Is 40:3; that these words were spoken of the Lord, and that a way was prepared and a path made plain for Him by John the Baptist, is manifest from the Evangelists, Matt 3:3. Mark 1:3. Luke 3:4. John 1:23; and besides from the Lord's words themselves, that He was one with the Father, and the Father in Him, and He in the Father; also that all power was given to Him in the heavens and in the earths; and likewise that judgement was committed to Him; he who has the slightest knowledge concerning power in heaven and in earth, and concerning judgement, may know that they are nothing, unless He Himself was Divine even as to His Humanity. AC 4727.

Verse 5. Every valley shall be filled, &c. A valley denotes what is lowly; a mountain and hill what is elate; the crooked being made straight denotes the evil of ignorance turned into good, for length, and the things of length, are predicated of good; the rough ways being made smooth denote that the falses of ignorance shall be turned into truths, for way is predicated of truth. AC 3527.

Verse 9. Every tree therefore that brings not forth good fruit is hewn down and cast into the fire. Every man, who from natural becomes spiritual, must pass through two states, and through the first enter into the second, and thus pass from the world to heaven. The first state is called a state of reformation, in which man is in full liberty of acting according to the rationality of His understanding; and the second state is that of regeneration, in which likewise he is in similar liberty, but in this state he wills and acts, he thinks and speaks from new love and; new intelligence which are from the Lord; for in the first state the understanding is principally active, and the will secondarily, but in the second state the will is principally active, and the understanding secondarily, nevertheless the understanding acts from the will, but not the will by the understanding. The man, who stops in the first state, and does not enter into the other, is like a tree which bears leaves only, and not fruits, of which it is said in the Word, that it must be hewn down and cast into the fire. Luke 3:9. TCR 105, 106.

By fire is here meant infernal fire, which is nothing else than hatred, revenge and cruelty, or, what is the same thing, the love of self; by good fruit is meant charity, of which, whoever deprives himself cuts himself down, and casteth himself into such a fire, AC 1861.

Verse 10. John answered saying to all, I indeed baptize you with water, but there comes one mightier than I, the latchet of whose shoes I am not worthy to unloose; He will baptize you with the holy spirit and with fire. That the Lord regenerates man by faith and charity, is meant by these words of John the Baptist; to baptize with 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 like is signified by these words of the Lord, "Unless a man be generated of water and of the spirit, he cannot enter into the kingdom of God," John 3:5; by water in this passage, 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 holy spirit is meant the Divine Truth of faith, and by fire the Divine Good of love or charity both proceeding from the Lord. TCR 684. See also AR 378.

By the above words Is meant, that John only inaugurated them into knowledges from the Word, concerning the Lord, and thus prepared them to receive Him, but that the Lord Himself regenerates them by Divine Truth and Divine Good proceeding from Himself; for John represented the same as Elias, namely the Word; the waters with which John baptized, introductory truths, which are knowledges concerning the Lord from the Word; the holy spirit signifies Divine Truth proceeding from the Lord, and fire signifies Divine Good proceeding from Him; and baptism signifies regeneration by Divine Truths from the Word by the Lord. AE 475.
Inasmuch as shoes' latchet signified the ultimate natural and corporeal principle, it hence became a form of speaking, by which was signified the least and vilest of all things, for the ultimate natural and corporeal principle is the vilest of all things belonging to man, and this was meant by John the Baptist, when he said, "One mightier than I comes, whose shoes latchet I am not worthy to unloose," AC 1748.

Verse 22. *And the Holy Spirit descended in a bodily shape like a dove upon Him.* That by a dove are signified the truths and goods of faith belonging to one who is about to be regenerated, is manifest from the signification of a dove in the Word, especially from the dove which came over Jesus when He was baptized, concerning which it is written in Matthew, "Jesus being baptized went up immediately out of the water, and lo the heavens were opened, and He saw the spirit of God descending, like a *dove*, and coming upon Him," 3:16, 17, and in John 1:32; Luke 3:22; Mark 1:10, 11, where dove signified nothing else than the holy principle of faith; baptism itself denotes regeneration; hence with the new Church, which was to arise, it denotes the truth and good of faith, which were to be received by regeneration from the Lord. Similar things were represented and involved in the young doves or turtles, which were offered for sacrifice and burnt-offerings in the Jewish Church. AC 870.

It is written, that when Jesus was baptized, the heavens were opened, and John saw the holy spirit descending as a dove: This was done, because baptism signifies regeneration and purification, in like manner a dove. Who cannot perceive that the dove was not the holy spirit, nor that the holy spirit was in the dove? In heaven there often appear doves, and as often as they appear, the angels know that they are correspondences of affections and thence of thoughts, concerning regeneration and purification with some who are in the neighbourhood, wherefore as soon as they come to them and discourse with them on any other subject, than what was in their thoughts when the appearance was presented, the doves instantly vanish. This case is similar to many, where things were seen by the prophets, and also by John, when He saw a lamb upon Mount Sion, Rev 14:1, and elsewhere: Who does not know that the Lord was not that lamb, nor in the lamb, but that the lamb was a representation of His innocence? Hence is discoverable the error of those, who deduce the doctrine of three persons in the trinity from the dove seen above the Lord when He was baptized, and from the voice then heard from heaven, this is *My beloved Son.* TCR 144.

Verse 22. *And a voice was uttered from heaven, saying, you are my beloved son, in you I am well pleased.* That the Law and the Prophets, or the whole word of the Old Testament, treats of the Lord, has been shown in the first article, wherefore no other can be meant by the Son of God about to come, than the Human [principle], which the Lord assumed in the world. Hence it follows, that this [principle] was meant by the Son, so named by Jehovah out of heaven when he was baptized, "This is *MY* beloved son, *in whom I am well pleased,*" for his human [principle] was baptized, Doc. Lord. 19.

Verse 23. *And Jesus Himself was about thirty years, &c.* By thirty years is signified a full state of remains, and whereas man cannot be regenerated, that is, admitted into spiritual combats, by which regeneration is effected, until he has received remains to the full, therefore it was ordained that the Levite should not do work in the tent of assembly until he had fulfilled thirty years. From these considerations it is now evident, why the Lord did not manifest himself, until He was *thirty years* old, for He was then in the fullness of remains, but the remains, which the Lord had, He had procured to Himself, and they were Divine, by which He united the Human essence to the Divine, and made it Divine. AC 5335.
Chapter III. Translator's Notes and Observations.

Verse 23. And Jesus himself began to be about thirty years of age &c. There is a difficulty in this passage, arising from the proper meaning of the Greek term archomenos, which, in the common version of the New Testament, is rendered began to be, but by some learned writers, especially Dr. Campbell and Parkhurst, is conceived to signify being subject to, and is thus applied to denote, not the LORD's entrance upon his thirtieth year of age, but his subjection to his parents during a period of thirty years. The reader is at liberty to put his own construction on the passage, but certain it is, that there is an unmeaning awkwardness in the manner in which it is expressed in the common version.
Luke Chapter 4

<table>
<thead>
<tr>
<th>Chapter 4</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT Jesus full of the Holy Spirit returned from Jordan, and was led</td>
<td>When the remains in the LORD’S human principle were opened to the Divine, it then became subject to</td>
</tr>
<tr>
<td>in the Spirit into the wilderness,</td>
<td>temptation combats, which are described 1 to 14, on which occasion an assault is made by infernal spirits on</td>
</tr>
<tr>
<td>2. Being forty days tempted of the devil; and He did eat nothing in those</td>
<td>the Divine love of saving mankind communicated to the human principle, vs 1, 2.</td>
</tr>
<tr>
<td>days; and when they were ended, He afterwards hungred.</td>
<td></td>
</tr>
<tr>
<td>3. And the devil said to Him, if Thou be the Son of GOD, say to this stone</td>
<td>Under which assault it is suggested, that truth alone is sufficient for man's spiritual nourishment, from</td>
</tr>
<tr>
<td>that it be made bread.</td>
<td>whatever source it be derived, vs 3, 4.</td>
</tr>
<tr>
<td>4. And Jesus answered him, saying, it is written, that man shall not live</td>
<td>And that the love of the world is one principal source of human happiness, vs 5 to 9.</td>
</tr>
<tr>
<td>on bread alone but on every saying of GOD.</td>
<td></td>
</tr>
<tr>
<td>5. And the devil taking Him up into a high mountain, showed Him all the</td>
<td>And that the love of the world is one principal source of human happiness, vs 5 to 9.</td>
</tr>
<tr>
<td>kingdoms of the inhabited earth in a moment of time.</td>
<td></td>
</tr>
<tr>
<td>6. And the devil said to Him, all this power will I give You, and the glory</td>
<td></td>
</tr>
<tr>
<td>of them, for it is delivered to me, and to whomsoever I will, I give it.</td>
<td></td>
</tr>
<tr>
<td>7. If you therefore will fall down before me, all shall be Yours.</td>
<td></td>
</tr>
<tr>
<td>8. And Jesus answering said to him, get you behind me Satan, for it is</td>
<td></td>
</tr>
<tr>
<td>written, you shall worship the LORD your GOD, and Him only shall you</td>
<td></td>
</tr>
<tr>
<td>serve.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>9.</td>
<td>And he led Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, if You be the Son of GOD, cast Yourself down from hence:</td>
</tr>
<tr>
<td>10.</td>
<td>For it is written, that He shall give His angels charge concerning You, to keep Thee;</td>
</tr>
<tr>
<td>11.</td>
<td>And in [their] hands they shall bear You up, lest at any time you dash Your foot against a stone.</td>
</tr>
<tr>
<td>12.</td>
<td>And Jesus answering said to him, it is said, You shalt not tempt the lord your GOD.</td>
</tr>
<tr>
<td>13.</td>
<td>And when the devil had ended all the temptation, he departed from Him for a season.</td>
</tr>
<tr>
<td>14.</td>
<td>And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about.</td>
</tr>
<tr>
<td>15.</td>
<td>And He taught in their synagogues, being glorified of all.</td>
</tr>
<tr>
<td>16.</td>
<td>And He came to Nazareth, where He had been brought up; and according to His custom He went into the synagogue on the Sabbath day, and stood up to read.</td>
</tr>
<tr>
<td>17.</td>
<td>And there was delivered to him the Book of the prophet Esaiah, and opening the book He found the place where it was written,</td>
</tr>
<tr>
<td>18.</td>
<td>The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the bruised in heart, to preach dismission to the captives, and to the blind recovering of sight, to send away with remission them that are wounded;</td>
</tr>
<tr>
<td>19.</td>
<td>To preach the acceptable year of the Lord.</td>
</tr>
<tr>
<td>20.</td>
<td>And closing the book, giving it again to the minister, He sat down. And the eyes of all in the synagogue were fastened on Him.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>21.</td>
<td>But He began to say to them, today is this scripture fulfilled in your ears.</td>
</tr>
<tr>
<td>22.</td>
<td>And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth. And they said, is not this the son of Joseph?</td>
</tr>
<tr>
<td>23.</td>
<td>And He said Unto them, you will surely say to Me this parable, physician heal Thyself; whatever things we have heard brought to pass in Capernaum, do also here in Your country.</td>
</tr>
<tr>
<td>24.</td>
<td>But He said, verily I say to you, that no prophet is accepted in his own country.</td>
</tr>
<tr>
<td>25.</td>
<td>But in truth I say to you, many widows were in the days of Elias in Israel, when the heaven was shut up for three years and six months, so that great famine was in all the earth.</td>
</tr>
<tr>
<td>26.</td>
<td>And to none of them was Elias sent except to Sarepta of Sidon, to a woman a widow.</td>
</tr>
<tr>
<td>27.</td>
<td>And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed except Naaman the Syrian.</td>
</tr>
<tr>
<td>28.</td>
<td>And all in the synagogue were filled with wrath hearing these things.</td>
</tr>
<tr>
<td>29.</td>
<td>And rising up they cast Him out of the city, and led Him to the brow of the mountain on which their city was built, to throw Him down headlong.</td>
</tr>
<tr>
<td>30.</td>
<td>But He passing through the midst of them departed.</td>
</tr>
<tr>
<td>verse</td>
<td>text</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>31.</td>
<td>And he returned to Capernaum a city of Galilee, and taught them on the Sabbaths.</td>
</tr>
<tr>
<td>32.</td>
<td>And they were astonished at His doctrine; His word was with authority.</td>
</tr>
<tr>
<td>33.</td>
<td>And in the synagogue was a man having the spirit of an unclean demon; and he cried with a great voice,</td>
</tr>
<tr>
<td>34.</td>
<td>Saying, Ah! what [is it] to us and to You, Jesus of Nazareth? Art You come to destroy us? I know You who You are, the holy one of God.</td>
</tr>
<tr>
<td>35.</td>
<td>And Jesus rebuked him, saying, be silent, and come out of him. And the daemon throwing him down in the midst, came out of him, nothing hurting him.</td>
</tr>
<tr>
<td>36.</td>
<td>And they were all amazed, and spoke one to another, saying, what word is this! for with authority and power He commands the unclean spirits, and they come out.</td>
</tr>
<tr>
<td>37.</td>
<td>And the fame of Him went forth into every place of the country round about,</td>
</tr>
<tr>
<td>38.</td>
<td>But arising out of the synagogue, He went into the house of Simon; but Simon's mother-in-law was seized with a great fever, and they besought Him for her.</td>
</tr>
<tr>
<td>39.</td>
<td>And standing over her, He rebuked the fever, and it left her; but immediately arising she ministered to them.</td>
</tr>
</tbody>
</table>
40. But when the sun was setting, all who had any sick of diverse diseases, brought them to Him; but He laying hands on each of them, healed them.

41. But demons also came out from many, crying and saying, You are the Christ the Son of God. And rebuking them He suffered them not to speak those things, that they knew Him to be Christ.

42. But when it was day, going forth He departed into a desert place, and the multitudes sought Him, and came to Him, and withheld Him that He should not depart from them.

43. But He said to them, I must preach the kingdom of God to other cities also, for therefore am I sent.

44. And He preached in the synagogues of Galilee.

Also to liberate, and render receptive of good and truth, those who are infested with falses, vs 40, 41. With which view the truth at times hides itself, that so a stronger affection may be excited towards it, and it may be manifested in every direction, vs 40 to the end.

---

**Translation**

1. BUT Jesus full of the Holy Spirit returned from Jordan, and was led in the Spirit into the wilderness,

2. Being forty days tempted of the devil; and He did eat nothing in those days; and when they were ended, He afterwards hungred.

3. And the devil said to Him, if You be the Son of GOD, say to this stone that it be made bread.

4. And Jesus answered him, saying, it is written, that man shall not live on bread alone but on every saying of GOD.

5. And the devil taking Him up into a high mountain, showed Him all the kingdoms of the inhabited earth in a moment of time.

6. And the devil said to Him, all this power will I give You, and the glory of them, for it is delivered to me, and to whomsoever I will, I give it.

7. If you therefore will fall down before me, all shall be Yours.

8. And Jesus answering said to him, get you behind me Satan, for it is written, you shall worship the LORD your God, and Him only shall you serve.

9. And he led Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, if You be the Son of GOD, cast Thyself down from here:

10. For it is written, that He shall give His angels charge concerning You, to keep You;
11. And in [their] hands they shall bear You up, lest at any time you dash Your foot against a stone.

12. And Jesus answering said to him, it is said, You shall not tempt the LORD your God.

13. And when the devil had ended all the temptation, he departed from Him for a season.

14. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about.

15. And He taught in their synagogues, being glorified of all.

16. And He came to Nazareth, where He had been brought up; and according to His custom He went into the synagogue on the Sabbath day, and stood up to read.

17. And there was delivered to him the Book of the prophet Esaiah, and opening the book He found the place where it was written,

18. The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the bruised in heart, to preach dismission to the captives, and to the blind recovering of sight, to send away with remission them that are wounded;

19. To preach the acceptable year of the Lord.

20. And closing the book, giving it again to the minister, He sat down. And the eyes of all in the synagogue were fastened on Him.

21. But He began to say to them, today is this scripture fulfilled in your ears.

22. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth. And they said, is not this the son of Joseph?

23. And He said Unto them, you will surely say to Me this parable, physician heal Thyself; whatever things we have heard brought to pass in Capernaum, do also here in Your country.

24. But He said, verily I say to you, that no prophet is accepted in his own country.

25. But in truth I say to you, many widows were in the days of Elias in Israel, when the heaven was shut up for three years and six months, so that great famine was in all the earth.

26. And to none of them was Elias sent except to Sarepta of Sidon, to a woman a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed except Naaman the Syrian.

28. And all in the synagogue were filled with wrath hearing these things.

29. And rising up they cast Him out of the city, and led Him to the brow of the mountain on which their city was built, to throw Him down headlong.

30. But He passing through the midst of them departed.

31. And he returned to Capernaum a city of Galilee, and taught them on the Sabbaths.
32. And they were astonished at His doctrine; His word was with authority.

33. And in the synagogue was a man having the spirit of an unclean demon; and he cried with a great voice,

34. Saying, Ah! what [is it] to us and to You, Jesus of Nazareth? Art You come to destroy us? I know You who You are, the holy one of God.

35. And Jesus rebuked him, saying, be silent, and come out of him. And the daemon throwing him down in the midst, came out of him, nothing hurting him.

36. And they were all amazed, and spoke one to another, saying, what word is this! for with authority and power He commands the unclean spirits, and they come out.

37. And the fame of Him went forth into every place of the country round about,

38. But arising out of the synagogue, He went into the house of Simon; but Simon's mother-in-law was seized with a great fever, and they besought Him for her.

39. And standing over her, He rebuked the fever, and it left her; but immediately arising she ministered to them.

40. But when the sun was setting, all who had any sick of diverse diseases, brought them to Him; but He laying hands on each of them, healed them.

41. But demons also came out from many, crying and saying, You are the Christ the Son of God. And rebuking them He suffered them not to speak those things, that they knew Him to be Christ.

42. But when it was day, going forth He departed into a desert place, and the multitudes sought Him, and came to Him, and withheld Him that He should not depart from them.

43. But He said to them, I must preach the kingdom of God to other cities also, for therefore am I sent.

44. And He preached in the synagogues of Galilee.

Chapter IV. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 1, 2. But Jesus full of the Holy Spirit returned from Jordan, and was led in the Spirit into the wilderness; being forty days tempted of the devil. That the journeyings of the people in the wilderness all signify a state of the Church combating, and its temptations, in which man falls, but the Lord conquers for him, consequently that they signify the temptations and victories of the Lord, will be shown elsewhere by the Divine mercy of the Lord; and whereas the Lord sustained temptations from His Divine Human [principle], by the wilderness of Paran is in like manner signified the Divine Human [principle] of the Lord; so likewise by these words, "Afterwards the people journeyed from Hazaroth and encamped in the wilderness of Paran, and Jehovah spoke to Moses saying, send for you men, and let them explore the land of Canaan, which I give to the sons of Israel: And Moses sent them from the wilderness of Paran upon the mouth of Jehovah. And they returned to Moses, and to Aaron, and to all the company of the sons of Israel, to the wilderness of Paran in Kadesh, and brought back word to them, and showed them the fruit of the land," Numb 13:1, 2, 3, 4, 27, where by journeying from the
wilderness of Paran to explore the land of Canaan, is signified that by the Divine Human [principle] of the Lord, they, namely the sons of Israel, that is, the spiritual, explored the heavenly kingdom, which the land of Canaan signifies; but, that on this occasion they also fell, signifies their weakness, and on this account that the Lord fulfilled all things of the law, and endured temptations, and conquered, and thus procured salvation for those who are in the faith of charity, also for those who are in temptations in which the Lord conquers, from His Divine Human [principle]; wherefore also when the Lord was tempted, he was in the wilderness, Matt 4:1, Mark 1:12, 13, Luke 4:1. AC 2714.

By the wilderness is signified what is uninhabited and uncultivated, and in the spiritual sense, where there is no good and truth, also where truth is not yet conjoined with good, thus by the wilderness is signified the state of those with whom conjunction is to be effected; and whereas conjunction is not effected except by temptations, therefore these are signified, but when the number forty is added, whether they be forty years, or forty months, or forty days; for forty signifies temptations and their duration whatever it be; on this account also, when the Lord was tempted, He went into the wilderness and was there forty days. AC 8098.

Inasmuch as a wilderness signifies a state of temptations, and forty, whether years or days, an entire duration from beginning to end, therefore the temptations of the Lord, which were more grievous than all others, and which He endured from childhood even to the Passion of the Cross, are meant by His temptations of forty days in the wilderness; not that it is meant, that the Lord was tempted only forty days, and at the end of those days was tempted by the devil, but that the temptation continued during His whole life, even to the last period, when He suffered intense affliction in Gethsemane, and afterwards on the cross; for the Lord, by temptations admitted into His Human [principle], which He had from the mother, subdued all the hells, and at the same time glorified His Human [principle]: but concerning these temptations of the Lord, see what is written in the Arcana Coelestia, as it is collected together in the Doctrine of the NEW JERUSALEM, NJHD 201; all those temptations of the Lord are signified by the temptations in the wilderness during forty days and forty nights, since a wilderness signifies a state of temptations, and forty days and nights their whole duration. AE 730.

"And the Canaanite was then in the land" - that hereby is signified hereditary evil from the mother in His [the Lord's] external man, may be manifest from what has been said concerning the hereditary principle belonging to the Lord; for He was born as another man, and derived evils with him from the mother, against which he fought and which he overcame; it is a known thing, that the Lord underwent and endured the most grievous temptations, and indeed so grievous, that he fought alone and from his own proper power against all hell; no one can undergo temptations, unless evil adheres to him, for where this is not the case, it is impossible there should be the least temptation, since it is evil which the infernal spirits excite; yet with the Lord there was not any actual or proper evil, as with all men, but hereditary evil from the mother, which is here called the Canaanite then in the land, concerning which see what was said above, AC 1414, namely that there are two hereditary principles which are connate with man, one from the father, the other from the mother; what is from the father remains to eternity, what is from the mother is dispersed by the Lord during man's regeneration; but the Lord's hereditary principle from his Father was Divine, the hereditary principle from the mother was evil, which is here treated of, by which he underwent temptations, concerning which temptations see Mark 1:12, 13. Matt 4:1, Luke 4:1, 2; but, as was said, he had no actual or proper evil, nor any hereditary evil from the mother after that by temptations he overcame hell, wherefore it is here said, that the Canaanite was then in the land. AC 1444.
That the Lord derived hereditary evil from the mother, is very manifest from this consideration, that he underwent temptations; no one can be tempted, who has no evil, since it is the evil belonging to man which tempts, and by which he is tempted. That the Lord was tempted and underwent more grievous temptations than any man can endure as to a ten thousandth part, and that he sustained them alone, and overcame evil, or the devil and all hell, is also manifest. It is impossible for any angel to be tempted by the devil, since, whilst he is in the Lord, the evil spirits cannot approach him, being instantly seized with horror and terror; much less could hell have approached to the Lord, if he had been born divine, that is, without evil adhering from the mother. AC 1573.

In the Word of the Lord's Life, by the Evangelists, no mention is made of any temptation which he endured except the last, and what he endured in the wilderness; more temptations were not discovered to the disciples, and those which were discovered appear so slight according to the sense of the letter, as scarce to amount to any thing, for so to say, and so to reply is not any temptation, when yet it was more grievous than any human mind can conceive or believe; no one can know what temptation is, unless he has been in it; the temptation which is recorded Matthew 4:1-11. Mark 1:12, 13. Luke 4:1-13, contains the nature of the Lord's temptations in general, namely that by virtue of love towards the whole race of mankind, he fought against the loves of self and of the world, with which the hells were replete; in every temptation an assault is made on the love in which man is principled, and the degree of the temptation is according to the degree of the love; if no assault is made upon the love, there is no temptation; to destroy any one's love is to destroy his very life, for love is life; the life of the Lord was love towards the whole human race, and indeed a love so great and of such a nature, that it was nothing but pure love. Against this his Life were admitted continual temptations, as was said, from his earliest childhood to his last hour in the world; the love, which was the very Essential Life of the Lord, is signified by this, "That he hungered, and that the devil said, if you be the Son of God, say to this stone that it be made bread; and Jesus answered, it is written, man shall not live by bread alone, but by every word of God," Luke 4:2, 3, 4. Matt 4:2, 3, 4. That he fought against the love of the world, or against all things relating to the love of the world, is signified by this, "That the devil led him to a high mountain, and showed him all the kingdoms of the earth in a moment of time, and said to him, all this power will I give you and the glory of them, because it is given to me, and to whomsoever I will I give it; but Jesus answering said to him, get you behind me Satan, for it is written, you shall worship the Lord your God, and Him only shall you serve," Luke 4:5, 6, 7, 8. Matt 4:8, 9, 10. That he fought against self love, and against all things relating to se love, is signified by these words, "The devil took him into the holy city, and set him on a pinnacle of the temple, and said to him, if You be the Son of God, cast Thyself down, for it is written he shall give his angels charge concerning You, and upon their hands they shall carry You, lest at any time You dash your foot against a stone; and Jesus said to him, it is written again, you shall not tempt the Lord your God," Matt 4:5, 6, 7, Luke 4:9, 10, 11, 12. His continual victory is signified by these words, "That after the temptation angels came and ministered to Him," Matt 4:11. Mark 1:13. In short, the Lord from His earliest childhood, even to the last hour of His life in the world, was assaulted by all the hells, which were continually withstood, subdued, and conquered by Him, and this solely by virtue of His love towards the whole human race, from which love it may appear how grievous were His combats, and how great the fierceness of the hells, inasmuch as it was not human but divine love, and temptation is great in proportion to the love: That these things were so, I know of a certainty. AC 1690.

It is a known thing in the Church, that the Lord conquered death, by which is meant hell, and that afterwards He ascended with glory into heaven; but it has not yet been known that the Lord by combats, which are temptations, conquered death or hell, and at the same time by temptations glorified
his human [principle], and that the passion of the cross was the last combat or temptation, by which he conquered and glorified. These subjects are much treated in the Prophets and in David, but not so much in the Evangelists; with these latter, the temptations which He endured from childhood are described in a summary way by His temptations in the wilderness, and afterwards from the devil, and the last by what He suffered in Gethsemane and on the Cross; but by those temptations are meant all even to the last; He revealed no more concerning them to the Disciples, for it is said in Isaiah, "He was afflicted, yet He opened not His mouth; As a Lamb at the slaughter, and as a sheep before her shearers, is dumb, He opened not His mouth," Is 53:7. Doc. Lord. 12.

Being forty days tempted of the devil. Plenary temptation is also signified by Moses being forty days and nights on Mount Sinai, and at that time eating no bread and drinking no water, Exod 16:18; in like manner by Jesus being forty days tempted of the devil; from which considerations it may be manifest, that by the number forty in the Word, is signified plenary vastation and consummation, that is, when all the good of the Church is vastated, and evil consummated; also that by the same number is signified plenary temptation, and likewise the establishment of the Church anew or reformation. AE 633.

It is to be noted, that there are two kingdoms, into which the Heavens are distinguished, namely the Celestial kingdom and the Spiritual kingdom, concerning which see the work on HEAVEN AND HELL, HH 20 to 28; to these two kingdoms correspond two opposite kingdoms, into which the hells are distinguished; to the celestial kingdom corresponds the opposite infernal kingdom, which consists of devils, and is hence called the devil; and to the spiritual kingdom corresponds the opposite infernal kingdom, which consists of satans, and is hence called Satan; and whereas the celestial kingdom consists of angels, who are principled in love to the Lord, the opposite infernal kingdom consists of devils, who are principled in the love of self; hence it is, that from that hell evils of every kind issue forth; and whereas the spiritual kingdom consists of angels who are principled in charity towards the neighbour, the opposite infernal kingdom consists of satans who are principled in falses derived from the love of the world; hence it is that from that hell falses of every kind issue forth. From these considerations it may be manifest what is signified by the Lord being tempted of the devil, namely that He was tempted by the hells whence evils issue forth, thus by the worst hells, for those hells principally fought against the Lord's Divine Love, inasmuch as the ruling love in those hells is the love of self, and this love is opposite to the love of the Lord, thus to the love which is from the Lord. AE 740.

Verse 12. You shall not tempt the Lord your God. That the Son of God, or the Lord as to good in the Human Divine [principle], could not be tempted, is evident from the above reply of the Lord to the tempter. AC 2813.

Verse 13. And when the devil had ended all the temptation, he departed from Him for a season.. That the life of the Lord, from earliest childhood even to the last hour of life in the world, was a continual temptation and continual victory, is manifest from several passages in the word of the Old Testament, and that it did not cease with the temptation in the wilderness, is manifest from the above words in Luke. AC 1690.

Verse 18. The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor. The reason why kings were called the anointed of Jehovah, and that on that account it was sacrilegious to hurt them, was, because by the anointed of Jehovah is meant the Lord as to the Divine human [principle], although as to the sense of the letter the term is applied to the king who was anointed with oil; for the Lord, when he was in the world, was divine truth itself as to the human [principle], and was Divine good itself as to the very esse of his life, which [esse] with man is called the soul derived from the father, for he was conceived of Jehovah, and Jehovah in the word is the
Divine good of the Divine love, which is the esse of the life of all; hence it is, that the Lord alone was the anointed of Jehovah in very essence and in very net, inasmuch as the Divine Good was in him, and the Divine Truth proceeding from that good in his human [principle] when he was in the world, see the passages cited, AC 9194, 9315: But the kings of the earth were not the anointed of Jehovah, but represented the Lord, who alone is the anointed of Jehovah; and on this account it was sacrilegious to hurt the kings of the earth by reason of the anointing: but the anointing of the kings of the earth was effected by oil, whereas the anointing of the Lord was effected by the Divine Good itself of the Divine Love, which the oil represented. Hence it is that He was called Messias and Christ, Messias in the Hebrew tongue signifying anointed, in like manner as Christ in the Greek tongue, John 1:41; chap. 4:25. From these considerations it may be manifest, that where mention is made in the Word of the Anointed of Jehovah, the Lord is meant, as in Isaiah, "The Spirit of the Lord Jehovah is upon me, therefore Jehovah has anointed Me to evangelize to the poor, He has sent Me to bind up the broken in heart, to preach liberty to the captives," Is. 61:1. That the Lord as to the Divine Human [principle] is He whom Jehovah anointed, is manifest from Luke, where the Lord declares this plainly in these words, "The book of the prophet Esaias was delivered to Jesus; and he unfolded the book, and found the place where it was written, the Spirit of the Lard is upon Me, because he has anointed Me to evangelize to the poor, He has sent me to heal the, bruised in heart, to evangelize remission to the bound, and sight to the blind, to send away with remission them that are wounded, , to preach the acceptable year of the Lord; afterwards folding up the book he gave it to the minister, and sat down, but the eyes of all in the synagogue were fastened on Him; and He began to say to them, today is this Scripture fulfilled in your ears," Luke 4:17-21. AC 9954. See also AE 375.

Verse 22. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth. By grace is signified the delight of truth and of Good; and to those, who are in the Lord's spiritual kingdom, it is given by the Lord to be in the affection of truth for the sake of truth, and this divine [principle], is what is called grace; hence it is that so far as any one is in that affection, so far he is in the divine grace of the Lord; nor is any other divine grace given, as belonging to man, spirit and angel, than to be affected with truth because it is truth, since in that affection they have heaven and blessedness, see THE DOCTRINE OF THE NEW JERUSALEM, 232, 236, 238; and the Treatise on HEAVEN AND HELL, HH 395 to 414, whether we speak of the affection of truth, or the delight of truth, it is the same thing, for affection, without delight is not given; this is what is specifically meant by grace in the word, as in John, "And the word was made flesh, and dwelt in us, and we saw His glory, as the glory of the only-begotten of the Father, full of grace and truth; of his fullness have we all received grace for grace, because the law was given by Moses, grace and truth was made by Jesus Christ," John 1:14, 16, 17; inasmuch as grace is the affection and delight of truth, therefore it is said grace and truth. And in Luke, "After that the Lord explained the prophecy of Isaiah in the synagogue concerning Himself, thus the Divine Truth, all wondered at the words of grace which carne forth from His mouth;" the Divine Truths, which the Lord spoke, are called Words of Grace coming forth from His mouth, because accepted, grateful and delightful. In general Divine Grace is all that, which is given as a gift from the Lord, and whereas all that has relation to faith and love, and faith is the affection of truth, derived from good, therefore that is specifically meant by Divine Grace, for to be gifted with faith and love, or with the affection of truth derived from good, is to be gifted with heaven, thus with eternal blessedness. AE 22.

Verses 24 to 27. But He said, verily I say to you, that no prophet is accepted in his own country. But in truth I say to you, many widows were in the days of Elias in Israel, &c. &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 woman good, wherefore the woman of a man when made a widow signifies good without truth. But a widow, in a sense still more interior, signifies truth without good, the reason is, because husband in that sense signifies good, and his wife truth, see AC 3236, 4510, 4823. In this sense the Lord from Divine Good is called husband and bridegroom, and His kingdom and Church, from the reception of Divine Truth, which proceeds from the Lord, is called wife and bride, AC 9182; but whereas the subject here treated of is not concerning the Lord's Celestial Church, but the spiritual, by widow is signified one who is in good, and not in truth, and still desires truth; see what is said concerning the signification of widow and orphan in the celestial sense, AC 4844, to which it is allowable to add what the Lord says in Luke concerning the widow of Sarepta, "Verily I say to you, that no prophet is accepted in his own country; in truth I say to you, many widows were in Israel in the days of Elias, when the heaven was shut for three years and six months, whilst there was a great famine over the whole land, yet to none of them was Elias sent except to Sarepta of Sidon, to it woman a widow" Luke 4:25, 26; inasmuch as all things which the Lord spoke were spoken from a Divine principle, therefore they have an internal sense, and in that sense the Lord himself, his kingdom and church are treated of. What therefore is understood in that sense by what the Lord spoke concerning the widow of Sarepta in Sidon, is evident if the words be unfolded: That no prophet is accepted in his own country, signifies that the Lord, and the Divine Truth which is from him, is less received and loved in the heart within the Church, than out of it; for he spoke to the Jews, with whom at that time the Church was instituted; but that the Lord was less received by the Jews than by the Gentiles out of the Church is a known thing. The case is similar with the Church at this day, which from Him is called Christian; in this church indeed the Lord is received in doctrine, but still by few with acknowledgement of the heart, and by still fewer with affection of love. It is otherwise with the converted Gentiles out of the Church, for these worship and adore Him as their only God, and say with the mouth and think with the heart, that they acknowledge him as God because he appeared in a human form, AC 5256.

The case is contrary within the Church, where, because he was born a man, he is with difficulty acknowledged from the heart to be God, inasmuch as his humanity is made like that of themselves, 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. Prophet in that sense is the Lord as to Divine Truth, thus as to the doctrine of the Church: Many widows were in Israel in the days of Elias, in the internal sense signifies the state at that time of the acknowledgement of Divine Truth from the Word in the Church; for widows are those who are in good without truth, as was said above. Elias is the Lord as to the Word; the days of Elias are states of reception of Divine Truth from the Word at that time; and Israel is the Church. When the heaven was shut for three years and six months, signifies plenary vastation of the internal Church; for heaven is the internal of the Church; three years and six months denote to the full; that heaven is the internal of the Church; see AC 1733, 1850, 3355, 4535. This is said to be shut when it is vastated or exists no longer; that three years and six months denote to the full, is manifest from the signification of 1260 days in the Apocalypse, Rev 11:3, and Rev 12:6, which days make three years and six months as denoting to the full or even to the end. In like manner from the signification of three days and a half, Rev 11:9. 10; also from the signification of a time, times, and half a time, Rev 12:14; and in Daniel 12:7, as denoting to the full, or even to the end. When there was a great famine over the whole earth, signifies vastation also of the external Church. for famine is a defect and desolation of truth and good, and earth denotes the external Church. Yet to none of them was Elias sent, signifies the Lord as to the word, thus the word of the Lord, not to others, because not elsewhere received; for Elias, as was said above, is the Lord as to the word. Except to Sarepta of Sidon to a woman a widow, signifies except to those who are in good and desire truth; it is
said Sarepta of Sidon, because Sidon signifies the knowledges of good and truth, AC 1201; and that a
woman a widow denotes one who is in good and desires truth, is hence evident, especially from the
things related of her in the 1st Book of kings, where are these words, "Elias came to Sarepta of Sidon
to a woman a widow, that she might sustain him; he said to her, fetch me a little water, that I may drink,
and afterwards, bring me a morsel of bread in your hand; she said that she had only a little meal in a
cask, and a little oil in a jug, that it would only be a cake for herself and her son. Elias said, make me a
little cake in the first place, and bring it to me, and make for yourself and your son in the latter place:
She did so, and the cask of meal was not consumed, and the jug of oil did not fail," 1 Kings 17:9-15;
obedience and the desire of good to truth, is described by her compliance with the command to give
water to the prophet, and afterwards by her making a cake for him in the first place out of her own little
store, and in the latter place for herself and her son; and that hence she was enriched with the good of
truth, signified by the cask of meal not being consumed, and the jug of oil not failing; for water in the
internal sense is truth; meal is truth derived from good; oil is the good of love; and a cake made of them
is truth conjoined to its good. From these considerations it is clear, that a widow is one who is in good
and desires truth; good and its desire to truth is described by charity towards the prophet greater than
towards herself and son; prophet is the doctrine of truth, as was shown above. AC 9108. See also AC
4844.

Verse 25. When the heaven was shut up for three years and six months. By time and times and half a
time, is signified to the end and beginning, thus whilst the Church. grows from a few to a many even as
it was ordained, the like is signified by three years and six months. AR 562.

Verse 36. For with authority and power He commands the unclean spirits and they come out. That
power, when, predicated of the Lord, principally regards salvation, is manifest from this and 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 principal [object or end], because for the sake of salvation the heavens and the
worlds were created, and salvation is the reception of the Divine. proceeding. AE 293.

Chapter IV. Translator's Notes and Observations.

VERSE 36. For with authority and power he commands the unclean spirits, &c. The intelligent reader
will not fail to note in this passage an instance of the heavenly marriage of good and truth, in reference
to which the holy Word is written throughout, for the term authority relates to the principle of the
DIVINE GOOD, as the term. power relates to that of the DIVINE TRUTH.
Luke Chapter 5

Chapter 5

1. AND it came to pass, as the people pressed upon him to hear the word of God, he was standing near the lake of Genesareth.
2. And he saw two ships standing near the lake; but the fishermen were gone out of them, and were wishing their nets.
3. But going up into one of the ships, which was Simon's, he requested him to thrust out a little from the land, and sitting down He taught the multitude from the ship.
4. But when he had left off speaking, He said to Simon, launch out into the deep, and let down your nets for a drain.
5. And Simon answering said to Him, Master, [Epizata, Overseer] labouring through the whole night, we have taken nothing, but at your saying I will let down the net;
6. And when they had done this, they enclosed much multitude of fishes; but their net broke.
7. But they beckoned to their partners in the other ship, that they should come and help the. And they came, and filled both ships, so that they began to sink.

THE INTERNAL SENSE

THAT by and from the knowledges of truth and good, the LORD, as to His Human principle, enters into the doctrine of faith, and gives instruction from that doctrine, vs 1 to 4.

Teaching that by those knowledges the Church was to be reformed, provided those knowledges were seen in connection with the HOLY WORD, and maintained in conjunction with charity, vs 4 to 8.
8. But Simon Peter seeing fell down at the knees of Jesus, saying, depart from me, for I am a sinful man O Lord. Which effect of knowledges excites humiliation and self-abasement in all those who are principled in faith and charity, vs 8 to 11.

9. For amazement seized him and all that were with him, at the drain of the fishes which they had taken;

10. And in like manner James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, fear not; from now on you shall catch men alive.

11. And bringing their ships to land, forsaking all, they followed Him.

12. And it came to pass when He was in one of the cities, and behold, a man full of leprosy. But seeing Jesus, falling on his face, he entreated Him, saying, Lord, if You will, You can make me clean. So that they renounce all the evils of selfish and worldly love, under the influence of heavenly love and faith in the LORD. vs 12.

13. And stretching forth the hand He touched him, saying, I will, be you cleansed; and immediately the leprosy departed from him. They also, who had been defiled through the falsification of truth, are cleansed from such defilement through faith in the LORD'S Divine Human principle, vs 12, 13.

14. And He charged him to tell no one, but going away show yourself to the priest, and offer for your cleansing according as Moses commanded for a testimony to them. On which occasion they are instructed, that truth rescued from falsification ought to open itself to the reception of heavenly good, vs 14.

15. But the word concerning Him went the more abroad, and many multitudes came together to hear, and to be healed by him of their infirmities. That on this occasion the LORD'S Human principle is the more believed in and acknowledged as the sole remedy for all human disorders, and is thus excited to seek a closer union with the Divine principle, vs 15, 16.

16. But He withdrew into the deserts, and prayed. And is made the medium of communication of the light of Divine Truth to every Doctrine of the Church, vs 17.

17. And it came to pass on one of the days, and He was teaching, and there were Pharisees and Doctors of the law sitting by, who were come out of every town of Galilee and Judea, and Jerusalem; and there was power of the Lord to heal them.
18. And behold men bearing on a bed a man who was paralytic; and they sought to bring him in, and to set [him] before Him. So that, through faith in its omnipotence, a check is given to the disjunction of good and truth in the Church, and by that check all the evil of sin is eradicated, vs 18 to 21.

19. And not finding by what means they might bring him in, because of the multitude, climbing up to the house-top they let him down through the tiling with the couch into the midst before Jesus. Yet they who are not grounded in such faith conceive this to be contrary to Divine order, since the evil of sin, they urge, can only be eradicated by a Divine power, vs 21.

20. And seeing their faith, He said to him, man, your sins; are remitted to you. Until they are instructed, that the eradication of the evil of sin is one and the same thing with instruction in doctrinals and accordant life, and consequently He who has power to effect the latter, has power also to effect the former, vs 22 to 26.

<table>
<thead>
<tr>
<th>21. And the Scribes and Pharisees began to reason, saying, who is this who speaks blasphemies? Who can remit sins but God alone?</th>
<th>21. And the Scribes and Pharisees began to reason, saying, who is this who speaks blasphemies? Who can remit sins but God alone? Yet they who are not grounded in such faith conceive this to be contrary to Divine order, since the evil of sin, they urge, can only be eradicated by a Divine power, vs 21.</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. But Jesus knowing their reasonings, answering said to them, what reason you in your hearts?</td>
<td>22. But Jesus knowing their reasonings, answering said to them, what reason you in your hearts? Until they are instructed, that the eradication of the evil of sin is one and the same thing with instruction in doctrinals and accordant life, and consequently He who has power to effect the latter, has power also to effect the former, vs 22 to 26.</td>
</tr>
<tr>
<td>23. Whether is easier to say, your sins are remitted to you, or to say, arise and walk?</td>
<td>23. Whether is easier to say, your sins are remitted to you, or to say, arise and walk?</td>
</tr>
<tr>
<td>24. But that you may know that the Son of man has power on earth to remit sins, (He said to the paralytic) I say to you, arise, and taking up your couch, go to your house.</td>
<td>24. But that you may know that the Son of man has power on earth to remit sins, (He said to the paralytic) I say to you, arise, and taking up your couch, go to your house.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>25. And immediately arising before them, taking up [that] whereon he lay, he departed to his house, glorifying God.</th>
<th>25. And immediately arising before them, taking up [that] whereon he lay, he departed to his house, glorifying God. Hence the conjunction of good and truth in the Church is seen to proceed from the omnipotence of the LORD'S Divine Human principle, and hence holy worship and adoration in the Church, from a perception of the union of the LORD'S Human principle with the Divine, vs 25, 26, 27.</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. And an ecstasy seized them all, and they glorified God; and they were filled with fear, saying, we have seen wonderful things today.</td>
<td>26. And an ecstasy seized them all, and they glorified God; and they were filled with fear, saying, we have seen wonderful things today.</td>
</tr>
</tbody>
</table>
27. And after these things He departed, and saw a publican named Levi, sitting at the receipt of custom, and He said to him, follow Me.

28. And leaving all things, rising up, he followed him.

29. And Levi made a great feast for Him in his house; and there was much multitude of publicans and of others who were sitting with them.

30. And their Scribes and the Pharisees murmured against his disciples, saying, why do you eat and drink with publicans and sinners?

31. And Jesus answering said to them, they that are in good health have no need of a physician, but they that are sick.

32. I came not to call the just, but sinners to repentance.

33. But they said to him, why do the disciples of John fast often, and make prayers, and in like manner the [disciples] of the Pharisees, but your eat and drink?

34. But He said to them, can you make the sons of the bride-chamber fast, whilst the Bridegroom is with them?

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

36. But He spoke also a parable to them, No one puts a piece of a new garment upon an old garment; if otherwise, even the new makes a rent, and the piece from the new agrees not with the old.

<table>
<thead>
<tr>
<th>27. And after these things He departed, and saw a publican named Levi, sitting at the receipt of custom, and He said to him, follow Me.</th>
<th>That the Gentiles, who are meant by publicans and sinners, receive the LORD, imbibe His precepts, and live according to them, so that the LORD appropriates to them the goods of heaven, vs 27 to 30.</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. And leaving all things, rising up, he followed him.</td>
<td>Which gives offence to those who are in hypocritical worship, until they are instructed, that the LORD came not to save the celestial, or those who are in orderly love, but the spiritual, or those who are in disorderly love, yet under the influence of the affection of truth, vs 30 to 33.</td>
</tr>
<tr>
<td>29. And Levi made a great feast for Him in his house; and there was much multitude of publicans and of others who were sitting with them.</td>
<td>And who, by receiving the internal truths of the Church in that affection, are blessed and happy so long as good is conjoined to their truths, but unblessed and unhappy when they are in truths without good, vs 33 to 36.</td>
</tr>
<tr>
<td>30. And their Scribes and the Pharisees murmured against his disciples, saying, why do you eat and drink with publicans and sinners?</td>
<td></td>
</tr>
<tr>
<td>31. And Jesus answering said to them, they that are in good health have no need of a physician, but they that are sick.</td>
<td></td>
</tr>
<tr>
<td>32. I came not to call the just, but sinners to repentance.</td>
<td></td>
</tr>
</tbody>
</table>
37. And no one puts new wine into old bottles; if otherwise, the new wine will burst the bottles, and be spilled, and the bottles will perish.  
38. But new wine must be put into new bottles, and both are preserved.  
39. And no one, having drank old, straightway desires new, for he says the old is more excellent.  

That these things were unknown in the Jewish Church, which was a Church representative of spiritual things, and that therefore the truths of that Church do not accord with the truths of the Christian Church, which are spiritual truths themselves, consequently spiritual truths are not received by those who are principled in representative truths. vs 37 to the end

Translation

1. AND it came to pass, as the people pressed upon him to hear the word of God, he was standing near the lake of Genesareth.  
2. And he saw two ships standing near the lake; but the fishermen were gone out of them, and were wishing their nets.  
3. But going up into one of the ships, which was Simon's, he requested him to thrust out a little from the land, and sitting down He taught the multitude from the ship.  
4. But when he had left off speaking, He said to Simon, launch out into the deep, and let down your nets for a drain.  
5. And Simon answering said to Him, Master, [Epizata, Overseer] labouring through the whole night, we have taken nothing, but at your saying I will let down the net;  
6. And when they had done this, they enclosed much multitude of fishes; but their net broke.  
7. But they beckoned to their partners in the other ship, that they should come and help the. And they came, and filled both ships, so that they began to sink.  
8. But Simon Peter seeing fell down at the knees of Jesus, saying, depart from me, for I am a sinful man O Lord.  
9. For amazement seized him and all that were with him, at the drain of the fishes which they had taken;  
10. And in like manner James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, fear not; from now on you shall catch men alive.  
11. And bringing their ships to land, forsaking all, they followed Him.  
12. And it came to pass when He was in one of the cities, and behold, a man full of leprosy. But seeing Jesus, falling on his face, he entreated Him, saying, Lord, if You will, You can make me clean.  
13. And stretching forth the hand He touched him, saying, I will be you cleansed; and immediately the leprosy departed from him.  
14. And He charged him to tell no one, but going away show yourself to the priest, and offer for your cleansing according as Moses commanded for a testimony to them.
15. But the word concerning Him went the more abroad, and many multitudes came together to hear, and to be healed by him of their infirmities.

16. But He withdrew into the deserts, and prayed.

17. And it came to pass on one of the days, and He was teaching, and there were Pharisees and Doctors of the law sitting by, who were come out of every town of Galilee and Judea, and Jerusalem; and there was power of the Lord to heal them.

18. And behold men bearing on a bed a man who was paralytic; and they sought to bring him in, and to set [him] before Him.

19. And not finding by what means they might bring him in, because of the multitude, climbing up to the house-top they let him down through the tiling with the couch into the midst before Jesus.

20. And seeing their faith, He said to him, man, your sins; are remitted to you.

21. And the Scribes and Pharisees began to reason, saying, who is this who speaks blasphemies? Who can remit sins but God alone?

22. But Jesus knowing their reasonings, answering said to them, what reason you in your hearts?

23. Whether is easier to say, your sins are remitted to you, or to say, arise and walk?

24. But that you may know that the Son of man has power on earth to remit sins, (He said to the paralytic) I say to you, arise, and taking up your couch, go to your house.

25. And immediately arising before them, taking up [that] whereon he lay, he departed to his house, glorifying God.

26. And an ecstasy seized them all, and they glorified God; and they were filled with fear, saying, we have seen wonderful things today.

27. And after these things He departed, and saw a publican named Levi, sitting at the receipt of custom, and He said to him, follow Me.

28. And leaving all things, rising up, he followed him.

29. And Levi made a great feast for Him in his house; and there was much multitude of publicans and of others who were sitting with them.

30. And their Scribes and the Pharisees murmured against his disciples, saying, why do you eat and drink with publicans and sinners?

31. And Jesus answering said to them, they that are in good health have no need of a physician, but they that are sick.

32. I came not to call the just, but sinners to repentance.

33. But they said to him, why do the disciples of John fast often, and make prayers, and in like manner the [disciples] of the Pharisees, but your eat and drink?
34. But He said to them, can you make the sons of the bride-chamber fast, whilst the Bridegroom is with them?

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

36. But He spoke also a parable to them, No one puts a piece of a new garment upon an old garment; if otherwise, even the new makes a rent, and the piece from the new agrees not with the old.

37. And no one puts new wine into old bottles; if otherwise, the new wine will burst the bottles, and be spilled, and the bottles will perish.

38. But new wine must be put into new bottles, and both are preserved.

39. And no one, having drank old, straightway desires new, for he says the old is more excellent.

Chapter V. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 1 to 9. Jesus was standing neat the lake of Genesareth, and He saw two ships standing near the lake; then He entered into one of the ships which was Simon's, and requested him to thrust out a little from the land, and sitting down He taught the multitude from the ship. In each of these expressions there is a spiritual sense, namely in His standing near the sea and at the shore of Genesareth, also in His entering into the ship of Simon, and thence teaching many things. 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 every complex, and by the ship of Simon the doctrinals of faith, hence by teaching from the ship was signified that He taught from doctrine. AE 514.

Verse 10. From now on you shall catch men. That the Lord chose those fishermen, and said that they should become fishers of men, signified that they should gather together [men] to the Church; by the nets which they spread, and in which they enclosed a great multitude of fishes, so that the ships began to sink, was significed the reformation of the Church by them, for by fishes are there signified the knowledges of truth and good by which reformation is effected, also the multitude of men who were to be reformed. AE 518.

Verse 26. And they were filled with fear. By fear is here meant holy fear, such as is the fear of those, who by the truth of faith are initiated into the good of love. AC 2826.

Verses 29, 30. And Levi made a great feast for Him in his house; and there was much multitude of publicans, and of others who were sitting with them. And their Scribes and the Pharisees murmured against His Disciples, saying, why do you eat and drink with publicans and sinners? The reason why the Lord did eat with publicans and sinners, on which occasion the Jews murmured and were offended, was, because the Gentiles, who were meant by publicans and sinners, on which occasion the Jews murmured and were offended, was, because the Gentiles, who were meant by publicans and sinners, received the Lord, imbibed his precepts, and lived according to them, by which the Lord appropriated to them the goods of heaven, which is significed in the spiritual sense by eating with them. AE 617.

Verses 31, 32. They that are in good health have no need of a physician, but they that are sick; I came not to call the just but sinners to repentance. A physician here means a preserver from evils, for by those in health are meant the just, and by the sick are meant sinners. AC 6502.
Verse 34. Can you make the sons of the bride chamber fast whilst the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, then shall they fast in those days. They are called the sons of the bride chamber, who are in the truths of the Church and receive good, for good, which is from the Lord, is the bridegroom. Their not mourning so long as the bridegroom is with them, denotes that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined to their good. Their fasting, when the bridegroom is taken away from them, denotes that they are in an unhappy state, when good is no longer conjoined to truths; this latter state is the last state of the Church, but the former the first state. AC 9182.

The Lord here calls Himself the bridegroom, and the men of the Church. He calls sons of the bride chamber; by fasting is signified to mourn by reason of a defect of truth and good. AE 1189.

Verse 36. No one puts a piece of a new garment upon an old garment; if otherwise, even the new makes a rent, and the piece from the new agrees not with the old. The Lord used this similitude to describe the truth of the New Church, and the truth of the old Church, for garment denotes truth; to sew, or put a piece of one upon the other is to destroy both; for the truth of the New Church is interior truth, thus truth for the internal man; whereas the truth of the old Church is exterior truth, thus truth for the external man; in this latter truth the Jewish Church was principled, for this Church by things external represented things internal, but the Church at this day is in the internal truths which were represented, for the Lord revealed those truths; that these latter do not agree with external truths so as to be together, is signified by the above words of the Lord; hence likewise it in evident, that garment signifies the truth of the Church. AC 9212.

Inasmuch as garment signifies truth, therefore the Lord compares the truths of the former Church, which were external and representative of spiritual things, to a piece of an old garment, and the truths of the New Church, which were internal and spiritual, to a piece of a new garment. AR 166.

Verse 37. And no one puts new wine into old bottles:, &c. &c. That a new heaven must be first formed before a new church is formed in the earths, is according to Divine order; for the church is internal and external, and the internal church makes one with the church in heaven, thus with heaven, and the internal must be first formed before the external, and afterwards the external by the internal; that this is the case, is known to the clergy in the world. As this new heaven, which makes the internal of the church with man, increases, in the same degree from that heaven descends the New Jerusalem, that is, the New Church; wherefore this cannot be effected in a moment, but in proportion as the falses of the former church are removed; for what is new cannot enter where falses have been before admitted, unless these latter be eradicated, which must be effected amongst the clergy, and thus amongst the laity; for the Lord said, "No one puts new wine into old bottles," &c. TCR 784.

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. See also AE 195.

Chapter V. Translator's Notes and Observations.

VERSE 6. They enclosed much multitude of fishes. What is here rendered much multitude, is expressed in the comraori version of the New Testament by great multitude; but it ought to be recollected that the original term is oolu which is a noun of number, and which therefore is applied whenever the subject treated of, as in the present case, is concerning truth, whereas the term great, (in the original megas) has more relation to good, and is accordingly applied whenever the principle of good is the subject treated of.
Verse 10. *From now on you shall catch men alive.* In the common version of the New Testament no notice is taken of the term *alive*, which is here added to the term *men*, when yet the whole passage is thus expressed in the original, *apo tanun anthropas esu zogron*, which is literally, *from now on you shall catch alive men*, the term *zogron* being derived from *zoos alive*, and *agreo* to take.

Verse 27. *And saw a publican named Levi.* The Greek term, which is here, and in the common version of the New Testament, rendered *saw*, is *etheasato*, from *theaomai*, which properly signifies *to behold* or *view steadily or attentively*, being derived from *theo to set*, or *fix*, namely the eyes. It would hence appear therefore, that the BLESSED JESUS looked at different men and different things with different degrees of intensity, and this possibly in proportion to the intensity of affection excited by each.

Verse 38. *But new wine must be put into new bottles.* It is remarkable that, in the original Greek, two different terms are here applied to express the idea of *new*, the first term, as applied to wine, being *neos*, and the second, as applied to bottles, *chainos*, whence it would appear, that the term *neos* expressed a more interior idea than the term *chainos*. 
## Luke Chapter 6

<table>
<thead>
<tr>
<th>Chapter 6</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT it came to pass on the second prime Sabbath, that he went through</td>
<td>THAT when conjunction of good and of truth is effected, it is allowed man to</td>
</tr>
<tr>
<td>the corn fields; and his Disciples plucked the ears of corn, and did eat,</td>
<td>appropriate every good, notwithstanding appearances to the contrary in the</td>
</tr>
<tr>
<td>rubbing with [their] hands.</td>
<td>representative Church, vs 1, 2.</td>
</tr>
<tr>
<td>2. certain of the Pharisees said to them, why do you what is not lawful to</td>
<td></td>
</tr>
<tr>
<td>do on the Sabbaths?</td>
<td></td>
</tr>
<tr>
<td>3. And Jesus answering said to them, have you not read this which David</td>
<td>Since the LORD, by coming into the world, and uniting his Human principle to the</td>
</tr>
<tr>
<td>did, when he hungered and they that were with him?</td>
<td>Divine, abolished the Sabbath as to representative worship, and made Himself the</td>
</tr>
<tr>
<td>4. How he went into the house of God, and did take the show-bread, and did</td>
<td>True Sabbath, vs 3, 4, 5.</td>
</tr>
<tr>
<td>eat, and gave also to them that were with him, which it is not lawful to</td>
<td></td>
</tr>
<tr>
<td>eat, but for the priests alone?</td>
<td></td>
</tr>
<tr>
<td>5. And he said to them, that the son of man is Lord also of the Sabbath.</td>
<td></td>
</tr>
<tr>
<td>6. But it came to pass on another Sabbath, that he entered into the</td>
<td>And thus restores the truth of the Church to conjunction with its good, from which</td>
</tr>
<tr>
<td>synagogue, and to teach, and there was there a man, and his right hand</td>
<td>it had been separated, since this was the great end of his coming into the world,</td>
</tr>
<tr>
<td>was withered.</td>
<td>and making his Human principle Divine, vs 6 to 11.</td>
</tr>
<tr>
<td>7. But the Scribes and Pharisees watched him whether he would heal on the</td>
<td></td>
</tr>
<tr>
<td>Sabbath, that they might find an accusation against him.</td>
<td></td>
</tr>
<tr>
<td>8. But he knew their thoughts, and said to the man who had the withered</td>
<td></td>
</tr>
<tr>
<td>hand, rise up, and stand forth in the midst; but he arising stood forth.</td>
<td></td>
</tr>
<tr>
<td>9. Then said Jesus to them, I will ask you somewhat; Is it lawful on the</td>
<td></td>
</tr>
<tr>
<td>Sabbaths to do good, or to do evil? To save the soul or to destroy it?</td>
<td></td>
</tr>
<tr>
<td>10. And looking round about upon them all, he said to the man, stretch forth</td>
<td></td>
</tr>
<tr>
<td>your hand. But he did so, and his hand was made whole as the other.</td>
<td></td>
</tr>
<tr>
<td>verse</td>
<td>text</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>11.</td>
<td>And they were filled with madness; and communed one with another what they might do to Jesus.</td>
</tr>
<tr>
<td>12.</td>
<td>But it came to pass in those days that he went out into a mountain to pray, and passed the night in the prayer-house of God.</td>
</tr>
<tr>
<td>13.</td>
<td>And when it was day, he called to him his disciples, and chose twelve of them, whom he named Apostles.</td>
</tr>
<tr>
<td>14.</td>
<td>Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the [son] of Alpheus, and Simon called Zelotes; Judas [the brother] of James, and Judas Iscariot who also was the traitor.</td>
</tr>
<tr>
<td>15.</td>
<td>And going down with them, he stood in the plain; and a company of his disciples, and much multitude of people from all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him and to be healed of their diseases; And they that were vexed with unclean spirits; and they were healed. And all the multitudes sought to touch him, for power went out from him, and healed all.</td>
</tr>
<tr>
<td>16.</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>And he lifting up his eyes on his disciples, said, Blessed are [you] poor, for yours is the kingdom of God.</td>
</tr>
</tbody>
</table>
21. Blessed are [you] that hunger now, for you shall be filled. Blessed are [you] that weep now, for you shall laugh. And being further instructed, that, all are gifted with heavenly good, who in heart desire it, and that all are gifted with heavenly truth, who feel the want of it, vs 21.

22. Blessed are you when men shall hate you, and when they shall separate you [from them], and shall reproach you, and shall cast out your name as evil, for the Son of Man's sake, And that all goods and truths are more closely conjoined with the LORD, and more fully confirmed, in states of opposition from infernal men and infernal spirits, than at any other time, and that this has been the case from the beginning, vs 22, 23.

23. Rejoice you in that day and exult, for behold, your reward is much in heaven, for so did their fathers to the Prophets.

24. But wo to you that are rich! for you have received your consolation. Yet that truth of itself, without good, separates itself from the LORD, as also does good without truth, and as likewise does the affection of truth, unless the affection of good be in it, vs 24, 25.

25. Wo to you that are full! for you shall hunger. Wo to you that laugh now! For you shall mourn and weep. Since the affection of truth may be excited by worldly considerations of fame and glory, as was the case with teachers of old, vs 26.

26. Wo to you when all men shall speak well of you. For so did their fathers to the false Prophets. Whereas the affection of good is kind and well-disposed towards all, doing good to, instructing, and interceding for all, vs 27, 28.

27. But I say to you which hear, Love you your enemies; do good to them which hate you. Also being patient, and contented as far as possible, under the assault of evil, whether the assault be against good, or against truth, vs 27, 28, 29.

28. Bless them that curse you, and pray for them that despitefully use you. And to him that smites you on the [one] cheek, offer also the other; and him that takes away your cloak, forbid not to take your coat also. And imparting both good and truth to all who are in the affection of those principles, content, for the sake of others, to be deprived of its own, and showing kindness to others in the same degree that it expects to receive, kindness from others, vs 30, 31.
<p>| 32. And if you love them that love you, what favour have you? For sinners also love those that love them. | Since true charity does not consist in natural affection, but in spiritual, and thence in natural, vs 32, 33, 34. |
| 33. And if you do good to those that do good to you, what favour have you? For sinners also do the same. |
| 34. And if you lend [to them] of whom you hope to receive again, what favour have you? For sinners also lend to sinners to receive as much again. |
| 35. Nevertheless love you your enemies, and do good, and lend hoping for nothing again; and your reward shall be much, and you shall be the sons of the Highest; for he is kind to the unthankful and to the evil. | Good therefore ought to be done without a view to recompense, because it brings along with it its own reward, by restoring in man the Divine image and likeness, vs 35, 36. |
| 36. Be you therefore merciful, as your Father also is merciful. |
| 37. Also judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive and you shall be forgiven, |
| 38. Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with what measure you mete, it shall be measured to you again. | So that he will never think ill of what is good and true, but will live in the exercise of charity, from a conviction, that in proportion as he does good to others, he will receive a more abundant measure of the love of good from the LORD, vs 37, 38. |
| 39. But He spoke a parable to them, can the blind lead the blind? shall they not both fall into the pit? | Neither will he attempt to instruct others, until he himself is instructed in the truth, lest he should lead both himself and others into what is false, vs 39. |
| 40. The disciple is not above his teacher; but every one that is perfected shall be as his teacher. | But will rather submit himself to the guidance of the Divine Truth, vs 39, 40. |</p>
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Natural Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>41.</td>
<td>But why behold you the mote that is in your brother's eye, but perceive not the beam that is your own eye?</td>
<td>Not looking at the intellectual errors of another, but at the evils which pervert his own understanding, since it is impossible to correct another's intellectual errors, until a man's own understanding be separated from evil, and therefore every one ought first to remove evil from his own love and life, that he may be in a state to remove error from the understanding of another; 5:41, 42.</td>
</tr>
<tr>
<td>42.</td>
<td>Or how can you say to your brother, brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then shall you ace clearly in cast out the mote that is in your brother's eye.</td>
<td>For the good of love produces good of life, as evil love produces evil of life, therefore every one's quality may be known from his life, since no good, either external or internal, can be derived from falses and evils, vs 43, 44.</td>
</tr>
<tr>
<td>43.</td>
<td>For a good tree brings not forth corrupt fruit, neither does a corrupt tree bring forth good fruit.</td>
<td>The true character of every one is thus determined by his will, since if the will be principled in the love of truth, the good of life will be thence derived, whereas if the will be principled in the love of what is false, it will then give birth to evil of life, vs 45.</td>
</tr>
<tr>
<td>44.</td>
<td>For every tree is known from its own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes.</td>
<td>The true character of every one is thus determined by his will, since if the will be principled in the love of truth, the good of life will be thence derived, whereas if the will be principled in the love of what is false, it will then give birth to evil of life, vs 45.</td>
</tr>
<tr>
<td>45.</td>
<td>The good man out of the good treasure of his heart brings forth that which is good, and the evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of the heart his mouth speaks</td>
<td>That consequently external worship is of no avail, unless it proceed from obedience of life, vs 46.</td>
</tr>
<tr>
<td>46.</td>
<td>But why call you me Lord, Lord, and do not the things which I say?</td>
<td>Which obedience consists in the acknowledgement of the LORD'S divine Humanity, and in a right understanding and practice of His precepts, by virtue whereof the true believer acquires a knowledge of the Interior truths of the word, and conjoins them with the divine truth, and thus in preserved in all states of spiritual temptation, vs 47, 48.</td>
</tr>
<tr>
<td>47.</td>
<td>Whosoever comes to me, and hears my sayings and does them, I will show you to whom he is like.</td>
<td>Which obedience consists in the acknowledgement of the LORD'S divine Humanity, and in a right understanding and practice of His precepts, by virtue whereof the true believer acquires a knowledge of the Interior truths of the word, and conjoins them with the divine truth, and thus in preserved in all states of spiritual temptation, vs 47, 48.</td>
</tr>
<tr>
<td>48.</td>
<td>He is like a man building a house, who dug, and deepened, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded on a rock.</td>
<td>Which obedience consists in the acknowledgement of the LORD'S divine Humanity, and in a right understanding and practice of His precepts, by virtue whereof the true believer acquires a knowledge of the Interior truths of the word, and conjoins them with the divine truth, and thus in preserved in all states of spiritual temptation, vs 47, 48.</td>
</tr>
</tbody>
</table>
49. But he that hears and does not, is like a man who built a house upon the earth without a foundation, on which the stream beat violently, and immediately it fell, and the fall of that house was great.

Whereas he, who is only in the intelligence of truth, and not in the good of love and charity, fails in temptation, and perishes by grievous falses, vs 49

Translation

1. BUT it came to pass on the second prime Sabbath, that he went through the corn fields; and his Disciples plucked the ears of corn, and did eat, rubbing with [their] hands.

2. But certain of the Pharisees said to them, why do you what is not lawful to do on the Sabbaths?

3. And Jesus answering said to them, have you not read this which David did, when he hungered and they that were with him?

4. How he went into the house of God, and did take the show-bread, and did eat, and gave also to them that were with him, which it is not lawful to eat, but for the priests alone?

5. And he said to them, that the son of man is Lord also of the Sabbath.

6. But it came to pass on another Sabbath, that he entered into the synagogue, and to teach, and there was there a man, and his right hand was withered.

7. But the Scribes and Pharisees watched him whether he would heal on the Sabbath, that they might find an accusation against him.

8. But he knew their thoughts, and said to the man who had the withered hand, rise up, and stand forth in the midst; but he arising stood forth.

9. Then said Jesus to them, I will ask you somewhat; Is it lawful on the Sabbaths to do good, or to do evil? To save the soul or to destroy it?

10. And looking round about upon them all, he said to the man, stretch forth your hand. But he did so, and his hand was made whole as the other.

11. And they were filled with madness; and communed one with another what they might do to Jesus.

12. But it came to pass in those days that he went out into a mountain to pray, and passed the night in the prayer-house of God.

13. And when it was day, he called to him his disciples, and chose twelve of them, whom he named Apostles.

14. Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;

15. Matthew and Thomas; James the [son] of Alpheus, and Simon called Zelotes;
16. Judas [the brother] of James, and Judas Iscariot who also was the traitor.

17. And going down with them, he stood in the plain; and a company of his disciples, and much multitude of people from all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him and to be healed of their diseases;

18. And they that were vexed with unclean spirits; and they were healed.

19. And all the multitudes sought to touch him, for power went out from him, and healed all.

20. And he lifting up his eyes on his disciples, said, Blessed are [you] poor, for yours is the kingdom of God.

21. Blessed are [you] that hunger now, for you shall be filled. Blessed are [you] that weep now, for you shall laugh.

22. Blessed are you when men shall hate you, and when they shall separate you [from them], and shall reproach you, and shall cast out your name as evil, for the Son of Man's sake,

23. Rejoice you in that day and exult, for behold, your reward is much in heaven, for so did their fathers to the Prophets.

24. But wo to you that are rich! for you have received your consolation.

25. Wo to you that are full! for you shall hunger. Wo to you that laugh now! For you shall mourn and weep.

26. Wo to you when all men shall speak well of you. For so did their fathers to the false Prophets.

27. But I say to you which hear, Love you your enemies; do good to them which hate you.

28. Bless them that curse you, and pray for them that despitefully use you.

29. And to him that smites you on the [one] cheek, offer also the other; and him that takes away your cloak, forbid not to take your coat also.

30. Give to every one that asks you; and of him that takes away what is your, seek it not again.

31. And as you would that men should do to you, do you also to them likewise.

32. And if you love them that love you, what favour have you? For sinners also love those that love them.

33. And if you do good to those that do good to you, what favour have you? For sinners also do the same.

34. And if you lend [to them] of whom you hope to receive again, what favour have you? For sinners also lend to sinners to receive as much again.

35. Nevertheless love you your enemies, and do good, and lend hoping for nothing again; and your reward shall be much, and you shall he the sons of the Highest; for he is kind to the unthankful and to the evil.

36. Be you therefore merciful, as your Father also is merciful.
37. Also judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive and you shall be forgiven,

38. Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with what measure you mete, it shall be measured to you again.

39. But He spoke a parable to them, can the blind lead the blind? shall they not both full into the pit?

40. The disciple is not above his teacher; but every one that is perfected shall be as his teacher.

41. But why behold you the mote that is in your brother's eye, but perceive not the beam that is your own eye?

42. Or how can you say to your brother, brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then shall you see clearly in cast out the mote that is in your brother's eye.

43. For a good tree brings not forth corrupt fruit, neither does a corrupt tree bring forth good fruit.

44. For every tree is known from its own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart brings forth that which is good, and the evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of the heart his mouth speaks

46. But why call you me Lord, Lord, and do not the things which I say?

47. Whosoever comes to me, and hears my sayings and does them, I will show you to whom he is like.

48. He is like a man building a house, who dug, and deepened, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded on a rock.

49. But he that hears and does not, is like a man who built a house upon the earth without a foundation, on which the stream beat violently, and immediately it fell, and the fall of that house was great.

Chapter VI. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 5. And he said to them, that the son of man is Lord also of the Sabbath. Inasmuch as peace signifies the union of the divine [principle] itself and of the divine Human in the Lord, also the conjunction of the Lord with heaven and with the Church, and with all in heaven, and likewise in the Church who receive Him, therefore the Sabbath was instituted for their remembrance, and had its name from rest or peace, and was the most holy representative of the Church, on which account the Lord also called himself the Lord of the Sabbath. Matt 12:8. Mark 2:27, 28. Luke 6:5. HH 287. See also AC 10360, 10367, 10370, 10374, 10668, 10730.
Verse 13. And when it was day, He called to him his disciples, and chose twelve of them, whom he named Apostles. That the Lord’s Disciples were called Apostles from the circumstance of their being sent to teach concerning Himself and His kingdom, is evident from these words in Luke, "Jesus sent His twelve Disciples to preach the kingdom of God; and the Apostles on their return told Him what things they had done; and Jesus discoursed with them concerning the kingdom of God," Luke 9:1, 2, 10, 11; Again, "When it was day, Jesus called his Disciples, and chose twelve of them whom He named Apostles," Luke 6:13. Again, "I will send to them prophets and apostles, and some of them they shall kill and persecute" Luke 11:49. They are called prophets and apostles, because by prophets, alike as by apostles, are meant those who are sent to teach truths, but by prophets those who are mentioned in the Old Testament, and by apostles those who are mentioned in the New. AE 100.

Verse 20. 21. And He, lifting up His eyes on His Disciples, said, blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be filled. In the word throughout mention is made of the poor and needy, and likewise of the hungry and thirsty, and by the poor and needy are signified those, who believe that they know nothing of themselves, and likewise who do not know, because they have not the Word; and by the hungry and thirsty are signified those, who continually desire truths, and to be perfected by them; both the latter and the former are meant by the poor, the needy, the hungry and the thirsty in the following passages, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens; blessed are they that hunger and thirst after justice, for they shall be filled," Matt. vs 3.6. "Blessed are the poor for theirs is the kingdom of God, blessed are the hungry for they shall be filled." AE 118.

That hunger signifies a scarcity of knowledges, is evident from these words, Blessed are you that hunger now, for you shall be filled. AC 1460.

Verses 22, 23. Blessed are you when men shall hate you and when they shall separate you, and shall reproach you and shall cast out your name as evil for the Son of Man’s sake. Rejoice you in that day and exult, for behold your reward is much in heaven, for so did their fathers to the prophets. These words relate to those who fight and conquer in temptations induced by evils, thus from hell; temptations are signified by hating you, by separating you, by reproaching you, and casting out your name as evil for the Son of Man’s sake, for temptations are assaults and infestations of truth and good by falses and evils; by the Son of Man is meant Divine Truth from the Lord which is assaulted and for which they are infested. Rejoice and exult, because your reward is great in the heavens, signifies heaven with its joy to those who are in the spiritual affection of truth, for they alone fight and conquer, by reason that the Lord is in that affection, Who resists and conquers for man in temptation combats; for so did their fathers to the Prophets, signifies that in like manner they before assaulted the truths of doctrine, which appertained to those who were in the spiritual affection of truth, for by prophets abstractedly from persons are signified truths of doctrine from the Word or from the Lord. AE 695. For the son of man’s sake, in the above passage denotes for the sake of the divine Truth which proceeds from the Lord; the divine Truth is the all of faith and of love to the Lord, and to be hated on account of those things is blessedness. AC 9807.

Verse 31. And as you would that men should do to you do you also to them likewise. The law of retaliation was given to the sons of Israel, because such a law prevails in the spiritual world, where he, who does good to another from the heart, receives similar good; hence he, who does evil to another from the heart, receives similar evil; for good from the heart is conjoined with its recompense, and evil from the heart is conjoined with its punishment, hence the good inherit heaven, and the evil hell. That this is the case has been given [me] to know from much experience; the case herein is this; with him,
who does good from the heart, good flows in on all sides from heaven into his heart and soul, and inspires good, in which case the affection of love for the neighbour is augmented to him who does good, and with that affection the delight, which is celestial and ineffable; the reason of this is, because the good of love from the Lord is what reigns universally in heaven, and flows in continually according to the degree in which it is expressed to another. The case is the same with evil, so that with him, who does evil to another from the heart, evil from hell flows in on all sides into his heart, and excites evil; in this case the affection of self love is increased at the same time, and with it the delight of hatred and revenge against those who do not submit themselves. The reason of this is, because the evil of self love is what reigns universally in hell, and flows in continually according to the degree in which it is expressed to another. The ground of these things is, because the laws of order in the other life are not learnt from books, and thence stored up in the memory, as with men in the world, but are inscribed in the heart, the laws of evil in the heart of the evil, and the laws of good in the heart of the good, for every man carries along with him into the other life what he had impressed on his heart by life in the world, namely evil with the evil, and good with the good. The law of order, from which these things flow, is what the Lord taught in the above words. *As you would that men should do to you, do you also to them likewise;* order is from the divine Truth which proceeds from the Lord; the laws of order are truths derived from good in heaven, and truths separate from good in hell; they are said to be separate, not by the Lord, but by man, good being separated by its nonreception. AC 9048.

It is written, *You shall love the Lord your God above all things, and the neighbour as yourself;* Luke 10:27, where to love his neighbour as himself is not to despise him, in comparison with himself, but to deal justly with him and not to judge of him unjustly. The law of charity enacted and given by the Lord himself is this, *"As you would that men should do to you, do you also to them likewise."* They who are in the love of heaven so love their neighbour, but they who are in the love of the world love their neighbour from the world, and for the sake of the world; and they who are in the love of self love their neighbour from self, and for the sake of self. TCR 411.

Verse 35. *Nevertheless love you your enemies and do good, and lend, hoping for nothing again; and your reward shall be much, and you shall be the sons of the Highest.* By these words is signified that good ought not to be done for the sake of recompense, that is, not for the sake of self and the world, thus not for the sake of reputation, glory, honour and gain, but for the sake of the Lord, which is for the sake of good itself and truth, which appertain to them from the Lord, thus in which the Lord is. By loving enemies and doing good to them, in the proximate sense, is meant to love the Gentiles and to do good to them, which is done by teaching them the truth, and thereby leading them to good, for the Jewish nation called their own people brethren and friends, but the Gentiles enemies and foes; by *lending* is signified to communicate goods and truths of doctrine from the Word; by *hoping for nothing again,* is signified not for any thing of self and of the world, but for the sake of good and truth; *your reward shall be much,* signifies that then they shall have heaven with its blessednesses and delights; *and you shall be the sons of the Highest,* signifies because they thus do those things not from themselves but from the Lord, for he who does good and teaches truth from the Lord, is his son, but but he who does good from himself, as every one does, who regards honour and gain as the ends of what he does. AE 695.

In the above words by *lending* is meant to do good from the affection of charity, thus to communicate the goods of heaven, and likewise the goods of the world, but this for the sake of those goods as an end; the affection of charity is to communicate goods without view to recompense as an end, but the nonaffection of charity is to communicate goods for the sake of recompense as an end; to love enemies, and to do good to the wicked, is the affection of charity, but enemies are loved and are benefitted, when
they are instructed, and likewise when they are corrected by suitable methods. The exercise of charity is also signified by lending in these words, "If you shall obey the voice of Jehovah, and shall take heed to do His precepts, you shall lend to many people, but you shall not borrow." Deut 28:12, where to lend to many people is to abound with the goods of intelligence and wisdom, and from abundance to communicate and not to want those of others, because all are given him by the Lord. So in David, "A good man is merciful and lends, he will sustain his words in judgement, for he shall not be moved to eternity," Psalm 112:5, where by being merciful and lending is described the state of those who are in genuine charity. AC 9174, See also AC 2371.

Verse 37. Judge not, and you shall not be judged &c. With the affections of truth and good, the case is this; the genuine affections of truth and good, which are perceived by man, are all from a divine origin, because from the Lord, but in the way, as they descend, they go off into various diverse channels, and there form to themselves new origins, for as they flow-in into affections not genuine and spurious, and into the affections of what is evil and false belonging to man, they are thus varied. They present themselves in the external form often like genuine affections, but still in the internal form they are of such a quality; the only mark by which to know them is from the end regarded; for if this end be for the sake of self or the world, in this case those affections are not genuine, but if it be for the sake of the good of the neighbour, the good of societies, the good of a man's country, and especially if it be for the good of the church, and the good of the Lord's kingdom, they are genuine, for then they are for the sake of the Lord, inasmuch as the Lord is in those goods. Nevertheless it is the part of a wise man to discover ends regarded in himself, since it appears as if they are for the sake of himself, when yet they are not, inasmuch as man is of such a quality that in singular things he reflects upon himself, and this from custom and habit. But if any one is desirous to know the ends regarded by himself, let him only attend to the delight which he perceives in himself from praise and self-glory, and to the delight which he perceives from use separate from himself; if he perceives this latter delightful, he is then in genuine affection; he ought also to attend to the various states in which he is, for states themselves for the most part vary perception. Man is able to explore these things in himself, but he cannot explore them in others, for the ends of the affection of any one are known to the Lord alone; hence it is that the Lord said, "judge not, and you shall not he judged, condemn not, and you shall not be condemned;" for a thousand persons may appear in similar affection as to truth and good, and yet every one is in dissimilar as to origin, that is, the end regarded; that the end regarded determines the quality of affection, whether it be genuine, or spurious, or false, is from this ground, because the end regarded is the very essential life of man, for man regards as an end what is of his life, or what is the same thing, what is of his love; when the good of his neighbour, the general good, the good of the Lord's Church and kingdom, is the end regarded, in such case man, as to his soul, is in the kingdom of the Lord, thus with the Lord, for the kingdom of the Lord is nothing but a kingdom of ends and of uses for the sake of the good of the human race. The angels themselves, who are attendant on man, are in those his ends alone; in proportion as man is in such an end as prevails in the Lord's kingdom, so far the angels are delighted with him and conjoin themselves to him as a brother; but so far as man is in an end which regards himself, so far the angels recede, and so far evil spirits from hell accede, for in hell no other end has rule. From these considerations it may be manifest of what concern it is to explore and know from what origin affections are, which cannot be known from any other source than from the end regarded. AC 3796. From the above words, judge not and you shall not be judged, &c. &c. is described charity towards the neighbour, or the spiritual affection of truth and good, namely so far as any one is in that charity or in that affection in the world, so far he comes into it after death; that he ought not to think evilly concerning good and concerning truth, is meant by the words, judge not and you shall not be judged, condemn not and you shall not be condemned; it is allowed every one to think evilly
concerning what is evil and false, but not concerning what is good and true, for good and truth in the
spiritual sense are man's neighbour; inasmuch as charity towards the neighbour is what is understood,
therefore it is also said, forgive and you shall be forgiven, give and it shall be given to you; that the
spiritual affection, which is called charity, is to remain after death, according to its quantity and quality,
is meant by the words, with what measure you mete it shall be measured to you again; and that quantity
and quality shall be filled to eternity, is meant by good measure being given, pressed down, shaken
together, and running over, denoting the quality and quantity of affection or charity, which will be
increased to eternity within or according to its degree in the world. That no other thought, nor other
judgement is meant, than concerning the spiritual life of another, may be manifest from this
consideration, that it is allowed to every one to think concerning the moral and civil life of another, and
likewise to judge concerning it, since without such judgement and thought concerning others, it would
be impossible for any civil society to subsist; wherefore by not judging and condemning is signified not
to think evilly concerning a neighbour spiritually understood, namely concerning his faith and love,
which are of man's spiritual life, for those things lie concealed in his interiors, and hence are not known
to any one but to the Lord alone. AE 629.

The Word is not intelligible without doctrine, for without doctrine a person may be led to confirm the
idea, that he ought not to judge concerning an evil man that he is evil; whereas from doctrine it is
allowed to judge, but justly, for the Lord says, Judge just judgement, John 7:24, TCR 226.

The Lord says Judge not and you shall not be judged, by which word is in no wise to be understood
judication concerning the moral and civil life of any one in the world, but judication concerning his
spiritual and celestial life. For who does not see, that if it was not allowed to judge concerning the
moral life of those who dwell together with him in the world, society would perish? For what would
become of society, if there were no public judicatures, and if every one did not exercise his judgement
calling another? But it is not allowed to judge what is the quality of the interior mind or soul, thus
what is the quality of his spiritual state, and hence his lot after death, since this is known to the Lord
alone, neither does the Lord reveal it till after the decease of every owe, to the intent that every one
may act what he acts from freedom, and that thus good or evil may be from him and thereby in him,
and hence he may live to himself and his own to eternity. The general judgement, as this, if you are
such in internals as you appear in externals, you will be saved or condemned, is allowable; but the
particular judgement, as this, you are such in internals, therefore you will be saved or condemned, is
not allowable. CL 523.

I have met with several, who in the world had lived like others in things external, elegant in their
apparel, feasting daintily, lending money on usury as others, frequenting stage entertainments, speaking
jocularly on love affairs as if they did it from libidinous motives, not to mention other things of a
similar nature, and yet the angels charged those things as evils of sin upon some, and as no evils on
others, declaring the latter guiltless but the former guilty; and being asked the reason of this judgement,
when yet the acts were alike in all, they replied, that they contemplate all from purpose, intention, or
end, and distinguish them accordingly, and that therefore they excuse or condemn those whom the end
excuses or condemns, since all in heaven regard an end of good, and all in hell an end of evil; and that
this, and nothing else, is meant by the Lord's words, Judge not and you shall not be judged. CL 453.

Verse 38. Give, and it shall be given to you, good measure, &c. It may be expedient to say what is
meant by a full state; every one, who is either condemned or saved, has a certain measure, which is
capable of being filled; the wicked, or they who are condemned, have a certain measure of what is evil
and false, and the good, or they who are saved, have a certain measure of what is good and true; this
measure belonging to every one, is filled in the other life; but with some the measure is greater, with others lesser; this measure is procured in the world by affections which are of the love, for the more that any had loved what is evil and what is false as thence derived, so much the greater measure he has procured to himself; and the more any one had loved what is good and the truth thence derived, so much the greater measure appertains to him. The limits and degrees of the extension of that measure manifestly appear in the other life, and cannot there be transcended, but may be filled, and likewise actually are filled, namely with goods and truths with those who have been in the affection of what is good and true, and with evils and falses with those who have been in the affection of what is evil and false. Hence it is evident that that measure is the faculty of receiving either what is evil and false or what is good and true, procured in the world. This state is what is meant by a full state, and is signified by thirty. That the measure of every one is filled, the Lord also teaches in Luke, "Give, and it shall be given to you, good measure, pressed down, shaken together, and running over shall they give into your bosom." From these considerations it is now evident what is meant by a full state, AC 7984.

It is said that the operation of Divine Providence continues to eternity, since every angel is perfected in wisdom to eternity; but every one according to the degree of the affection of what is good and true, in which he was when he departed out of the world: This degree is what is perfected to eternity: what is beyond that degree is out of the angel, and not within him, and what is out of him cannot be perfected within him. This is meant by the good measure, pressed down, shaken together, and running over, which shall be given into the bosom of those, who forgive and give to others, that is, who are in the good of charity. DP 334.

All those, who have procured to themselves intelligence and wisdom in the world, are accepted in heaven and become angels, every one according to the quality and quantity of intelligence and wisdom. For whatever man acquires to himself in the world, this remains, and he curries it with him after death, and it is also increased and filled, yet within the degree of affection and desire of truth and its good, but not beyond that degree. They therefore, who had little affection and desire, receive little, nevertheless as much as they are capable of receiving within that degree; but they who had much affection and desire receive much; the degree itself of affection and desire is as a measure, which is increased to the full, more therefore to him whose measure is great, and less to him whose measure is little. The reason of this is, because the love, from which affection and desire are derived, receives all that is suitable to it, and hence reception is proportioned to the love. This is meant by the Lord's words, "Good measure, pressed down, shaken together, and running over, shall they give into your bosom." HH 349.

Verse 39. But He spoke a parable to them, can the blind lead the blind? shall they not both fall into the pit? By a pit is signified a false principle, and by the blind those who are in falses, on which account the Lord says, can the blind lead the blind? shall they not both fall into the pit? AC 4728.

The Lord thus spoke to the Scribes and Pharisees, who, although they had the Word, which contains all Divine Truths, still understood nothing of truth; and whereas they taught falses, and falses were also believed by the people, they are called blind leaders of the blind. In the Word they are said to be blind, who do not understand truth, and whereas a pit signifies what is false, it is said that both fall into it. AE 537.

Verse 41. But why behold you the mote that is in your brother's eye, but perceive not the beam that is in your own eye?. By the eye is meant the understanding, the life of which is the life of faith; by beholding a mote in the eye of a brother is meant the discovery of something erroneous as to the understanding of truth; the beam which is in his own eye denotes the huge evil of what is false, for wood in the internal sense signifies good, and in the opposite sense evil; good also is represented in the
other life by a beam, wherefore they who feign good with themselves seem to carry a beam, and thus go safe; without such signification of an eye and a beam, what could be meant by seeing a beam in an eye? AC 9051.

Verse 34. *For a good tree brings not forth corrupt fruit, neither does a corrupt tree bring forth good fruit.* That trees, which are so often named in the Word, signify the interior things of man, which appertain to his mind [mens], and to his mind [animus], and that the things which are upon trees, as loaves and fruits, signify such things as are derived from those interior things, may be manifest from many passages, from which it may be evident that by fruit in the above passage is signified the good of love, or, what is the same thing, the good of life. AE 109.

Inasmuch as by fruit is signified the good of life, and the good of life is external good from internal, or natural good from spiritual, and whereas man is known from this good, therefore the Lord says, *every tree it known from its own fruit; of thorns men do not gather figs, nor of a bramble bush gather they grapes;* fig in this passage is the good of the external or natural man, and grape is the good of the internal or spiritual man; thorns and brambles are the evils opposite to those goods AE 403.

Verse 45. *The good man out of the good treasure of his heart brings forth that which is good,* &c. By heart in the Word is meant the will of man, and whereas man thence thinks and speaks, it is said out of the abundance of the heart the mouth speaks. Doc. Life, DLife 51.

Verse 46 to the end. *Why call you Me Lord, Lord, and do not the things which I say,* &c. &c. They who do the Lord's discourses or words are they who love the neighbour, and love the Lord, for whoever loves, he does, John 14:20-34; 15:9-7. AC 9245.

Verse 47. *Whosoever comes to Me, and hears My precepts and does them, I will show you to whom He is like,* &c. To hear words or discourses denotes to learn or know the precepts of faith which are from the Lord; to do denotes to live according to them. AC 9311.

That to know and understand Divine Truths does not make the Church and form heaven with man, but to know, to understand and to do, the Lord teaches plainly in these words, "Whosoever comes to Me, and hears My words, and does them, I will show you to whom he is like; he is like a man building a house, who laid the foundation on a rock; but he that hears and does not is like a man building a house on the earth without a foundation; in this passage to heAR simply signifies to hear, which is to know and understand; to hear, also in common discourse, has this signification, when it is said to hear a thing, but it signifies both to understand and do, when it is said to hear any one, or to be a hearer, in like manner to hearken. AE 108.

By house founded on a rock is meant the Church and man of the Church, who has founded his doctrine and life on Divine Truth which is from the Lord, thus upon those things which are in the Word, consequently who are in truths grounded in good from the Lord; it is said who are in truths grounded in good, inasmuch as Divine Truth is not received by any one who is not in good; to be in good is to be in good of life, which is charity, wherefore it is said, whoever hears my words and does them, where to do the words of the Lord is good of life, for truth, when man does it, becomes good, since it enters the will and its love, and what is made of the will and the love, this is called good. The temptations, in which
such a man of the Church does not fall but conquers, are signified by the rain descending, the floods coming, the winds blowing and beating vehemently upon the house, and yet it did not fall, because it was founded on a rock. For, in the Word by inundations of waters, and by rains, and likewise by storms of wind, are signified temptations. It is indeed a comparison, but it ought to be known that all comparisons in the Word are equally grounded in correspondences, as things not said comparatively.

AE 411. See also AC 705.

In the spiritual world, where spaces are only appearances, wisdom makes presence, and love makes conjunction. Acknowledgement of the Lord is given from wisdom, and acknowledgement of the Lord is given from love; acknowledgement of the Lord from wisdom, which viewed in itself is only knowledge, is given from doctrine, and acknowledgement of the Lord from love is given from a life according to it; this latter gives conjunction, but the former presence. This is the reason why they who reject doctrine concerning the Lord remove themselves from Him; and whereas they also reject life, they separate themselves from Him; nevertheless they who do not reject doctrine, but life, are present, yet still separated. They are like friends, who discourse with each other, but do not mutually love each other; and are as two persons, one of whom discourses with another as if he was his friend, but yet hates him like an enemy. That this is the case, is also well known from the general idea, that he who teaches well and lives well, will be saved, but not he who teaches well and lives otherwise; also that he, who does not acknowledge a God, cannot be saved. From these considerations it is evident, what is the quality of religion, when the Lord is thought of from a principle of faith, as it is called, and yet nothing is done from charity; wherefore the Lord says, "Whosoever comes to Me and hears My sayings, and does them, is like a man building a house, and he laid the foundation on a rock; but he who hears and does not, is like a man building a house upon the ground without a foundation" DP 91.

Chapter VI. Translator's Notes and Observations.

VERSE 1. It came to pass on the second prime Sabbath, &c. What is here rendered the second prime Sabbath is expressed, in the common version of the New Testament, by the second Sabbath after the first, but in the original Greek the expression is, en sabbato denlegowroto, which is literally on the second prime Sabbath. The words have been matter of perplexity to interpreters, but the most probable conjecture concerning them is that of the learned Grotius, which is as follows. When any of the solemn yearly feasts fell on the Sabbath day, that Sabbath had a special extraordinary respect attributed to it, and was called sometimes mega sabbaton, a great Sabbath. Now there were three of these feasts, the Passover, Pentecost, and the feast of Tabernacles. Of those feasts some days were days of holy assemblies, wherein the assemblies were called together; as the first day of unleavened bread, Levit 23:7, and the seventh day of it, vs 8; the day of Pentecost, Levit 33:21; the first day of the feast of Tabernacles, Levit 23:35, and the eighth, vs 36. And these, being days of rest, were a kind of Sabbaths, and distinguished from the other days of the feast, and therefore called emera megali, the great day, and emera megale tes eoptes, the great day of the feast, John 7:37. And accordingly Tertullian, cont, Marcion, L. 5, speaking of the observation of days, mentions Jejunia et dies magnos, fasts and great days. But when any of these great days fell on the Sabbath too, then that was not only a great day, but a great Sabbath. Now this great Sabbath was called also proton sabbaton, a prime, or first, Sabbath, (as proton and mega are all one), and consequently there were three of these prime, or great, or first, Sabbaths. 1st, when the Passover, that is, any of the great days of that feast, but especially the first, fell on a Sabbath; and 2ndly, when the day of Pentecost, and 3rdly, when the great day of the feast of Tabernacles fell on a Sabbath day. And these prime or great Sabbaths wore thus
distinguished the one from the other. The first of them called protoproton sabbaton, the first prime Sabbath, that is, when the first day of the feast of Passover fell upon a Sabbath day. The second of them, deuteroproton sabbaton, the second prime Sabbath, that is, the day of Pentecost falling on a Sabbath. The third of them, tritoproton sabbaton, the third prime Sabbath, that is, the great day of the feast of Tabernacles falling on a Sabbath. Hence it appears that by the expression, en deuteroproton sabbaton is meant, on the day of Pentecost falling at that time on the Sabbath.

Verse 12. And passed the night in the prayer house of God. In the common version of the New Testament this passage is rendered, And continued all night in prayer to God. But it deserves to be noted that the original Greek term proseuche, which is here rendered prayer, signifies also a house of prayer, or an oratory, concerning which Dr. Hammond observes, Proseuche signifies an Oratory, or place where men are wont to pray, and so seems to be used in some places of Scripture, especially in St. Luke's writings. Of these proseuchai we find frequent mention in Josephus: In his own Life, the people met together in a proseuche, as they call it, a house of prayer; ample and capacious of great multitudes; and speaking of Tiberias, I found the people convened in a proseuche. Epiphanius too, says, "There were ancient places of prayer both among the Jews without the city, and among the Samaritans, as we find in the Acts of the Apostles. Such a place there is in Sichem, which is now called Neapolis, in a plain region. And some such place it may seem to be, wherein Jesus continued all night."

Verses 32, 23. Blessed are you when men shall hate you, and when they shall separate you, and shall reproach you, and shall cast out your name as evil, &c. The intelligent reader will not fail to note the connection of ideas expressed by these words according to their internal sense, for to hate denotes, in this case, the aversion of the will of the natural man to what is spiritually good and true; to separate, denotes the rejection of such good and truth by the understanding; to reproach, denotes the further disagreement occasioned by such rejection; and to cast out your name as evil, denotes lastly the entire alienation of all that is good and true from the natural mind.

Verse 25. You shall mourn and weep. To the inattentive reader, these words must of necessity appear as an unmeaning tautology, because such a reader annexes no distinct meaning to the two terms, mourning and weeping, when yet we are forced to confess, that the Divine Speaker would never have used two expressions, unless he intended to express by each a different idea. It is impossible therefore to justify the mode of speech here adopted, but by insisting, in agreement with the heavenly doctrine of the New Jerusalem, that the blessed JESUS, in all that He spoke, had respect to the heavenly marriage of good and of truth, or to the opposite of that marriage, which is the conjunction of what is evil and false, and that consequently as joy and gladness are the two terms peculiarly applied to denote the happiness of the heavenly marriage, joy having relation to the principle of good, and gladness to the principle of truth, in like manner mourning and weeping are two terms peculiarly applied to murk the misery of the conjunction of what is evil and false, mourning having more relation to the principiple of evil, and weeping to the principle of the false.

Verse 44. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The term gather, in this passage, is expressed by two distinct terms in the original Greek, in the first instance by a term derived from sullego, which properly signifies to gather, or collect together, and in the second instance by a term derived from trugao, which is applied exclusively to gathering grapes, or the vintage.

Verse 47. Whosoever comes to Me, and hears My sayings, and does them, &c. Three distinct qualifications are here pointed at as necessary to constitute the true follower of the BLESSED JESUS, first
to come to JESUS; secondly, to hear His sayings; and thirdly, to do them. The first qualification has respect to the human will, or love, since this principle alone comes to JESUS; the second has respect to the human understanding, grounded in a well directed will, since this alone hears the sayings of JESUS; and the third has respect to the human operation, influenced by a well directed will and an enlightened understanding, since this alone does those sayings. The three then, when united, form the complete Christian, because they tend to introduce Christian life and love into every principle of soul and body, and thus to conjoin all with Jesus Christ, the Divine source of that life and love.

Verse 48. Who dug and deepened, and laid the foundation on a rock. In the common version of the New Testament, what is here rendered dug and deepened, is expressed by dug deep, as if there was only a single verb, whereas in the original Greek two distinct verbs are applied, the one being derived from schapto, which signifies to dig, and the other from zathuno, which signifies to deepen. It is of importance therefore that the two terms be kept distinct, especially when they are regarded as to their internal or spiritual meaning, since to dig, according to that meaning, is to investigate truth, [see AC 7242]; and to deepen is to go beyond the surface of appearances, so as to explore interior, real, and spiritual truth. Agreeable then to this interpretation, the three expressions united, namely digging, deepening, and laying the foundation on a rock, are most instructive, because to dig is to investigate truth, to deepen is to explore interior truth, and to lay the foundation on a rock is to ground all on the Divine Truth, or the Word of the MOST HIGH. The distinct processes of digging and deepening are also referred to in the 7th Psalm, vs 15. under the two expressions [in hebrew]
### Luke Chapter 7

<table>
<thead>
<tr>
<th>Chapter 7</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT when he had completed all His sayings in the ears of the people, He entered into Capernaum.</td>
<td>THAT when the LORD had given a full measure of instruction, he is applied to by the Gentiles, to deliver them from the falses of ignorance, vs 1, 2, 3,</td>
</tr>
<tr>
<td>2. But the servant of a certain Centurion, who was dear to him, being sick, was about to die.</td>
<td></td>
</tr>
<tr>
<td>3. But hearing of Jesus, he sent to him the elders of the Jews, beseeching him to come and heal his servant.</td>
<td></td>
</tr>
<tr>
<td>4. But when they came, to Jesus, they besought Him instantly, saying that he was worthy for whom He should do this.</td>
<td>Which Gentiles were in the love of good, and the desire of being instructed in truth, and also in the acknowledgement of the LORD'S Divinity, and consequent omnipotence, vs 4 to 8.</td>
</tr>
<tr>
<td>5. For he loves our nation, and he has built us a synagogue.</td>
<td></td>
</tr>
<tr>
<td>6. But Jesus went with them, and when He was now not far from the house, the Centurion sent friends to him, saying to Him, Lord, trouble not yourself, for I am not worthy that You should enter under my roof.</td>
<td></td>
</tr>
<tr>
<td>7. Wherefore thought I myself not worthy to come to you; but say in a word, and my child shall be healed.</td>
<td></td>
</tr>
<tr>
<td>8. For I also am a man set under authority, having soldiers under myself, and I say to this, go, and he goes; and to another, come, and he comes; and to my Servant, do this, and he does [it].</td>
<td>And were also willing to submit in humility all their own natural powers to be ruled by the Divine power, vs 8.</td>
</tr>
<tr>
<td>9. But Jesus hearing these things wondered at him, and turning said to the multitude that followed Him, I say to you, I have not found such faith in Israel.</td>
<td>Which submission is pleasing to the LORD, and exalted above all the externals of the representative Church, and is presently delivered from the falses of ignorance, vs 9, 10.</td>
</tr>
<tr>
<td>10. And they who were sent, returning to the house, found the servant restored that had been sick.</td>
<td></td>
</tr>
</tbody>
</table>
11. And it came to pass on the day following, He went into a city called Nain, and a sufficient number of His disciples went with Him and much multitude,

12. But when He came near the gate of the city, behold, a dead man was carried out, the only-begotten son of his mother, and she was a widow, and a considerable multitude of the city was with her.

13. And the Lord seeing her, had compassion on her, and said to her, Weep not.

14. And coming He touched the bier, but they that bare him stood still; and He said, Young man, I say to you, arise.

15. And he that was dead sat up, and began to speak; and He gave him to his mother.

The spiritual life of good, which had been destroyed, is also restored to truth, through communication with the LORD's Divine Human principle, so that the truth receives the power of utterance, and is again conjoined to its affection, vs 11 to 16.

16. But fear seized all, and they glorified God, saying, that a great Prophet is risen up among us, and that God has visited His people.

17. And this saying went forth throughout all Judea concerning him, and throughout all the region round about.

And all are filled with holy adoration, confessing the omnipotence of Divine Truth, and the presence of its Divine source in the LORD's Divine Human principle, vs 16, 17.

18. And His Disciples showed to John of all these things.

19. And John calling two of his disciples, sent [them] to Jesus, saying, Art You He that should come, or do we expect another?

20. But when the men were come to Him they said, John the Baptist has sent us to you, saying, are You He that should come, or expect we another?

21. But in that same hour He healed many of diseases, and plagues, and evil spirits, and to many that were blind He granted the favour to see.

So that enquiry is made concerning the Divine Human principle by those who have received the doctrine of repentance, vs 18 to 22.
22. And Jesus answering said to them, go tell John what things you have seen and heard, that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them;

23. And blessed is he whoever shall not be offended in Me.

And it is given them to perceive, that from the LORD's Divine Human principle they receive intelligence of truth who were in ignorance; and they receive the good of faith, who were in evil of life; and they who had falsified truths are delivered from such falsification; and they hearken to and obey the Word, who were before disobedient; and they receive spiritual love, who were before in mere natural love; and they begin to know the LORD, who had no knowledge of Him; and whoever does not reject the LORD's Divine human principle through unbelief grounded in evil of life, is accepted of Him and conjoined with Him, vs 22, 23.

24. But when the messengers of John departed, He began to say to the multitudes concerning John, what went you out into the wilderness to see? A reed shaken by the wind?

Therefore all ought to examine themselves concerning the understanding of the Word, so as to discover that the Word is in general misunderstood, being interpreted merely according to the letter, and thus appearing rude, vs 24.

25. But what went you out for to see? A man clothed in soft clothing? Behold they who are respectably clothed and nourished are in king's courts.

When yet in its internal sense, it is soft and bright, bring replete with heavenly goods and truths, vs 25.

26. But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.

And is more than any doctrine in the world, vs 26.

27. This is he of whom it is written, Behold, I send mine angel before Your face, who shall prepare Your way before You.

Bearing testimony to the LORD's coming in the flesh, and preparing men to receive Him, vs 27.

28. For I say to you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

And is more than any truth in the world, especially in its internal or spiritual sense, which is in a degree superior to its external or literal sense, vs 28.

29. And all the people hearing, and the publicans, justified God, being baptized with the baptism of John.

That this testimony is received by those who are reformed by the doctrine of repentance, but not by those who reject this doctrine, vs 29, 31.

30. But the Pharisees and the lawyers rejected the counsel of God towards themselves, being not baptized of him.
31. But the Lord said, To what then shall I liken the men of this generation? and to what are they like? 
32. They are like children sitting in the marketplace, and calling one to another, and saying, we have piped to you, and you have not danced, we have mourned to you, and you have not wept.

And who neither obey the interior nor exterior truths of the Word, vs 31, 32.

33. For John the Baptist came neither eating bread, nor drinking wine, and you say, he has a daemon.
34. The Son of man came eating and drinking, and you say, behold, a gluttonous man and a wine bibber, a friend of publicans and sinners.
35. And wisdom was justified of all her children.

But falsify and pervert both, when yet the Word teaches them otherwise, vs 33, 34, 35.

36. But a certain one of the Pharisees asked Him to eat with him, and entering into the Pharisee's house He sat down to meat.
37. And behold, a woman in the city, who was a sinner, knowing that He sat down in the Pharisee's house, brought a jug of ointment.
38. And standing at His feet behind Him weeping, she began to moisten His feet with tears, and did wipe [them] with the hairs of her head, and kissed His feet, and anointed them with the ointment.
39. But when the Pharisee which had invited Him saw [it], he said in himself, saying, This [Man], if He were a Prophet, would have known who, and what manner of woman this is who touches him, that she is a sinner.
40. And Jesus answering said to him, Simon, I have somewhat to say to you; but he says, Teacher, say.

For the Word teaches, that through repentance and faith in the INCARNATE GOD, and especially through love to Him, a purer state of innocence and separation from sin is attainable, than if mankind had never been guilty of transgression, vs 36 to the end of the chapter.
41. A certain creditor had two debtors; the one owed five hundred pence, but the other fifty.

42. But having nothing to pay, he kindly forgave them both. Tell Me therefore, which of them will love him most?

43. But Simon answering said, I suppose that he to whom he kindly forgave most. But he said to him, you have rightly judged.

44. And turning to the woman, He said to Simon, see you this woman? When I entered into your house, you gave Me no wafer for My feet, but she has moistened my feet with tears, and wiped them with the hairs of her head.

45. You gave Me no kiss, but this woman, since the time I came in, has not ceased to kiss My feet.

46. My head with oil you did not anoint, but this woman has anointed My feet with ointment.

47. Wherefore I say to you, her sins, which are many, are remitted, because she loved much; but to whom little is remitted, he loves little.

48. But he said to her, your sins are remitted.

49. And they that sat at meat with Him began to say in themselves, who is this that forgives sins also?

50. But He said to the woman, your faith has saved you: go into peace,

Since heavenly love is excited by a grateful sense of the Divine mercy manifested in the remission of sins, and this in proportion to the degree of such remission, vs 41 to 44.

And consequently all ought to keep the eyes of their minds fixed attentively on the affection and operation of heavenly love, until they make the glad discovery, that no evil of sin can adhere to that affection, because it is in close conjunction with the Divine love, mercy, and omnipotence, vs 44 to 50.

Translation

1. BUT when he had completed all His sayings in the ears of the people, He entered into Capernaum.

2. But the servant of a certain Centurion, who was dear to him, being sick, was about to die.

3. But hearing of Jesus, he sent to him the elders of the Jews, beseeching him to come and heal his servant.
4. But when they came, to Jesus, they besought Him instantly, saying that he was worthy for whom He should do this.

5. For he loves our nation, and he has built us a synagogue.

6. But Jesus went with them, and when He was now not far from the house, the Centurion sent friends to him, saying to Him, Lord, trouble not yourself, for I am not worthy that You should enter under my roof.

7. Wherefore thought I myself not worthy to come to you; but say in a word, and my child shall be healed.

8. For I also am a man set under authority, having soldiers under myself, and I say to this, go, and he goes; and to another, come, and he comes; and to my Servant, do this, and he does [it].

9. But Jesus hearing these things wondered at him, and turning said to the multitude that followed Him, I say to you, I have not found such faith in Israel.

10. And they who were sent, returning to the house, found the servant restored that had been sick.

11. And it came to pass on the day following, He went into a city called Nain, and a sufficient number of His disciples went with Him and much multitude,

12. But when He came near the gate of the city, behold, a dead man was carried out, the only-begotten son of his mother, and she was a widow, and a considerable multitude of the city was with her.

13. And the Lord seeing her, had compassion on her, and said to her, Weep not.

14. And coming He touched the bier, but they that bare him stood still; and He said, Young man, I say to you, arise.

15. And he that was dead sat up, and began to speak; and He gave him to his mother.

16. But fear seized all, and they glorified God, saying, that a great Prophet is risen up among us, and that God has visited His people.

17. And this saying went forth throughout all Judea concerning him, and throughout all the region round about.

18. And His Disciples showed to John of all these things.

19. And John calling two of his disciples, sent [them] to Jesus, saying, Art You He that should come, or do we expect another?

20. But when the men were come to Him they said, John the Baptist has sent us to you, saying, are You He that should come, or expect we another?

21. But in that same hour He healed many of diseases, and plagues, and evil spirits, and to many that were blind He granted the favour to see.
22. And Jesus answering said to them, go tell John what things you have seen and heard, that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them;

23. And blessed is he whoever shall not be offended in Me.

24. But when the messengers of John departed, He began to say to the multitudes concerning John, what went you out into the wilderness to see? A reed shaken by the wind?

25. But what went you out for to see? A man clothed in soft clothing? Behold they who are respectably clothed and nourished are in king's courts.

26. But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.

27. This is he of whom it is written, Behold, I send mine angel before Your face, who shall prepare Your way before You.

28. For I say to you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

29. And all the people hearing, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and the lawyers rejected the counsel of God towards themselves, being not baptized of him.

31. But the Lord said, To what then shall I liken the men of this generation? and to what are they like?

32. They are like children sitting in the marketplace, and calling one to another, and saying, we have piped to you, and you have not danced, we have mourned to you, and you have not wept.

33. For John the Baptist came neither eating bread, nor drinking wine, and you say, he has a daemon.

34. The Son of man came eating and drinking, and you say, behold, a gluttonous man and a wine bibber, a friend of publicans and sinners.

35. And wisdom was justified of all her children.

36. But a certain one of the Pharisees asked Him to eat with him, and entering into the Pharisee's house He sat down to meat.

37. And behold, a woman in the city, who was a sinner, knowing that He sat down in the Pharisee's house, brought a jug of ointment.

38. And standing at His feet behind Him weeping, she began to moisten His feet with tears, and did wipe [them] with the hairs of her head, and kissed His feet, and anointed them with the ointment.

39. But when the Pharisee which had invited Him saw [it], he said in himself, saying, This [Man], if He were a Prophet, would have known who, and what manner of woman this is who touches him, that she is a sinner.
40. And Jesus answering said to him, Simon, I have somewhat to say to you; but he says, Teacher, say.

41. A certain creditor had two debtors; the one owed five hundred pence, but the other fifty.

42. But having nothing to pay, he kindly forgave them both. Tell Me therefore, which of them will love him most?

43. But Simon answering said, I suppose that he to whom he kindly forgave most. But he said to him, you have rightly judged.

44. And turning to the woman, He said to Simon, see you this woman? When I entered into your house, you gave Me no wafer for My feet, but she has moistened my feet with tears, and wiped them with the hairs of her head.

45. You gave Me no kiss, but this woman, since the time I came in, has not ceased to kiss My feet.

46. My head with oil you did not anoint, but this woman has anointed My feet with ointment.

47. Wherefore I say to you, her sins, which are many, are remitted, because she loved much; but to whom little is remitted, he loves little.

48. But he said to her, your sins are remitted.

49. And they that sat at meat with Him began to say in themselves, who is this that forgives sins also?

50. But He said to the woman, your faith has saved you: go into peace,

Chapter VII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 14, 15. And coming He touched the bier, &c. B y touching with the hand is signified to communicate and transfer to another what appertains to himself, and likewise to receive from another, the reason of which is, because all power of man from the body is transferred to the hands, wherefore what the mind wills that the body should do, is done by the arms and hands, hence it is that by the arms and hands in the Word is signified power. AE 79.

Verse 21. But in that same hour He healed many of diseases, and plagues, and evil spirits, and to many that were blind He granted the favour to see. By plagues of evil spirits are understood obsessions and calamitous states inflicted on men, in such case by evil spirits, which yet all of them signified correspondent spiritual states; for all Healings of diseases effected by the Lord signified spiritual healings, hence the Lord's miracles were Divine, as this, that He gave to many blind the favour to see, by which was signified, that he granted to those who were in ignorance of truth to understand the truths of doctrine. AE 584.

Verse 22. And Jesus answering said to them, go tell John what things you have seen and heard, that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them. These things were said for the external and at the same time for the internal man; for the external, that such miracles were worked; for the internal, that the Church was to be established amongst such, who in the spiritual sense are blind, lame, leprous, deaf, and poor; thus amongst the nations who are in ignorance of what is good and true, and yet in the desire thereof; for
they are called blind who are in ignorance of truth; lame, who are in good, but not genuine, by reason of the ignorance of truth; leprous, who are unclean, and still desire to be cleansed; deaf, who are not in the faith of truth, because not in the perception of it; but poor, who have not the Word, and thus know nothing concerning the Lord, and yet desire to be instructed: hence it is said that to these the Gospel is preached. AC 9209. See also extract at chap 6:20, 21.

Verses 24 to 29. But when the messengers of John departed, He began to say to the multitudes concerning John, what went you out into the wilderness to see? &c. &c. How these words are to be understood it is impossible for any one to know, unless he knows that John represented the Lord as to the Word, and unless he knows from the internal sense at the same time, what is signified by the wilderness in which he was; also what by a reed shaken with the wind, likewise by soft clothing in king's houses; and next what is signified by his being more than a prophet, and that none amongst the sons of women was greater than him, and yet the least in the kingdom of God is greater than him; and lastly that he was Elias. For all these things, without a deeper sense, are mere sounds grounded in a kind of comparison, and not in any thing of any weight: But it is altogether otherwise when by John is understood the Lord as to the Word, or the Word representatively; in which case by the wilderness of Judea, in which John was, is signified the state in which the Word was at the time when the Lord came into the world, namely that it was in the wilderness, that is, in such obscurity, that the Lord was not at all acknowledged, neither was any thing known concerning His heavenly kingdom; when yet all the prophets prophesied concerning Him, and concerning His kingdom, which was to endure for ever. The Word therefore is compared to a reed shaken with the wind, when it is explained at pleasure, for a reed in the internal sense is truth in the ultimate, such as the Word is in the letter; that the Word in the ultimate, or in the letter, before the view of men, is as somewhat rude and obscure, but in the internal sense is soft and shining, is signified by their not seeing a man clothed in soft clothing, behold they who wear soft things are in king's houses. That such things are signified by these words, is evident from the signification of clothing or garments, as denoting truths; and that on this account the angels appear clothed in garments soft and shining, according to the truths derived from good belonging to them; also from the signification of king's houses, as denoting the abodes where the angels are, and in the universal sense the heavens, for houses are predicated of good, and kings of truth, on which account the angels are called sons of a kingdom, sons of a king, and likewise kings by virtue of the reception of truth from the Lord. That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by what went you out to see? A prophet? Yea I say to you and more than a prophet, for among those who are born of women there is not a greater prophet than John the Baptist; for prophet in the internal sense is doctrine, and they that are born, or the sons of women, are truths. That the Word in the internal sense, or such as it is in heaven, is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by the least in the kingdom of the heavens being greater than him; for the Word perceived in heaven is of such wisdom as to transcend all human apprehension. AC 9372.

Verse 25. But what went you out for to see? A man clothed in soft clothing; behold they who are respectably clothed and nourished, are in king's courts, denoting that they are not in externals of doctrine and worship, but in internals, wherefore it is added, "What went you out to see? A prophet? I say to you, even more than a prophet," verse 26, where prophet denotes the external things of doctrine and worship. AC 2576.

Verse 27. This is he of whom it is written, behold I send mine angel before Your face, who shall prepare Your way before You. That by these words is signified the Divine [Principle] of the Lord, from which is the Church and its worship, is evident from the signification of an angel, as denoting in the supreme
sense the Lord as to the Divine Human [principle], and in the respective sense the Divine [principle] of
the Lord in heaven with angels, also in the Church with men; and from the signification of *sending
before Your face*, as denoting to prepare. That an angel in the supreme sense denotes the Lord as to
the Divine Human [principle], see AC 1925, 3039, 6280, 6831, 9303, and that in the respective sense it
denotes the Divine [principle] of the Lord in heaven with angels, see AC 1925, 2821, 4085, 6831, 8192;
hence it follows that an angel also denotes the Divine [principle] of the Lord with men who receive it;
for men, who are in the good of love, and in the truths of faith to the Lord from the Lord, become
angels after death, and they who become angels also are angels as to their interiors whilst they live
in the world; hence it is that John the Baptist is called an angel in the word, as in Luke, "*This is he of
whom it is written, behold I send Mine angel before Your face, who shall prepare Your way before You*";
and that angel in this passage denotes the Divine [principle] of the Lord belonging to Him, is plain
from Malachi, "*Behold I send mine angel, who shall prepare the way before Me; and suddenly shall
come to his temple the Lord whom you seek, and the angel of the covenant whom you desire,*" Mal.
iii.1; the reason why the Divine [principle] of the Lord is there meant by angel is, because John the
Baptist represented the Lord as to the word, like Elias, and the word is the Divine Truth which is from
the Lord. AC 10528.

Inasmuch as by angels in the word are signified Divine Truths, therefore men, from whom are Divine
Truths, are occasionally in the word called angels; as in Malachi, "*The lips of the priest ought to guard
knowledge, and they shall seek the law from his mouth, because he is the angel of Jehovah,*" Mal 2:7;
he is called the angel of Jehovah from this, that he teaches Divine Truth, not that he is the angel of
Jehovah, but the Divine Truth, which he teaches. It is also a known thing in the Church, that no one has
Divine Truth from himself; lips also in this passage signify the doctrine of truth, and law the Divine
Truth itself; hence also it is that John the Baptist is called an angel, since by him in the spiritual sense is
signified the Word which is Divine Truth, ie like manner as Elias. AE 130.

Verses 33 to 35. *For John the Baptist came neither eating bread, nor drinking wine, and you say, he
has a demon; the Son of man came eating and drinking, and you say behold, a gluttonous man and a
wine bibber, a friend of publicans and sinners. See Extract at chap. Verses 29, 30.*

Verses 37, 38. *And behold, a woman in the city, who was a sinner, knowing that He sat down in the
Pharisee's house, brought a jug of ointment, and standing at his feet behind Him weeping she began to
moisten His feet with tears, and did wipe them with the hairs of her head, &c. Washing the feet was an
act of charity, inculcating that the evils of another ought not to he reflected on; and it was likewise an
act of humiliation, denoting the cleansing of another from evils, as from filth, as likewise may be
manifest from the Lord's words, Luke 7:37, 38, 44, 46. Every one may see that washing does not purify
any one from evils and falses, but only from the filth which adheres; but whereas it was amongst the
ceremonies commanded in the Church, it follows that it involves something peculiar, namely spiritual
washing, that is, purification from those filthy things which inwardly adhere to man. they therefore,
who knew these things, and thought about the purification of the heart, or the removal of the evils of
the love of self and of the world from the natural man, and endeavoured to effect this with all their
might, observed the ceremony of washing as an external act of worship grounded in command; but they
who did not know these things, nor were willing to know them, but thought that the mere ceremony of
washing garments, the skin, the hands, the feet, would purify them, and that, provided they did such
things, it was allowed them to live in avarice, in hatred, revenge, unmercifulness, cruelty, which are
spiritual filth, they worshiped this ceremony as idolatrous. AC 3147.*
Verse 46. *My head with oil you did not anoint, but this woman has anointed my feet with ointment.* From these words it is evident, that it was a usual custom to anoint themselves and others with oil; not with the oil of holiness, with which the priests, the kings, the altar and tabernacle were anointed, but with common oil, by reason that this oil signified the gladness and festivity which is of the love of good. AE 375.

Verse 50. *But he said to the woman your faith has saved you.* From these words it is evident, that when sins are remitted, thus when they exist no longer, faith saves. Doc. Life. DLife 51.

From the above words it is also evident that the faith of the Lord's omnipotence healed the above woman, and likewise that the same faith remitted, that is, removed sins; the reason was, because this woman not only had the faith of Divine omnipotence respecting the Lord, but also loved him, for she kissed His feet, wherefore the Lord said, "Your sins are remitted to you, your faith makes you whole;" for faith makes the Divine [principle] of the Lord present with him who believes, and love conjoins; for the Lord may be present, but not be conjoined; hence it is evident, that faith grounded in love is saving. AE 815. See also the Doctrine of Life, DLife 51.

Chapter VII. Translator's Notes and Observations.

VERSE 1. *But when He had completed all His sayings in the ears of the people,* &c. The term here rendered *completed* is expressed in the common version of the New Testament, by the term *ended*, but the original Greek is *eplerosa*, from *pleros*, which signifies to fill, or to fulfill, and is thus applied to denote what is complete. It is added, *in the ears of the people*, because the *ears* are figurative of *obedience*, and therefore the combined sense of the Words is, that *full* instruction was given to those who were in a disposition to *obey it*.

Verse 30. *But the Pharisees and Lawyers rejected the counsel of God towards themselves,* &c. In the common version of the New Testament, what is here rendered *towards themselves*, is expressed *against themselves*, but the original Greek is *eis eautas*, which literally means *to*, or *towards themselves*, and is thus meant to aggravate the guilt of the Pharisees and Lawyers, by suggesting the awful idea, that they rejected the counsel of God which was intended to favour them, by promoting their eternal welfare.

Verse 44. *And turning to the woman, He said to Simon, see you this woman?* It is evident, from the tenor of the question here proposed to Simon by the BLESSED JESUS, that it did not relate to bodily sight and personal aspect, for it cannot be supposed possible that Simon's bodily eye could be a stranger to the outward form and appearance of the woman here recorded. We are forced then to conclude, that the question had reference to those higher and interior principles of mind, which formed the proper and excellent character of this woman, and that in this view it is an important and edifying enquiry addressed by the Divine querist to every member of His Church, in all ages and places. For what can be of more importance, or tend more to edification, than to note, as in the present instance, the operation of Divine love in the human mind, converting a sinner into a saint, by establishing its own blessed empire over transgression long persisted in, and by so thoroughly purging away defilement, as to be enabled to accost the penitent offender in the consolatory language, "*Your sins are remitted.*"

Verse 50. *But He said to the woman, your faith has saved you, go into peace.* In the common version of the New Testament, what is here rendered *go into peace*, is expressed by *go in peace*, but the original Greek is, *pogeua eis eirenen*, which is literally *go to*, or *into peace*, thus suggesting the instructive idea, that *peace* is a heavenly principle, into which every sincere penitent, who looks up to the INCARNATE GOD, is admitted, and in which he makes progress, by advancing from one degree to another, and thus
not only *going in peace*, but *going into peace*, more and more interiorly, in proportion as he advances in the great work of purification, and thus enters daily into closer and more intimate conjunction of life with his *REDEEMING LORD*.
## Luke Chapter 8

<table>
<thead>
<tr>
<th>Chapter 8</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND it came to pass afterwards, that He went throughout every city and village, preaching and declaring the glad tidings of the kingdom of God; and the twelve with him.</td>
<td>That Truth Divine, in consociation with all inferior goods and truths, and their affections, imparts itself in all directions, vs 1 to 5.</td>
</tr>
<tr>
<td>2. And certain women, who had been healed of evil spirits and infirmities, Mary called Magadalene, out of whom went forth seven daemons;</td>
<td></td>
</tr>
<tr>
<td>3. And Johanna the wife of Chuza, Herod's steward, and Susanna who ministered to Him of their substance.</td>
<td></td>
</tr>
<tr>
<td>4. And when much multitude were gathered together, and were come to Him out of every city, He said by a parable;</td>
<td></td>
</tr>
<tr>
<td>5. A sower went forth to sow his seed; and as he sowed, some fell by the way side; and it was trodden down and the birds of heaven devoured it:</td>
<td>Teaching that its reception is four fold, first, as it is received by those who have no concern about truth, being in phantasies and false persuasions which pervert it, vs 5.</td>
</tr>
<tr>
<td>6. And other fell upon a rock, and when it sprung up it withered away because it had no moisture:</td>
<td>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, vs 6.</td>
</tr>
<tr>
<td>7. And other fell in the midst of thorns, and the thorns springing up with It choked it:</td>
<td>Thirdly, as it is received by those who are in the cravings of evil, which suffocate it, vs 7.</td>
</tr>
<tr>
<td>8. And other fell on good ground, and springing up, bare fruit a hundred fold. When he had said these things, he cried, he that has ears to hear, let him hear.</td>
<td>Fourthly, as it is received by those who from the LORD love the truths which are in the word, and from Him do them, and therefore this fourfold reception of the truth ought to be well attended to, vs 8.</td>
</tr>
</tbody>
</table>
9. But his disciples asked Him saying, what might this parable be?  
10. But He said, to you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand.  

Otherwise the Word will be understood only according to its literal or external sense, and not according to its spiritual or 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, vs 9, 10.

11. But the parable is this: the seed is the word of God;  
12. But they by the way side are they that bear; then comes the devil, and takes away the word from their heart, lest believing they should be saved.

For when the truth is revealed to those who have no concern about it, it is immediately darkened and infernal spirits, so that it produces no effect on the love and life, vs 11, 12.

13. But they on the rock [are they] who, when they hear, receive the word with joy; and these have no root, who for the season believe, and in the season of temptation fall away.

And when it is received by those who have a concern about truth, yet not for its 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, vs 13.

14. But that which fell among thorns are they, who hearing, and going away, are choked by cares and riches and pleasures of life, and bring no fruit to perfection.

And 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, vs 14.

15. But that on the good ground are they, who in an upright and good heart hearing the word retain it, and bring forth fruit in patience.

But 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, vs 15.

16. But no one lighting a candle covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that they who enter in may see the light.

That therefore truth 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, vs 16.

17. For there is nothing hidden which shall not become manifest, nor concealed, which shall not be known, and come into manifestation.

Since all evils and falses will sooner or later be manifested to those who are in them, and likewise all goods and truths to those who are in them, vs 17.
18. Take heed therefore how you hear; for whoever has, to him shall be given; and whoever has not, from him shall be taken away even that which he seems to have. Every one therefore ought to be attentive to the affection with which he receives the truth, since they who are in the good of charity and the truth of faith are accepted in heaven and become angels, every one according to the quantity and quality of intelligence and wisdom which he has acquired to himself in the world, whereas they who are in falses derived from evil in the other life are deprived of all truths, vs 18.

19. But His mother and brethren came to Him, and could not commune with Him because of the multitude. That the LORD has no conjunction with external good and truth, only so far as they proceed from internal, vs 19 to 22.

20. And it was told Him [by certain] who said, your mother and your brethren are standing without, desiring to see you. Therefore he himself successively and continually separated from himself what was merely human, and acknowledged none as conjoined with Him, but such as are in the good of charity from him, and in truths derived from that good, vs 20, 21.

21. But he answering said to them, my mother and my brethren are these who hear the word of God, and do it.

22. And it came to pass on one of the days that, he went into a ship, and His disciples; and he said to them, let us pass over to the other side of the lake; and they launched forth. That during regeneration, before the natural man is entirely submitted to the spiritual, there arise various natural lusts which cause disturbance, in which case the Divine [being or principle] seems absent, vs 22, 23.

23. But as they sailed, He fell asleep; and there came down a storm of wind on the lake, and they were filled [with water] and were in danger.

24. But they coming to him awoke him, saying, Master, Master, we perish. But He arising rebuked the wind and the raging of the water; and they ceased, and there was a calm. But that when the spiritual man prevails, the disturbance ceases, and that hence is excited holy worship and adoration, at perceiving how hell and its cravings are subject to the LORD, vs 24, 25.

25. But He said to them, where is your faith? But they being afraid wondered, saying one to another, Who indeed is this, for He commands the winds and the water, and they obey Him?
26. And they sailed down to the country of the Gadarenes, which is over against Galilee.

27. But when He went forth to the land [the earth], there met Him out of the city a certain man who had daemons a considerable time, and wore no clothes, and did not abide in the house, but in the tombs.

28. But seeing Jesus, and crying out, he fell down before him, and with a great voice said, what [is it] to me and to you, Jesus, Son of God Most High? I beseech You torment me not:

29. For He commanded the unclean spirit to come out of the man: for many times he caught him; and he was kept bound with chains and fetters, and breaking the bonds he was driven of the daemon into the deserts.

30. But Jesus asked him, saying, what is your name? but he said Legion, because many daemons were entered into him.

31. And he besought him not to order them to go out into the deep.

32. But there was there a herd of several swine feeding on the mountain; and they besought him that He would suffer them to enter into them: and He suffered them.

33. But the daemons departing out of the man entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

That infernal spirits make external confession of the Lord, and supplicate deliverance from his presence and influence, because they excite pain, vs 26 to 30.

That these infernal spirits act on man in confederacy, and love to dwell in his filthy cravings, which is permitted of the Divine mercy, until both themselves and the cravings are separated from the penitent mind, and cast into hell, vs 30 to 34.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>34.</td>
<td>But they that fed them, seeing what was done, fled, and departing told it in the city and in the country.</td>
<td>On which occasion enquiry is made concerning the state of the penitent mind, and it is found to be a state of good receptive of truth, and of heavenly order, and accepting of Divine influence from the LORD's divine natural principle, vs 34, 35.</td>
</tr>
<tr>
<td>35.</td>
<td>But they went out to see what was done, and came to Jesus, and found the man sitting, out of whom the daemons were departed, clothed, and in a sound mind, at the feet of Jesus; and they were afraid.</td>
<td>Nevertheless they who are in evil of life reject this state, and with it all communication with the Divine source of Good, vs 36, 37.</td>
</tr>
<tr>
<td>36.</td>
<td>But they also who saw [it] told them in what manner he that was possessed of demons was healed.</td>
<td>But they who are purified by repentance and faith seek conjunction of life with the LORD, and under his influence proclaim to others the Divine glory manifested in their purification and regeneration, vs 38, 39.</td>
</tr>
<tr>
<td>37.</td>
<td>And the whole multitude of the Gadarenes round about besought him to depart from them, for they were seized with great fear; but He ascending into the ship returned.</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td>But the man, out of whom the daemons were departed entreated to be with Him; but Jesus sent him away, saying, Return to your house, and tell how many things God has done for you. And he went his way, publishing through the whole city what things Jesus had done for him.</td>
<td>But they who are purified by repentance and faith seek conjunction of life with the LORD, and under his influence proclaim to others the Divine glory manifested in their purification and regeneration, vs 38, 39.</td>
</tr>
<tr>
<td>39.</td>
<td>For he had one only daughter, about twelve years of age, and she was dying: But as he went, the multitudes crowded him.</td>
<td>That supplication is made for the affection of truth in the Church, that through communication with the LORD it might no longer be immersed in impure loves, but might be exulted to heavenly love, vs 40. 41.</td>
</tr>
<tr>
<td>40.</td>
<td>But it came to pass on the return of Jesus, the multitude received him, for they were all waiting for him.</td>
<td>Which supplication is received by the LORD, vs 42.</td>
</tr>
<tr>
<td>43.</td>
<td>And a woman having an issue of blood twelve years, who had spent all her living on physicians, nor could be healed of any,</td>
<td>And that spiritual love is communicated to those who were in mere natural love, through the ultimates of the Divine being or principle. vs 43, 44.</td>
</tr>
<tr>
<td>44.</td>
<td>Coming behind him touched the hem of his garment; and immediately her issue of blood was staunched.</td>
<td>Which communication is distinctly perceived by the LORD, notwithstanding the variety of objects to which it is applied, being known in all cases by the distinct affection which calls it forth, vs 45, 46.</td>
</tr>
<tr>
<td>45.</td>
<td>And Jesus said, who touches Me? but when all denied, Peter, and they that were with Him, said, Master, the multitudes throng you and press, and you say, who touched Me?</td>
<td>That the sense of this Divine perception on the Lord's part excites a holy fear and humiliation, with confession of Divine influx, vs 47.</td>
</tr>
<tr>
<td>46.</td>
<td>But Jesus said, some one has touched Me, for I know that power is gone out of Me.</td>
<td>Which humiliation and confession, under the Divine mercy, are productive of salvation and peace. vs 48</td>
</tr>
<tr>
<td>47.</td>
<td>But the woman seeing that she was not hid, came trembling, and falling down before Him, she declared to Him before all the people for what cause she had touched Him, and that she was healed immediately.</td>
<td>That the affection of truth in the church appears to be so immersed in impure loves, that it is impossible it can be exalted to heavenly love, vs 49.</td>
</tr>
<tr>
<td>48.</td>
<td>But He said to her, daughter he confident, your faith has saved you; go into peace.</td>
<td>Which humiliation and confession, under the Divine mercy, are productive of salvation and peace. vs 48</td>
</tr>
<tr>
<td>49.</td>
<td>While He yet spoke, there comes one from the ruler of the synagogue, saying to him, your daughter is dead; trouble not the Teacher.</td>
<td>That the affection of truth in the church appears to be so immersed in impure loves, that it is impossible it can be exalted to heavenly love, vs 49.</td>
</tr>
<tr>
<td>50.</td>
<td>But Jesus hearing answered him, saying, fear not; believe only and she shall be saved.</td>
<td>This appearance however is shown by the Lord to proceed from the spirit of unbelief, since if he be invoked; and his Divine influence be accompanied by faith and charity, and works of charity, together with natural good and truth, the affection of truth will then certainly be exalted to heavenly love, vs 50, 51, 52.</td>
</tr>
<tr>
<td>51.</td>
<td>But entering into the house, He suffered no one to go in, except Peter and James and John, and the father of the maid and her mother.</td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td>But all wept and bewailed her. But he said, weep not; she is not dead, but sleeps;</td>
<td></td>
</tr>
<tr>
<td>53. And they laughed Him to scorn, knowing that she was dead.</td>
<td>Still this seems incredible, until it is proved to be true by the removal of the spirits of unbelief, and the communication of Divine power from the Lord by his word, vs 53, 54, 55.</td>
<td></td>
</tr>
<tr>
<td>54. But He, putting them all out, and laying hold of her hand, uttered his voice, saying, Maid, arise.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55. And her spirit returned, and she arose immediately; and he commanded to give her [something] to eat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56. And her parents were astonished; but he charged them to tell no one what was done.</td>
<td>To the astonishment of those who are in natural good and truth, and who are incapable of comprehending it, vs 56.</td>
<td></td>
</tr>
</tbody>
</table>

**Translation**

1. AND it came to pass afterwards, that He went throughout every city and village, preaching and declaring the glad tidings of the kingdom of God; and the twelve with him.

2. And certain women, who had been healed of evil spirits and infirmities, Mary called Magadalene, out of whom went forth seven daemons;

3. And Johanna the wife of Chuza, Herod's steward, and Susanna who ministered to Him of their substance.

4. And when much multitude were gathered together, and were come to Him out of every city, He said by a parable;

5. A sower went forth to sow his seed; and as he sowed, some fell by the way side; and it was trodden down and the birds of heaven devoured it:

6. And other fell upon a rock, and when it sprung up it withered away because it had no moisture:

7. And other fell in the midst of thorns, and the thorns springing up with It choked it:

8. And other fell on good ground, and springing up, bare fruit a hundred fold. When he had said these things, he cried, he that has ears to hear, let him hear.

9. But his disciples asked Him saying, what might this parable be?

10. But He said, to you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand.

11. But the parable is this: the seed is the word of God;

12. But they by the way side are they that bear; then comes the devil, and takes away the word from their heart, lest believing they should be saved.

13. But they on the rock [are they] who, when they hear, receive the word with joy; and these have no root, who for the season believe, and in the season of temptation fall away.
14. But that which fell among thorns are they, who hearing, and going away, are choked by cares and riches and pleasures of life, and bring no fruit to perfection.

15. But that on the good ground are they, who in an upright and good heart hearing the word retain it, and bring forth fruit in patience.

16. But no one lighting a candle covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that they who enter in may see the light.

17. For there is nothing hidden which shall not become manifest, nor concealed, which shall not be known, and come into manifestation.

18. Take heed therefore how you hear; for whoever has, to him shall be given; and whoever has not, from him shall be taken away even that which he seems to have.

19. But His mother and brethren came to Him, and could not commune with Him because of the multitude.

20. And it was told Him [by certain] who said, your mother and your brethren are standing without, desiring to see you.

21. But he answering said to them, my mother and my brethren are these who hear the word of God, and do it.

22. And it came to pass on one of the days that, he went into a ship, and His disciples; and he said to them, let us pass over to the other side of the lake; and they launched forth.

23. But as they sailed, He fell asleep; and there came down a storm of wind on the lake, and they were filled [with water] and were in danger.

24. But they coming to him awoke him, saying, Master, Master, we perish. But He arising rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25. But He said to them, where is your faith? But they being afraid wondered, saying one to another, Who indeed is this, for He commands the winds and the water, and they obey Him?

26. And they sailed down to the country of the Gadarenes, which is over against Galilee.

27. But when He went forth to the land [the earth], there met Him out of the city a certain man who had daemons a considerable time, and wore no clothes, and did not abide in the house, but in the tombs.

28. But seeing Jesus, and crying out, he fell down before him, and with a great voice said, what [is it] to me and to you, Jesus, Son of God Most High? I beseech You torment me not:

29. For He commanded the unclean spirit to come out of the man: for many times he caught him; and he was kept bound with chains and fetters, and breaking the bonds he was driven of the daemon into the deserts.

30. But Jesus asked him, saying, what is your name? but he said Legion, because many daemons were entered into him.

31. And he besought him not to order them to go out into the deep.
32. But there was there a herd of several swine feeding on the mountain; and they besought him that He would suffer them to enter into them: and He suffered them.

33. But the daemons departing out of the man entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

34. But they that fed them, seeing what was done, fled, and departing told it in the city and in the country.

35. But they went out to see what was done, and came to Jesus, and found the man sitting, out of whom the daemons were departed, clothed, and in a sound mind, at the feet of Jesus; and they were afraid.

36. But they also who saw [it] told them in what manner he that was possessed of demons was healed.

37. And the whole multitude of the Gadarenes round about besought him to depart from them, for they were seized with great fear; but He ascending into the ship returned.

38. But the man, out of whom the daemons were departed entreated to be with Him; but Jesus sent him away, saying,

39. Return to your house, and tell how many things God has done for you. And he went his way, publishing through the whole city what things Jesus had done for him.

40. But it came to pass on the return of Jesus, the multitude received him, for they were all waiting for him.

41. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and falling down at the feet of Jesus, he besought him that he would come into his house:

42. For he had one only daughter, about twelve years of age, and she was dying: But as he went, the multitudes crowded him.

43. And a woman having an issue of blood twelve years, who had spent all her living on physicians, nor could be healed of any,

44. Coming behind him touched the hem of his garment; and immediately her issue of blood was staunched.

45. And Jesus said, who touches Me? but when all denied, Peter, and they that were with Him, said, Master, the multitudes throng you and press, and you say, who touched Me?

46. But Jesus said, some one has touched Me, for I know that power is gone out of Me.

47. But the woman seeing that she was not hid, came trembling, and falling down before Him, she declared to Him before all the people for what cause she had touched Him, and that she was healed immediately.

48. But He said to her, daughter he confident, your faith has saved you; go into peace.

49. While He yet spoke, there comes one from the ruler of the synagogue, saying to him, your daughter is dead; trouble not the Teacher.
50. But Jesus hearing answered him, saying, fear not; believe only and she shall be saved.

51. But entering into the house, He suffered no one to go in, except Peter and James and John, and the father of the maid and her mother.

52. But all wept and bewailed her. But he said, weep not; she is not dead, but sleeps;

53. And they laughed Him to scorn, knowing that she was dead.

54. But He, putting them all out, and laying hold of her hand, uttered his voice, saying, Maid, arise.

55. And her spirit returned, and she arose immediately; and he commanded to give her [something] to eat.

56. And her parents were astonished; but he charged them to tell no one what was done.

Chapter VIII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 5. And a sower went forth to sow his seed, and as he sowed, some fell by the way side, and it was trodden down, and the birds of heaven devoured it. By the birds of heaven are signified intellectual truths, thus thoughts, and by reason of this signification they also signify things contrary, as phantasies or falsities, which, inasmuch as they appertain to the thought of man, are likewise called birds, as where it is said that, the wicked shall 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. Ezek 29:5. The Lord Himself likewise compares phantasies and persuasions of what is false to birds, where He says, "The seed which fell on hard ground was trodden down, and the birds of heaven devoured it," where birds of heaven are nothing else than falses. AC 778.

Verses 5 to 8. To the intent that it may be known how the case is with multiplication and fructification in man's rational principle, it cannot be understood unless it be known how the case is with influx, concerning which it may be expedient to premise these things in general. There appertains to every man an internal man, a rational which is the middle man, and an external; the internal man is that which constitutes his inmost principle, by virtue of which he is a man, and by which he is distinguished from the brute animals, which have not such an inmost principle, and that man is as it were the Lord's gate or entrance, that is, the gate or entrance of the celestial and spiritual things of the Lord into man; what is there transacted cannot be apprehended by man, because it is above all his rational principle from which he thinks; to this inmost or internal man the rational principle is subjected, which appears as the property of man, and into which flow-in through the internal man the celestial things of love and of faith 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 the state of every one. Unless the rational principle submits itself to the good and truths of the Lord, in this case it either suffocates, or rejects, or perverts the things which flow-in, and still more so when they flow-in into the sensual scientifics of the memory; these are the things to be understood by the seed falling either by the way side, or upon stony ground, or amongst thorns, as the Lord teaches, Matt 13:3-7, Mark 4:3-7. Luke 8:5-8; but when the rational principle submits itself, and believes in the Lord, that is, in his word, then it is like ground or good earth, into which. the seed falls, and bears much fruit. AC 1940.
By seed is signified Divine truth, or the truth of the Word; by falling by the way side and being trodden down, is signified its being received only by the sensual corporeal principle, and not interiorly, for what is received in the spirit and the heart, this is understood by the seed which fell into good earth; by the birds of heaven which devoured it, are signified raises, for all evils and the falses thence derived reside in man's sensual corporeal principle, wherefore unless he become spiritual and thinks from a Spiritual principle, he thinks nothing but falses from evil. AE 632.

In many passages in the word mention is made of land, and ground, and field; and by land, when in a good sense, is signified the kingdom of the Lord in the heavens and in the earths, thus the church, which is the Lord's kingdom in the earths; in like manner by ground, but in a more limited sense; the same things are also signified by field, but in a sense still more limited; and whereas the church is not the church from doctrinals, only so far as they regard the good of life as an end, or what is the same thing, unless doctrinals be conjoined to the good of life, therefore by field is principally signified the good of life; and to the intent that this good may be the good of the church, the doctrinals, which are implanted in it, must be derived from the word; for without doctrinals, there is indeed the good of life, but not yet the good of the church, thus not yet what is truly spiritual, except only in potency, or the capacity of becoming so, as is the good of life amongst the Gentiles who have not the word, and are therefore ignorant of the Lord. That field is the good of life, in which the things of faith are to be implanted, that is, spiritual truths which are of the Church, may be very manifest from the Lord's parable of the sower; for the subject treated of in that parable is concerning a four fold kind of earth or ground in a field, that is, in the church; that seed in the parable is the word of the Lord, thus the truth which is called the truth of faith, and that good earth is the good which is of charity, is evident, for it is good in man which receives the word; the hard way denotes what is false; stony denotes what is true which has no root in good; thorns denote evils. AC 3310.

It is truth, which is meant by seed in a field, concerning which the Lord speaks in the parable of the sower; he who sows is the Lord, and the seed is his word, thus truth; seed by the way side appertains to those who have no concern about truth; seed on stony ground appertains to those who have concern about truth, but not for its own sake, thus not interiorly; seed among thorns appertains to those who are in the cravings of evil; but seed in good earth appertains to those, who love the truths which are in the word from the Lord, and from Him do them, thus bring forth fruits. That these things are meant is manifest from their explication by the Lord. From these considerations it is evident that the truth of the word cannot gain root with those who have no concern about truth; nor with those who love truth exteriorly and not interiorly; nor 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 is rooted, that is, truth in their spiritual mind. Doc. Life, DLife 90.

By seeds are signified truths from the Word, or which man receives from the Lord, for it is said afterwards that the Son of Man is the sower; by what is stony is signified historical faith, which faith is the faith of another in a man's self, for he believes a thing to be true, not because he sees it in himself, but because another person, in whom he confides, has said so; by ground is signified spiritual good, because this receives truth as ground receives seeds; by the sun arising is signified the love of self, and by being parched and withered is signified that it is adulterated and perishes; hence it is evident, what is signified by those words of the Lord in a series, namely that truths derived from the Word or from preaching, and implanted from infancy, are adulterated and perish, when man begins to think from himself, by cravings derived from self love; all things indeed, which are in the Word, are truths, but they are adulterated by the ideas of thought concerning them and by applications, whence the truths
belonging to him are not truths except merely as to utterance; the reason of this is, because all the life of truth is from spiritual good, and spiritual good resides in the superior or interior mind, which is called the spiritual mind. This mind cannot be opened with those who are in self love, for in singular things they have respect to themselves, and if they elevate their eyes to heaven, still the thought of their spirit sticks in self regard, and hence from the fire of its own glory excites sensual, external and corporeal things, which have been learned from childhood, to imitate the affections belonging to the spiritual man. AE 401.

There are some persons who love the world above all things, and do not admit any truth which may withdraw them from any false principle of their religion, saying with themselves, what is this to me? I have nothing to do with it; thus they reject it instantly on hearing it, and if they hear, they suffocate it. People of this description act nearly in the same manner when they hear preaching, retaining nothing of it but expressions, and not any thing of the substance. In consequence of thus acting in regard to truths, they do not know what good is, for good and truth act in unity, and it is impossible to know what evil is from the good which is not grounded in truth, unless that it also may be called good, which is effected by reasonings from falses. These are they who are understood by the seeds which fell among thorns, concerning which the Lord thus speaks, "Other seeds fell among thorns, and the thorns sprang 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. *He that has ears to hear let him hear.* In the internal sense of the Word ears signify obedience, by reason also of the correspondence which is between hearing and obeying, which correspondence likewise lies concealed in the very expression itself To Hear, and more in the expression To Hearken, the origin of which correspondence is from the other life, where they who are obedient and compliant belong to the province of the ear, yea, correspond to hearing itself, which is an arcanum hitherto unknown. That ears have this signification may be manifest from several passages in the Word; suffice it at present to adduce only what is written in Isaiah, "Make the heart of this people fat, and make their ears heavy, and besmear their eyes, lest they see with their eyes, and hear with their ears, and their heart understand," Is 6:10, where to see with the eyes is to understand, and to hear with the ears is to perceive with affection, consequently to obey. Also where the Lord says, "*He that has ears to hear let him hear,*" nothing else is signified. AC 2542.

Inasmuch as reception is from man which conjoins him with the Lord, and thus makes him spiritual, therefore the Lord said, 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 do, for this is signified by *having an ear to ear.* AE 108.

Verse 10. *That seeing they might not see, and hearing they might not understand.* It is said, lest they should convert themselves, and I should heal them, since if they had been converted and healed, they would have profaned; and it is according to the law of Divine Providence, that no one should be let interiorly into the truths of faith and goods of charity by the Lord, only so far as he can be kept in them even to the end of life, and in case he was let in, he would profane holy things. DP 270.

Verse 12. *Then comes the devil, and takes away the Word from their heart, lest believing they should be saved.* On this subject, as described by Luke, mention is made of the devil, but in Mark he is called satan, by reason that by the seed which fell on the way is signified truth derived 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 what is false, mention is therefore made both of the devil and satan, since, by the devil is signified the hell from whence come evils, and by satan the hell from whence come falses. AE 740

Verse 15. *And bring forth fruit in patience.* To bring forth fruit in patience signifies to do truths and goods, although men live amongst falses and evils, that is, amongst those who are in falses and evils. AE 813.

Verse 18. *Whosoever has, to him shall be given; and whoever has not, from him shall be taken away, even that which he seems to have.* They who come into the other life, are all brought back into a life similar to what they had in the body, and afterwards with with the good are separated evils and falses, that by goods and truths they may be elevated of the Lord into heaven; but with the wicked goods and truths are separated, that by evils and falses they may be conveyed into hell according to the Lord's words above. The reason of the separation of evils and falses with the 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 they may secede by evils amongst the evil who are in hell. AC 2449.

In case evil could not be separated from good, and good from evil, no man could either be in heaven or in hell, yet every man must be either in the one or in the other, and cannot be in both; thus he would at one time be in heaven, and at another time in hell, and whilst he was in heaven he would be active for hell, and whilst in hell he would be active for heaven; thus he would destroy the life of all around him, heavenly life with the angels, and infernal life with the devils, in consequence of which the life of every one would perish, for every one must have his own life, since no one lives in another's life, still less in opposite life. Hence it is that the Lord, with every man after his decease, when he becomes a spirit or spiritual man, separates good from evil; good from evil with those who are interiorly in evil, and evil from good with those who are interiorly in good, agreeable to the above words, "Whosoever has, to him shall be given; but whoever has not, from him shall be taken away even that which he seems have." DP 227. see also DP 17.

Verse 19. *But His mother and brethren came to Him,* &c. By brother is signified the good of love, the ground of which signification is, because in heaven no other affinities are given but what are spiritual, thus no other fraternities; for they do not there become brothers from nativity, and they likewise, who have been brothers in the world, do not there know each other, but every one knows another from the good of love, they who are most closely conjoined, as brethren, and the rest, according to conjunction by good, as relations and as friends. Hence it is that by brother in the Word is signified the good of love, as the Lord teaches where He says, *My mother and My brethren are they who hear the Word of God and do it.* AE 46.

That the human [principle] belonging to the Lord was a servant, before it was made Divine, may be manifest from several passages in the prophets; the reason is, as has been occasionally before shown, that the Human [principle] belonging to the Lord was nothing else than a servant before He put it off, and made it Divine. The Human [principle] belonging to Him was from the mother, thus was infirm, having along with it an hereditary principle thence derived, which by temptation combats he overcame, and altogether expelled, inasmuch that He had nothing remaining of the infirm and hereditary principle from the mother; yea at length he had not any thing from the mother, so that He put off altogether what; was maternal, and was no longer her son, as He himself also says, *"My mother and brethren are those who hear the Word of God and do it:"* And when He put off this Human [principle], He put on the Divine Human, from which He called Himself the *Son of Man,* also the *Son of God,* and by the Son of
Man is signified essential truth, and by the Son of God essential good, which His Human essence had when made Divine; the former state was that of His humiliation, but the latter, of His glorification AC 2159.

In the Church of the Gentiles, or the primitive Christian Church, all were called brethren from charity; they were also called brethren by the Lord, who hear the Word and do it, Luke 8:21, where they who hear are such as have faith, and they who do are such as have charity. AC 367.

Verse 23. But as they sailed, He fell asleep; and there came down a storm of wind on the lake, and they were filled [with water], and were in danger. By the sea is here signified hell, and by the wind influx thence. AR 343.

The combat of the Lord with hell may be compared with resistance against the whole ocean, rushing forth with its waves into countries and cities, all its fences being broken down; the subjugation of hell by the Lord is also understood by His restraining the sea when He said, peace be still, Mark 5:38, 39; for by the sea is there signified hell, as in several other passages: From a similar Divine power the Lord at this day fights against hell with every man who is regenerating, for hell assaults all such with diabolical fury, so that unless the Lord resisted, and subdued it, man must, of necessity sink under it. TCR 123.

By the wind of a storm and the elevated waves of the sea thereby occasioned, are signified temptations, inasmuch as spiritual temptations are effected by a rushing in of falses into the thoughts, whence comes remorse of conscience, and pains of mind; those things are signified by the wind of a storm, and by lifting up the waves on high; the like is signified by these words in Luke, "But as they sailed He fell asleep, and there came down a storm of wind on the lake; but He arising rebuked the wind and the raging of the water." This miracle of the Lord, like all others, involves arcana of heaven, and interior things of the Church; the great storm of wind, so that the waves rushed into the ship, and filled it, signifies spiritual temptations, and Jesus arising and rebuking the wind, and saying to the sea peace be still, signifies liberation from them. AE 419.

By this storm was represented the state of the men of the Church, when they are in a natural principle, and not yet in a spiritual one, in which state the natural affections, which are various lusts originating in the loves of self and of the world, rise up, and cause various motions in the mind; in this state the Lord appears as absent, which apparent absence is signified by the Lord being asleep; but when they come out of a natural state into a spiritual one, then these motions cease, and the mind becomes tranquil; for the tempestuous motions of the natural man are appeased by the Lord, when the spiritual mind is opened, and the Lord through it flows-in into the natural mind. Inasmuch as the affections which are of the love of self and of the world, together with the thoughts and reasonings thence derived, are from hell, for they are cravings of every kind which whence rush into the natural man, therefore they are also in the spiritual sense signified by wind and by the waves of the sea, and hell itself by the sea, as may also be manifest from this consideration, that it is said that, the Lord rebuked the wind; and in Mark, "Jesus awaking rebuked the wind, and said to the sea, be silent, be dumb, and the wind rested and there was a great calm," Mark 4:39. This could not be said to the wind and to the sea, unless by them be understood hell, whence tempestuous motions of the mind grounded in various lusts rush forth. AE 514.

Verse 27. There met Him out of the city a certain man who had daemons a considerable time, and did not abide in the house, but in the tombs. The reason why they who were obsessed by daemons 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 made dead by applying them
to the confirmation of evils, also to the destruction of the genuine truths of the Church, especially of the
truths relating to the Lord, to the Word, and to a life after death, which dead knowledges in the Word
are called traditions; hence it was that they who were obsessed by such as became daemons were in
tombs, and the daemons themselves were afterwards cast out into the swine, who plunged themselves
into the sea, Matt 8:31, 32, 33. The reason why they were cast into the swine was, because during their
abode in the world, they lived in sordid avarice, for such avarice corresponds to swine, and hence
signifies swine; the reason why they plunged themselves into the sea was, because the sea there
signifies hell. AE 659.

Verses 43 to 49. And a woman having an issue of blood twelve years, coming behind Him, touched the
hem of His garment, and immediately her issue of blood was staunched, &c. That the woman labouring
with an issue of blood, when she touched the border of the Lord's garment, was healed; and in general,
that as many as touched the border of His garment, were healed, Matt 14:36. Mark 6:56, signified that
from the Divine [being or principle] in the extremes or ultimates health went forth; for that in the ultimates
of good and truth, which are from the Divine [being or principle], there is strength and power,
see AC 9836. AC 9917.

Inasmuch as the Lord's garments signified Divine Truths, therefore they also who touched the hem of
his garments were healed. AE 195.

Verse 55. And her spirit returned, and she arose immediately, &c. That by spirit, when predicated of
man, is signified what is true or what is false, and his life from one or the other, is grounded in this
consideration, that by Spirit is properly meant the spirit, which is in man and thinks, and he thinks
either from truths or from falses; but, as was said just above, there are two things which make the life
of man, understanding and will; the life of the understanding is to think from truths or falses, and the
life of the will is to affect or to kindle with love those things which the understanding thinks. These two
lives of man correspond to the two lives of his body, which are the life of the respiration of the lungs,
and the life of the pulsation of the heart; by this correspondence the spirit is united to the body with
man, therefore spirit is called from wind both in the original tongue, and in several Other languages, on
which account also to expire is expressed by sending forth the spirit, and this likewise in the Word. AE
183.

Chapter VIII. Translator's Notes and Observations.

VERSE. 1 Preaching and declaring the glad tidings of the kingdom of God. A distinction is here made
between preaching[ in the original Greek, cherusson] and declaring the glad tidings of [in the original
Greek.....] preching having more respect, to the affection of divine and heavenly good in the will,
whilst declaring the glad tidings of has more respect to the illumination of divine and heavenly truth in
the understanding. Thus both expressions combined have reference to and mark the divine and
heavenly marriage of good and truth, with which the whole word is replenished.

Verse 15. But that on the good ground are they who in an upright and good heart, &c. What is here
rendered upright and good is expressed in the original Greek by the terms chalos and agathos, the term
chalos having respect to what is beautiful in form, thus more to truth in the understanding, as the term
agathos has more relation to the principle of good in the will. Thus both expressions combined have
reference to and mark the heavenly marriage of good and of truth.
Verse 17. For there is nothing hidden which shall not become manifest, nor concealed, which shall not be known, and come into manifestation. A distinction is here made between what is hidden and what is covered, also between what become manifest and what is known and comes into manifestation, which distinction cannot possibly be apprehended, unless as applied to the two distinct principles of the human mind, called Will and Understanding.

Verse 18. Take heed therefore how you near, &c. What is here rendered Take heed, is expressed in the original Greek by the term zlepete from zleto, which signifies to see, and which is thus significative of an act of the understanding in the exploration of truth, as the necessary security against admitting error, or what is contrary to truth.

Verse 23. And they were filled [with water], and were in danger. It is remarkable, that in the original Greek no mention is here made of water, but only of the disciples being filled, and being in danger. The reader therefore is left to form his own conclusion concerning the filling here spoken of, since it may have relation to the fears and apprehensions with which the disciples were filled, as well as to the water.

Verse 24. And they coming to Him awoke Him, saying, Master, Master, we perish. The original term here rendered Master is Epistata, which properly means Overseer.

Verse 25. Who indeed is this? In the common version of the New Testament, this passage is rendered, What manner of Man is this? but the original Greek is, Tis aga outos esin, which is literally Who indeed is this? where it is to be noted, that no mention is made of Man or the Manner of Man, but a particular stress is laid on the term aba, or indeed, which is omitted in the common version.

Verse 28. What [is it] to me and to you? This is a literal rendering from the original Greek. The same form of expression occurs in John 2:4, where the Blessed Jesus addresses his mother in the very same words which are here addressed to him by the man possessed with a daemon.

I beseech you, torment me not. It is remarkable that the original Greek term, here rendered torment, is basanuios from basanizo, which properly signifies to explore, and is used probably in that sense by the daemon, since there is every reason to conclude, that the greatest of all torments to a wicked spirit is to be explored as to his wicked principles and persuasions.

Verse 29. And he was kept bound with chains and fetters, and breaking the bands he was driven of the daemon into the deserts. We have no authority from which to decide on the distinct signification of the three terms here applied, to denote the binding of the afflicted sufferer, whose history is here recorded. One thing however is certain, that each term has a distinct meaning, and that this meaning has relation to the spiritual state of the person to whom it is applied.
## Luke Chapter 9

<table>
<thead>
<tr>
<th>Chapter 9</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT having called together His twelve disciples, He gave them power</td>
<td>THAT the goods and truths of the Church have power imparted from the LORD, to rule over all evil and false principles from hell, and to announce the LORD'S advent, and to remove spiritual disorders, vs 1, 2.</td>
</tr>
<tr>
<td>and authority over all daemons, and to cure diseases.</td>
<td></td>
</tr>
<tr>
<td>2. And He sent them to preach the kingdom of God, and to heal the sick.</td>
<td></td>
</tr>
<tr>
<td>3. And Me said to them, take nothing for [your] journey, neither staves,</td>
<td>Under this condition, that they acknowledge all to be from the LORD alone, and nothing from themselves, vs 3.</td>
</tr>
<tr>
<td>nor purse, nor bread, nor silver, nor two coats apiece.</td>
<td></td>
</tr>
<tr>
<td>4. And into whatever house you enter, there abide, and thence depart.</td>
<td>And that they enjoy heavenly consociation with those, who receive the LORD in faith and love, but denounce eternal misery on those who reject Him, vs 4, 5.</td>
</tr>
<tr>
<td>5. And as many as will not receive you, when you go out of that city,</td>
<td></td>
</tr>
<tr>
<td>shake off even the dust from your feet for a witness against them.</td>
<td></td>
</tr>
<tr>
<td>6. But they departing went through the villages, preaching the Gospel, and</td>
<td>Thus they proclaim the LORD’S advent, and remove evils and falses, vs 6.</td>
</tr>
<tr>
<td>healing every where</td>
<td></td>
</tr>
<tr>
<td>7. But Herod the tetrarch heard all things that were done by him, and</td>
<td>That they who are in evils and falses are instructed concerning the LORD, that He is the Word which they had rejected, therefore they are desirous to acquire knowledge of Him, vs 7, 8, 9.</td>
</tr>
<tr>
<td>was perplexed, because it was said by some that John the Baptist was</td>
<td></td>
</tr>
<tr>
<td>risen from the dead;</td>
<td></td>
</tr>
<tr>
<td>8. But by some, that Elias had appeared; but by others, that one of the</td>
<td></td>
</tr>
<tr>
<td>old prophets was risen again.</td>
<td></td>
</tr>
<tr>
<td>9. And Herod said, John I have beheaded; but who is this of whom I hear</td>
<td></td>
</tr>
<tr>
<td>such things? and he desired to see him.</td>
<td></td>
</tr>
<tr>
<td>10. And the apostles returning told him what things they had done; and</td>
<td>And that they who are in goods and truths make confession to the Lord of the effects of the power they have received from Him, and are afterwards let into temporary desolation, vs 10.</td>
</tr>
<tr>
<td>taking them with Him He retired privately to a desert place of the city</td>
<td></td>
</tr>
<tr>
<td>called Bethsaida.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
11. But the multitudes knowing [it] followed Him, and having received them, he spoke to them concerning the kingdom of God, and healed those who had need of healing. Nevertheless they who are in the affection of good and of truth adhere to the LORD more closely, and are instructed by Him concerning His coming, and thus delivered from their natural disorders, vs 11.

12. But the day began to decline; but the twelve coming said to Him, discharge the multitude, that departing into the towns and country around, they may repose, and find victuals; for we are here in a desert place. And in states of spiritual obscurity and distress, the Lord provides for their support, by the communication of good and truth from Him self, notwithstanding the apparent impossibility of such provision, vs 12, 13

13. But He said to them, give you them to eat; but they said, we have no more than five loaves and two fishes, unless we should go and buy food for all this people.

14. For they were about five thousand men. But He said to his disciples, make them to lie down by fifties in a company. Yet not until inferior goods and truths are brought into right arrangement, and communication is opened through benediction from the Divine Good, vs 14, 15, 16.

15. And they did so, and made them all lie down.

16. But he taking the five loaves and the two fishes, looking up to heaven, blessed them, and broke, and gave to the disciples to set before the multitude.

17. And they did eat, and were all filled, and there was taken up what remained over and above to them of fragments, twelve baskets. On which occasion, heavenly good and truth are appropriated in all fullness, vs 17.

18. And it came to pass as he was praying apart, the disciples came to Him, and He asked them, saying, whom do the multitude say that I am? That they who are of the Church ought to enquire concerning the Lord’s Human principle, so as not to confound it with that of other men, vs 18, 19.

19. But they answering said, John the Baptist; but others [say] Elias; and others that one of the old prophets is risen again.
<p>| 20. | But He said to them, but whom do you say that I am? but Peter answering said, the Christ of God. | Because the faith of the Church teaches, that the LORD'S Human principle is the eternal Word, consequently Divine, vs 20. |
| 21. | But He charging them commanded to tell this to no one; | Which truth the Church at that time was not in a state to receive, vs 21. |
| 22. | Saying that the Son of man must suffer many things, and be rejected by the elders, and chief priests, and Scribes, and be put to death, and on the third day rise again. | They are therefore instructed concerning the LORD'S temptations, and the glorification thereby of His Human principle, vs 22. |
| 23. | But he said to all, if any one wills to come after me, let him deny himself, and take up his cross daily, and follow me. | And taught the necessity of opposing the suggestions of self-love, and of enduring temptations, and of acknowledging the LORD by obedience to His precepts, vs 23. |
| 24. | For whoever wills to save his soul; shall lose it; but whoever shall lose his soul for my sake, he shall save it. | Since by so doing they would attain conjunction of life with the LORD, which is a good infinitely greater than any temporal good whatever, vs 24. |
| 25. | For what is a man advantaged, gaining the whole world, but losing himself, or suffering damage? | Whereas if they reject the Lord and His precepts, they separate themselves eternally from Him, and from all heavenly good and truth, vs 26. |
| 26. | For whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory and the Father's, and of the holy angels. | That they who are principled in faith, in charity, and the works of charity, no longer experience separation of life from the Divine Being, but behold heaven, continually open through the LORD'S Divine Human principle, vs 27 |
| 27. | But I say to you truly, there are some of those that stand here, who shall not taste death, until they see the kingdom of God. | And being elevated into interior truths of good, behold that principle as the supreme good and supreme truth, vs 28, 29. |
| 28. | But it came to pass about eight days after these words, that taking Peter and John and James, He went up into a mountain to pray. |  |
| 29. | And it came to pass, that whilst He prayed, the aspect of His countenance was changed, and His clothing white and glistering. |  |</p>
<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>And behold two men discoursed with Him, who were Moses and Elias.</td>
<td>Thus as the all of the word both historical and prophetical, since both the historical and prophetical Word testify to the glorification of the LORD's Human principle through temptation-combats, vs 30. 31.</td>
</tr>
<tr>
<td>31.</td>
<td>Who being seen in glory, spoke of His departure, which he was about to accomplish in Jerusalem.</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>But Peter, and they who were with him, were heavy with sleep; but on awaking they saw his glory, and the two men who were standing with him.</td>
<td>This glorification however cannot be seen in a natural state of mind, but in a spiritual state, vs 32.</td>
</tr>
<tr>
<td>33.</td>
<td>And it came to pass as they departed from him, Peter said to Jesus, Master, 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, not knowing what He said.</td>
<td>In which spiritual state it excites an ardent desire of the reception and accomplishment of the whole Word, vs 33.</td>
</tr>
<tr>
<td>34.</td>
<td>But as He said these things, there came a cloud, and overshadowed them; but they feared as they entered into the cloud.</td>
<td>Accordingly they who are elevated into such a spiritual state are instructed from the letter of the Word, that the LORD's Divine Human principle is the Divine truth itself, and the one living source of all truth in the Church, vs 34, 35.</td>
</tr>
<tr>
<td>35.</td>
<td>And there came a voice out of the cloud, saying, this is My beloved Son, hear Him.</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>And during the utterance of the voice, Jesus was found alone; and they were silent, and told no one in those days any of those things which they had seen.</td>
<td>And that thus the LORD is the whole of the Word, vs 36.</td>
</tr>
<tr>
<td>37.</td>
<td>But it came to pass on the next day, as they came down from the mountain, much multitude met Him,</td>
<td>And to be adored as the sole power of deliverance by such as are in evils and falses. vs 37, 38, 39.</td>
</tr>
<tr>
<td>38.</td>
<td>And behold, a man from the multitude cried out, saying, Teacher, I entreat You, look upon my son, for he is my only [son]</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>And behold, a spirit takes him, and he suddenly cries out; and it throws him into convulsions with foaming, and he hardly departs from him, bruising him.</td>
<td></td>
</tr>
</tbody>
</table>
40. And I entreated your disciples to cast him out, and they could not.  
Who cannot be delivered by any goods and truths but such as are in connection with the Divine Good and truth of the Lord's Divine Human principle, vs 40.

41. But Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son to Me.  
To effect which connection, the LORD assumed the Human principle, and endured temptations, that thus they who desire to be delivered from evils and falses may come to Him, and thereby be separated from infernal association, vs 41, 42.

42. But as he was yet coming, the daemon rent him, and threw him into convulsions; but Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.  
Mankind therefore ought to consider well the nature and necessity of the LORD's temptations, which is a subject hid from the apprehension of the mere natural man, who is afraid to explore it, vs 43, 44, 45.

43. And they were all amazed at the greatness of God: But while they all wondered at all things which Jesus did, He said to His disciples,  
For the natural man is concerned only about self-exaltation, when yet he ought to be concerned principally about humility and innocence, since the LORD, with all His Divine Good, is ever present with the humble and innocent, and thus exalting them, vs 46, 47, 48.

44. Put these words into your ears; for the Son of Man is about to be delivered into the hands of men.  
45. But they were ignorant of this saying, and it was hidden from them, that they did not comprehend; and they feared to ask Him concerning this saying.  
And also conjoining Himself with all those, who, through His Divine power, oppose evil in themselves, vs 49, 50.

46. But there entered into them a reasoning which of them should he greatest.  
47. But Jesus seeing the reasoning of their heart, taking a child, set him by himself.  
48. And said to them, whoever shall receive this child in My name, receives Me, and whoever shall receive Me, receives Him that sent Me; for he that is least among you all, the same shall he great.  

49. But John answering said. Master, we saw one casting out daemons in Your name, and we forbad him, because he follows not with us.  
50. And Jesus said to him, forbid [him] not; for whoever is not against us is for us.
51. But it came to pass when the days were accomplished for his being taken up, he set his face steadfastly to go to Jerusalem.

52. And sent messengers before his face, and they going entered into a village of the Samaritans, as to make ready for Him.

53. And they did not receive Him, because his face was going to Jerusalem,

54. But when his disciples James and John saw, they said, Lord, will you that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turning rebuked them, and said, you know not what manner of spirit you are of;

56. For the Son of Man came not to destroy men's souls, but to save. And they went to another village.

57. But it came to pass, as they went in the way, a certain one said to Him, I will follow You whithersoever you go Lord.

58. And Jesus said to him, foxes have holes, and the birds of the heaven have nests, but the Son of man has not where to lay [his] head.

59. But He said to another, follow Me. But he said, Lord, suffer me first to go and bury my father.

60. But Jesus said to him, let the dead bury their dead; but go you and preach the kingdom of God.

61. And another also said, I will follow You Lord, but suffer me first to bid them adieu who are at my house.

62. But Jesus said to him, no one having put his hand to the plough, and looking to things behind, is fit for the kingdom of God.
Translation

1. BUT having called together His twelve disciples, He gave them power and authority over all daemons, and to cure diseases.

2. And He sent them to preach the kingdom of God, and to heal the sick.

3. And Me said to them, take nothing for [your] journey, neither staves, nor purse, nor bread, nor silver, nor two coats apiece.

4. And into whatever house you enter, there abide, and thence depart.

5. And as many as will not receive you, when you go out of that city, shake off even the dust from your feet for a witness against them.

6. But they departing went through the villages, preaching the Gospel, and healing every where.

7. But Herod the tetrarch heard all things that were done by him, and was perplexed, because it was said by some that John the Baptist was risen from the dead;

8. But by some, that Elias had appeared; but by others, that one of the old prophets was risen again.

9. And Herod said, John I have beheaded; but who is this of whom I hear such things? and he desired to see him.

10. And the apostles returning told him what things they had done; and taking them with Him He retired privately to a desert place of the city called Bethsaida.

11. But the multitudes knowing [it] followed Him, and having received them, he spoke to them concerning the kingdom of God, and healed those who had need of healing.

12. But the day began to decline; but the twelve coming said to Him, discharge the multitude, that departing into the towns and country around, they may repose, and find victuals; for we are here in a desert place.

13. But He said to them, give you them to eat; but they said, we have no more than five loaves and two fishes, unless we should go and buy food for all this people.

14. For they were about five thousand men. But He said to his disciples, make them to lie down by fifties in a company.

15. And they did so, and made them all lie down.

16. But he taking the five loaves and the two fishes, looking up to heaven, blessed them, and broke, and gave to the disciples to set before the multitude.

17. And they did eat, and were all filled, and there was taken up what remained over and above to them of fragments, twelve baskets.

18. And it came to pass as he was praying apart, the disciples came to Him, and He asked them, saying, whom do the multitude say that I am?
19. But they answering said, John the Baptist; but others [say] Elias; and others that one of the old prophets is risen again.

20. But He said to them, but whom do you say that I am? but Peter answering said, the Christ of God.

21. But He charging them commanded to tell this to no one;

22. Saying that the Son of man must suffer many things, and be rejected by the elders, and chief priests, and Scribes, and be put to death, and on the third day rise again.

23. But he said to all, if any one wills to come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whoever wills to save his soul; shall lose it; but whoever shall lose his soul for my sake, he shall save it.

25. For what is a man advantaged, gaining the whole world, but losing himself, or suffering damage?

26. For whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory and the Father's, and of the holy angels.

27. But I say to you truly, there are some of those that stand here, who shall not taste death, until they see the kingdom of God.

28. But it came to pass about eight days after these words, that taking Peter and John and James, He went up into a mountain to pray.

29. And it came to pass, that whilst He prayed, the aspect of His countenance was changed, and His clothing white and glistering.

30. And behold two men discoursed with Him, who were Moses and Elias.

31. Who being seen in glory, spoke of His departure, which he was about to accomplish in Jerusalem.

32. But Peter, and they who were with him, were heavy with sleep; but on awaking they saw his glory, and the two men who were standing with him.

33. And it came to pass as they departed from him, Peter said to Jesus, Master, 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, not knowing what He said.

34. But as He said these things, there came a cloud, and overshadowed them; but they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, this is My beloved Son, hear Him.

36. And during the utterance of the voice, Jesus was found alone; and they were silent, and told no one in those days any of those things which they had seen.
37. But it came to pass on the next day, as they came down from the mountain, much multitude met Him,
38. And behold, a man from the multitude cried out, saying, Teacher, I entreat You, look upon my son, for he is my only [son]
39. And behold, a spirit takes him, and he suddenly cries out; and it throws him into convulsions with foaming, and he hardly departs from him, bruising him.
40. And I entreated your disciples to cast him out, and they could not.
41. But Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son to Me.
42. But as he was yet coming, the daemon rent him, and threw him into convulsions; but Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.
43. And they were all amazed at the greatness of God: But while they all wondered at all things which Jesus did, He said to His disciples,
44. Put these words into your ears; for the Son of Man is about to be delivered into the hands of men.
45. But they were ignorant of this saying, and it was hidden from them, that they did not comprehend; and they feared to ask Him concerning this saying.
46. But there entered into them a reasoning which of them should he greatest.
47. But Jesus seeing the reasoning of their heart, taking a child, set him by himself.
48. And said to them, whoever shall receive this child in My name, receives Me, and whoever shall receive Me, receives Him that sent Me; for he that is least among you all, the same shall he great.
49. But John answering said. Master, we saw one casting out daemons in Your name, and we forbade him, because he follows not with us.
50. And Jesus said to him, forbid [him] not; for whoever is not against us is for us.
51. But it came to pass when the days were accomplished for his being taken up, he set his face steadfastly to go to Jerusalem.
52. And sent messengers before his face, and they going entered into a village of the Samaritans, as to make ready for Him.
53. And they did not receive Him, because his face was going to Jerusalem,
54. But when his disciples James and John saw, they said, Lord, will you that we command fire to come down from heaven, and consume them, even as Elias did?
55. But he turning rebuked them, and said, you know not what manner of spirit you are of;
56. For the Son of Man came not to destroy men's souls, but to save. And they went to another village.
57. But it came to pass, as they went in the way, a certain one said to Him, I will follow You whithersoever you go Lord.

58. And Jesus said to him, foxes have holes, and the birds of the heaven have nests, but the Son of man has not where to lay [his] head.

59. But He said to another, follow Me. But he said, Lord, suffer me first to go and bury my father.

60. But Jesus said to him, let the dead bury their dead; but go you and preach the kingdom of God.

61. And another also said, I will follow You Lord, but suffer me first to bid them adieu who are at my house.

62. But Jesus said to him, no one having put his hand to the plough, and looking to things behind, is fit for the kingdom of God.

Chapter IX. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 2, 3. And He sent them to preach the kingdom of God, and He said to them, take nothing for your journey, neither staves, nor purse, nor bread, nor silver, nor two coats apiece. This same command is thus expressed in Matthew, "Possess not gold, neither silver, nor brass in your purses, nor a script for the way, neither two coats, nor shoes, nor staffs" Matt 10:9, 10; and in Mark thus, "He commanded them that they should take nothing for the way but a staff only, no scrip nor bread, nor brass in purses, but be clad with shoes, and not put on two coats," Mark 6:8, 9. Singular the things contained in these passages are representative of the celestial and spiritual things of the Lord's kingdom, to preach which the Disciples were sent; the reason why they were not to take gold, silver, brass, a scrip, bread along with them, was because those things signified goods and truths, which are from the Lord alone, namely gold good; silver truth thence derived; brass natural good; bread the good of love or what is celestial; but a coat and a shoe signified the truths with which they were clad, and a staff the power of truth from good; and as these latter things ought not to be double, but single, it was forbidden to have two staffs, two pairs of shoes, and two coats; these are the arcana contained in the above command of the Lord, which cannot in any wise be known but from the internal sense. AC 4677.

By the above words was represented that they who are in goods and truths from the Lord possess nothing of good and of truth from themselves, but that they have all good and truth from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord, in the abstract sense all the goods of love and the truths of faith from the Lord; goods and truths from self and not from the Lord are signified by possessing gold, silver, brass in girdles, and by a bag; but goods and truths from the Lord are signified by a coat, a shoe, and a staff; by a coat interior truth, or truth from what is celestial; by a shoe exterior truth, or truth in the natural principle; by a staff the power of truth; but by two coats, two shoes, and two staffs, are signified truths and their powers both from the Lord and from self. That they are allowed to have one coat, one pair of shoes, and a staff, is manifest from Mark and from Luke. AC 9942.

Verse 4. And into whatever house you enter, there abide, and thence depart. To enter in into a house, to abide there, and thence go forth, denotes to enjoy heavenly consociation with those, who receive the Lord in faith and love; for in heaven, they who are together in one society are also in one house, and

112
enter in there, and go out, for they are in similar good; but they who are in dissimilar good, cannot do so, and if they enter in, they enter not through the doors, but some other way; he who does not know that such things are signified, cannot know what is involved in the Lord's words to the disciples, that into whatever house they entered in, they should there abide, and thence depart. AC 9927.

Verse 5. And as many as will not receive you, when you go out of that city, shake off even the dust from your feet for a witness against them. In this passage the dust of the feet signifies the like as a shoe, namely what is unclean by reason of what is evil and false, because the sole of the foot is the ultimate natural principle; and whereas at that time they were in representatives, and supposed that heavenly mysteries were stored up in those alone, not in naked truths, therefore it was commanded that they should so do. AC 1748.

Dust denotes what is damned, and the reason is because the places where evil spirits are, to the sides beneath the soles of the feet, appear as earth, and indeed as uncultivated and dry earth, under which earth are certain bells; that earth is what is called damned earth, and the dust there signifies what is damned; occasionally it has been given to see, that the evil spirits there shook off the dust from their feet when they were desirous to damn any one:

Hence then it is that by dust is signified what is damned, and by shaking off dust, damnation. It was in consequence of this signification that the disciples were commanded by the Lord to shake off the dust of the feet, if they were not received. AC 7418.

Verse 17. And they did eat, and were all filled, and there was taken up what remained over and above to them of fragments, twelve baskets. He who does not know that twelve signify all things, cannot know the arcanum which is signified by the twelve baskets of fragments which remained over and above from the five loaves and two fishes, with which the Lord fed 5000 men, besides women and boys, Matt 14:15-21. Mark 6:37-44. Luke 9:12-17. John 6:9-13; singular things are there significative as well as the numbers themselves; five thousand men besides women and boys signify all who are of the Church in truths grounded in good, men those who are in truths, women and boys those who are in goods; loaves signify the goods, and fishes the truths of the natural man; eating signifies spiritual nourishment from the Lord; twelve baskets of fragments signify the knowledges of truth and good thence derived in all abundance and fullness, AE 430.

Verse 13, 14. But they said that we have no more than five loaves, and two fishes, unless we should go and buy food for all this people, for they were about five thousand men. Inasmuch as the number five signify something and all of one part, it hence also signifies a little and a few, when a great quantity designated also by numbers follows or precedes, for in this case the all of one part is respectively few, as in Isaiah, "A thousand shall flee at the rebuke of one, before the rebuke of five shall you flee," Is 30:17; and in the evangelists, "That the Lord fed five thousand men from five loaves and two fishes;" that on this occasion they took up twelve baskets of fragments, signifies what is full, thus full instruction and full benediction. AE 548.

Verse 16. But He taking the five loaves and two fishes, looking up to heaven, blessed them, &c. Blessing on this occasion signified the communication of His Divine [principle], and thereby conjunction with them by goods and truths, which are signified by bread and wine, and also by fishes; bread and wine signify goods and truths in the spiritual man, and fishes goods and truths in the natural man. AE 340.
Verse 23. But He said to all, if any one wills to come after Me, let him deny himself, and take up his cross daily, and follow Me. That to go after the Lord, and to follow Him, is to deny self, is evident, and in deny self is not to be led by self but by the Lord, and he denies self who shuns and is averse from evils because they are sins, from which when man turns away he is led by the Lord, for he does His precepts, not from himself but from the Lord. Similar things are signified by following the Lord also in other passages. From these considerations it may be manifest, that to follow the Lord is to be led by Him, and not by self, and no one else can be led by the Lord but he who is not led by self, and every one is led by self, who does not shun evils because they are against the Word, and thus against God, consequently because they are sins and from hell. Every one, who does not thus shun and turn away from evils is led by himself; the reason is, because evil, which is hereditarily in man, makes his life, inasmuch as it is his self-hood, 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 he shuns them because they are infernal, for then the Lord enters with truths and goods from heaven, and leads him. AE 864.

In the above passage by the cross are understood temptations, and by following the Lord is meant to acknowledge His divinity, and to do his precepts; the reason why temptations are understood by the cross is, because evils and the falses thence derived, which adhere to man from nativity, infest and thus torment those who are natural whilst they become spiritual; and since evils and the falses thence derived, which infest and torment, cannot be shaken off except by temptations, hence temptations are signified by the cross; therefore the Lord says to his disciples, that they should deny themselves, taking up their cross, that is, that they should reject the things of self-hood, the self-hood of every man being his peculiar cross. AE 893.

Verse 27. But I say to you truly, there are some of those that stand here, who shall not taste death, until they see the kingdom of God. To see the kingdom of God denotes to believe. AC 3363.

Verses 28 to 36. It came to pass about eight days after these words, that taking Peter and John and James, he went up into a mountain to pray, &c. &c. These words relate to the Lord's transformation, and the reason why he took Peter, John and James on the occasion was, because by them was represented the Church as to faith, charity, and the works of charity; the reason why He took them into a high mountain was, because by a mountain is signified heaven; the reason why His face shone as the sun was, because the face signifies the interiors, which, as being Divine, shine as the sun, for the sun is the Divine love. The reason why His clothing became white as light was, because clothing signifies the Divine Truth, proceeding from Him, in like manner also light; the reason why Moses and Elias appeared was, because both signified the word, Moses the historical word, and Elias the prophetic word; the reason why a bright cloud overshadowed them was, because a bright cloud signifies the word in the letter in which is the internal sense; the reason why a voice said from the cloud, this is my beloved Son, in whom I acquiesce, hear him, was, because a voice from the cloud, signifies Divine Truth from the word, and beloved Son his Divine Human [principle]; and because Divine Truth is from Him, and hence every truth of the Church, it was said from the cloud, in whom I acquiesce, hear him. That the Divine Human [principle] of the Lord was thus seen, is evident, because the Divine [principle] itself cannot appear to any one except by the Divine Human, which also the Lord teaches in John, "No one has seen God at any time, the only-begotten Son, who is in the bosom of the Father, He has brought Him forth to view," John 1:18, and in another place, "You have neither heard the voice of the Father at any time, nor seen His shape," John 5:37. AE 64. see also AE 195.
Verse 29. And it came to pass that whilst He prayed the aspect of His countenance was changed, and His clothing white and glistering. Prayer considered in itself is discourse with God, and at such times a certain internal contemplation of those things which are the objects of prayer, to which correponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God, but this with a difference according to man's state, and according to the essence of the thing which is the object of prayer; if the prayer grounded in love and faith, regarding only celestial and spiritual things as its object and ends, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy. Hence it is that to pray, in the internal sense, signifies to be revealed; in the present case this is more especially signified, because it is said of a prophet, and by a prophet is meant the Lord, whose prayer was nothing else but internal discourse with the Divine [principle], and at the same time revelation. That revelation attended the prayer of the Lord is evident from Luke, "It came to pass, when Jesus was baptized, and prayed, that heaven was opened," Luke 3:21; and again, "It came to pass that Jesus took Peter, James and John, and went up into a mountain to pray; and as He prayed the fashion of His countenance was changed, and His clothing was white and glistering." So in John, "When He prayed, saying, Father glorify Your name, then came there a voice from heaven, I have both glorified it, and will glorify it again," John 12:27, 28, where it is evident that the prayer of the Lord was discourse with the Divine [principle], and revelation at the time. AC 2535.

The holy [principle] itself of the Lord's Divine Human [principle] was also the clothing, which appeared as light, and as white glistering, when He was transformed, concerning which it is thus written in Matthew, "When Jesus was transformed His face shone as the sun, and His clothing became as light," Matt 17:2; And in Luke, "When Jesus prayed the aspect of His face was changed, and His clothing became white glistering." AC 2576.

Verse 30. And behold two men discoursed with Him, who were Moses and Elias, who, being seen in glory, spoke of His departure, &c. In this passage the Lord showed to Peter, James, and John, His Divine Human [principle], such as it was and appeared in Divine light, and the form in which He was seen on this occasion, exhibited the Word, such as it is in the internal sense, thus such as the Divine Truth is in heaven, for the Word is Divine Truth for the use of the Church. On this account also it was exhibited at the same time that Moses and Elias discoursed with Him, for by Moses is represented the law, by which are meant the books thereof with the historicals, and by Elias are meant the prophets, or the prophetic Word. AC 5922.

From these considerations it may now be manifest what is signified by Moses and Elias, who were seen in glory, and discoursed with the Lord at His transformation, namely the Word, by Moses the historical Word, and by Elias the prophetic Word, which in the internal sense everywhere treats of the Lord, of His coming into the world, and of His departure out of the world; wherefore it is said, that Moses and Elias were seen in glory, for glory is the internal sense of the Word, and cloud its external sense, see preface to chap: xviii. Genesis. AC 9372.

Verse 34. But they feared as they entered into the cloud. Man's own proper life cannot sustain the presence of the Lord, such as the Lord is in Himself, yea such as He is in the inmost principles of His Word; for His Divine Love is altogether as the heat of the sun, which no one can sustain as it is in itself, for he would he consumed. This is meant by what is said that no one can see God and live, Exod 33:20. Judges 13:22. From these considerations it is evident why John, when he saw the Lord in such glory,
fell at His feet as dead; also why, when the three disciples saw the Lord in glory, they were oppressed with sleep, and a cloud overshadowed them. AR 54.

That the apostles, before the resurrection of the Lord in the glorified Human [principle], did not see the Lord with the eyes of the body, but in the spirit, is manifest from His transformation before Peter, James, and John, in that they were then heavy with sleep. TCR 777. see also AE 594.

No one has heretofore known what is meant by the clouds of heaven, but it has been made manifest to me, that nothing else is meant but the literal sense of the Word, and that by virtue and glory is meant the internal sense, for in the internal sense of the Word there is glory, since whatever is contained in that sense treats of the Lord and of His kingdom. The same is true of the cloud, which encompassed Peter, James, and John, when the Lord appeared to them in glory: By Moses and Elias, who discoursed with the Lord on that occasion, was represented the word of the Old Testament, which is also called Moses and the prophets, by Moses the historical books, by Elias the prophet, all the prophets. But by Peter, James, and John were represented, as in other places where they are named in the books of the Evangelists, faith, charity, and the works of charity; and by them alone being present on the occasion was signified that no others can see the glory of the Lord which is in His Word, but who are principled in faith, in its charity, and in the good of charity. Others indeed may see, but still they do not see, because they do not believe; with the prophets likewise cloud everywhere signifies the Word in the letter, and glory the Word in life. The lawyers in the time of the Lord were those, who least of all believed that any thing written in the Word had relation to the Lord; the lawyers at this day know indeed, but perhaps of all others least believe, that there is another glory in the Word than what appears in the letter, which letter yet is the cloud wherein is glory. Preface to chap. xviii. Genesis.

That the Word is signified by cloud, and the Lord as to the Word by Him that sits on the cloud, may appear surprising to every one, since by those, who comprehend all things according to the sense of the letter of the Word, nothing else can be seen but that cloud signifies cloud, and not such a spiritual thing as the Word is, because the Word has no appearance of affinity or agreement with a cloud; nevertheless it is Divine Truth in ultimates, such as the Word is in the letter, which is signified, and the reason is, because in the spiritual world Divine Truth flowing down from the superior heavens into the inferior appears as a cloud, which has also been seen by me, and from it, and its variegation, I was enabled to form conclusions concerning the quality of truth which was the subject of discourse amongst the angels of a superior heaven. The like was signified by a cloud which appeared on Mount Sinai, when the law was promulgated; and by the cloud, which was seen every day over the tent of assembly, and which sometimes filled it; also by the bright cloud which overshadowed Peter, James, and John, when Jesus appeared transformed. AE 906.

Verses 46, 47, 48. But there entered into them a reasoning which of them should be greatest, &c. Hence it may be manifest what is the quality of self love, even from this consideration, that it conceals in itself hatred against all who do not subject themselves to it as servants, and by reason of hatred, that it also conceals revenge, cruelty, deceit, and several other abominations. But mutual love, which alone is celestial, consists in this, that it not only says, but acknowledges and believes, that it is most unworthy, and that it is something vile and filthy, which the Lord, out of infinite mercy, continually withdraws and withholds from hell, into which it continually endeavours, yea desires, to plunge itself. The reason why it ought to acknowledge and believe this is, because it is true, not that the Lord, nor any angel wills such acknowledgement and belief to the intent that it may submit itself, but lest it should exalt itself, when still it is of such a quality, which would be like excrement calling itself pure gold, or a fly on a dunghill should call itself a bird of paradise; so far therefore as 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.

In the Word mention is made of a suckling, an infant, 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 is beginning to be put off, therefore by a child is signified that innocent principle which is called guiltless. Inasmuch as three degrees of innocence are signified by the above names, 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 the neighbour, cannot be given except in innocence. It is however to be noted, that the innocence of sucklings, of infants and children, is only external, and that internal innocence is not given with man until he be born anew, that is, be as it were made anew a suckling, an infant, and a child; these states are what are signified in the Word by those names, 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 in Luke, "Jesus said, whoever does not receive the kingdom of God as a child, he shall not enter into it," Luke 18:17, where to receive the kingdom of God as a child, is to receive charity and faith grounded in innocence. "Whosoever shall receive this child in my name, receives me" Luke 9:47, 48, in which passage by child is represented innocence, which he who receives, receives the Lord, because he is the source of the all of innocence; that to receive a child, in the name of the Lord, is not to receive a child, must be obvious to every one, thus that something celestial was represented thereby. AC 5236.

Verse 48. He that is least among you all, the same shall be great. They who are in the science of knowledges, and not in the life of charity, cannot know that any other delight is given, than what results from pre-eminence, and whereas this is the only delight of which they have any idea, therefore they are altogether ignorant of heavenly delight resulting from humiliation and an affection of being serviceable to others, that is, the delight of love to the Lord and of charity towards their neighbour, consequently of the blessedness and happiness thence derived. This is the reason why the Lord spoke in the way of application to their infirmity, that so they might be excited and introduced to good, both to learn, and to teach, and to practice it; nevertheless He teaches what greatness and pre-eminence in heaven is, Matt 19:30; 20:16, 25-28; Luke 9:48; 13:30. These and such like are the appearances of truth of an inferior degree, it being true in a respective sense, that in heaven all become great, pre-eminent, powerful, and of authority, for one angel has greater power than myriads of infernal spirits, yet not of himself, but from the Lord; and only so far from the Lord, as be believes that he has no power self-derived, and thus that he is least; and this he may believe, so far as be is in humiliation, and the affection of being serviceable to others, that is, so far as he is principled in the good of love to the Lord, and of charity towards his neighbour. AC 3417.

Verse 58. Foxes have holes, and the birds of the heaven have nests, but the Son of Man has not where to lay His head. By this is meant that the Word had no place with the Jews, as the Lord also says, John 8:37, nor abode with them, because they did not acknowledge Him, John 5:38, 39. By the Son of Man is meant the Lord as to the Word. Doc. Lord. LORD 27.

Verse 62. But Jesus said to him, no one having put his hand to the plough, and looking to things behind, is fit for the kingdom of God. These words signify the same with what the Lord says in Matthew, "He that is upon the house, let him not go down to take any thing out of his house, and he that
is in the field, let him not return back to take his clothes," Matt 24:17, 18; the sense of which words is, let not him who is in good, take himself thence to those things which relate to the doctrinals of faith, see AC 3652, where the above words were explained. So he who puts his hand to the plough denotes one who is in good, but he who looks backwards denotes one who looks to the doctrinals of faith, and thereby leaves good; it was on this account that Elijah was displeased at Elisha, who ploughing in the field, when he was called, requested that he might first kiss his father and mother; for Elijah said, "Go, return, for what have I done to you" 1 Kings 19:19, 20, 21. In the opposite sense, ploughing signifies evil which destroys good, thus vastation, as in Jeremiah, "Zion shall be a ploughed field, and Jerusalem shall be heaps, and the mountain of the house shall be for heights of the forest," Jer 26:18. Micah 3:12. AC 5895.

Chapter IX. Translator's Notes and Observations.

VERSE 1. He gave them power and authority over all demons, and to cure diseases. It is impossible to see, except from the spiritual sense, what is the distinct meaning of the two terms, power and authority, which here occur. But the spiritual sense teaches that power has more respect to the principle of good, and authority to the principle of truth, thus both combined to the conjunction of good and truth, or the heavenly marriage. It accordingly follows, over all daemons, and to cure discuses, because the expression, over all demons, has reference to evil principles, and the expression, to cure diseases, has reference to false persuasions, and evil principles and false persuasions can only be overcome by the united force of goodness and truth.

Verse 36. And during the utterance of the voice, &c. In the common version of the New Testament, what is here rendered, during the utterance of the voice, is expressed by, when the voice was past, but the original Greek is, en to genethai tge thonen, which words have no reference to the voice being past, but only to its utterance. Besides the voice here spoken of was said in the preceding verse to come out of a cloud, and thus it is a figure of the internal sense of the Word manifesting itself in the external or literal sense, and of this voice therefore it can never, with any propriety, be said that it is past, but rather that it is ever in the act of speaking. Accordingly it follows in the history, that JESUS during that voice, was found alone, to instruct us, that the internal sense of the Word, which is here figured by the voice coming out of the cloud, treats only of that great SAVIOUR GOD and of His heavenly kingdom.

Verse 62. And looking to things behind, &c. In the common version of the New Testament, what is here rendered, to things behind, is expressed by the single term, back, but the original Greek is eis ta opiso, which is literally to things behind, in other words, to things external or to worldly things, which, according to a spiritual idea are said to be behind, because opposed to internal or heavenly things, which are said to be in front or before.
## Luke Chapter 10

<table>
<thead>
<tr>
<th>Chapter 10</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT after these things the Lord appointed other seventy also, and sent</td>
<td>THAT all, who are in good derived from truths, are ordained of the LORD to announce His advent, since the Church, which was about to be established by the LORD, consists of many members, but the teachers of truth from the LORD are comparatively few, vs 1, 2.</td>
</tr>
<tr>
<td>them by two's before His face, to every city and place, whither He Himself</td>
<td></td>
</tr>
<tr>
<td>was about to come.</td>
<td></td>
</tr>
<tr>
<td>2. Then He said to them, the harvest indeed is much, but the labourers are</td>
<td>Thus they who are in innocence are to instruct those who are opposed to innocence, vs 3.</td>
</tr>
<tr>
<td>few; pray you therefore the Lord of the harvest, that he would send forth</td>
<td></td>
</tr>
<tr>
<td>labourers into His harvest.</td>
<td></td>
</tr>
<tr>
<td>3. Go your ways, behold, I send you forth as lambs in the midst of wolves.</td>
<td>And to confess all to be from the LORD alone, and nothing from themselves, vs 4.</td>
</tr>
<tr>
<td>4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.</td>
<td>And to make enquiry concerning those who received the LORD and the things of His kingdom, 5, 6.</td>
</tr>
<tr>
<td>5. But into whatever house you enter, first say, Peace to this house.</td>
<td>And shall abide in the principle of love to the LORD and of charity, but should not pass to any other, vs 7.</td>
</tr>
<tr>
<td>6. And if the son of peace be there, your peace shall rest upon it; but if</td>
<td></td>
</tr>
<tr>
<td>not, It shall turn to you again.</td>
<td></td>
</tr>
<tr>
<td>7. But in the same house remain, eating and drinking such things as they</td>
<td>And it they come amongst those who are in the doctrine of truth and good, they may consociate with them, remove all false and evil principles, and proclaim the LORD'S advent, vs 8, 9.</td>
</tr>
<tr>
<td>have, for the labourer is worthy of his hire. Go not from house to house.</td>
<td></td>
</tr>
<tr>
<td>8. And into whatever city you enter, and they receive you, eat such things</td>
<td></td>
</tr>
<tr>
<td>as are set before you.</td>
<td></td>
</tr>
<tr>
<td>9. And heal the sick that are therein, and say to them, the kingdom of God</td>
<td></td>
</tr>
<tr>
<td>is come near to you.</td>
<td></td>
</tr>
<tr>
<td>10. But into whatever city you enter, and they do not receive you, going out into the streets thereof, say,</td>
<td>But if they come among those who are in opposite doctrine, they must then testify, that the evils, which reject goods and truths, adhere to those who are in evil, but not to those who are in truths and goods, vs 10, 11.</td>
</tr>
<tr>
<td>11. Even the very dust of your city which cleaves to us, we do wipe off to you; nevertheless know this, that the kingdom of God is come near to you.</td>
<td>And that thus it is better not to know the truth, than to know it, and still continue in evil of life, inasmuch as doctrine the most celestial cannot deliver from condemnation, unless the life be formed accordingly, vs 12 to 16.</td>
</tr>
<tr>
<td>12. But I say to you, that it shall be more tolerable for Sodom in that day, than for that city.</td>
<td></td>
</tr>
<tr>
<td>13. Wo to you Chorazin! Wo until you Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long since repented, sitting in sackcloth and ashes.</td>
<td></td>
</tr>
<tr>
<td>14. But it shall be more tolerable for Tyre and Sidon in the judgement, than for you.</td>
<td></td>
</tr>
<tr>
<td>15. And you Capernaum which are exalted to heaven shall be thrust down to hell.</td>
<td></td>
</tr>
<tr>
<td>16. He that hears you, hears Me, and he that rejects you, rejects Me; but he that rejects Me, rejects Him that sent Me.</td>
<td>For all good and truth is in connection with the Divine Human principle of the LORD, and consequently, whoever receives good and truth into his will and understanding receives the LORD, but whoever rejects good and truth, rejects the LORD, VS 16.</td>
</tr>
<tr>
<td>17. But the seventy returned with joy, saying, Lord, even daemons are subject to us in Your Name.</td>
<td>That all the truths of good have power over the hells, and are operative to the removal of interior falses, and this by virtue of their conjunction with the LORD, VS 17, 18, 19.</td>
</tr>
<tr>
<td>18. But he said to them, I beheld Satan, as lightning, falling from heaven.</td>
<td></td>
</tr>
<tr>
<td>19. Behold, I give to you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall hurt you.</td>
<td></td>
</tr>
<tr>
<td>20. Nevertheless rejoice not in this, that the spirits are subject to you, but rather rejoice that your names are written in the heavens.</td>
<td>But that they who are principled in such truths and goods are not to derive joy from the consideration of the omnipotence of truth and good, but rather from the thought of their conjunction of life with the LORD, VS 20.</td>
</tr>
</tbody>
</table>
21. In that same hour Jesus was glad in spirit, and said, I thank You Father, Lord of heaven and earth, because You have hid these things from the wise and intelligent, and have revealed them to babes; yea, Father, for so it seemed good in your sight. And also from the thought that the Divine mercy is alike operative to conceal truth from those who, through evil of life, are in false intelligence, as to make it manifest to the simple and sincere. vs 21.

22. All things are delivered to Me of My Father; and no one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son wills [or determines] to reveal Him. That the all of Divinity is in the LORD'S Divine Human principle, which cannot be fully comprehended by man or angel, but that what proceeds from the LORD'S Divine Human principle may be comprehended, vs 22.

23. And turning to the disciples, He said privately, Blessed are the eyes which see the things which you see. Therefore faith and obedience grounded in the Lord's Divine Human principle are blessed, but that such faith and obedience could not have birth previous to the assumption of the Human principle by the Lord, vs 23, 24.

24. For I say to you, that many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them.

25. And behold, a certain lawyer stood up, tempting Him, and saying, Teacher, what shall I do to 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 unless he live also according to the precepts of the decalogue, by abstaining from the evils which are there forbidden, and by abstaining from them because they are sins, vs 25 to 29.

26. But He said to him, what is written in the law? How read you?

27. But he answering said, you shall love the Lord your God from your whole heart, and from your whole soul, and from your whole strength, and from your whole thought, and your neighbour as yourself.

28. But He said to him, you have answered right; this do, and you shall live.

29. But he, willing to justify himself, said to Jesus, and who is my neighbour? That there are degrees of love towards the neighbour, and that every man is to be loved according to the quality of the good which is in him. vs 29 to 38.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>30. But Jesus replying, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripping him of his clothing, and beating him, departed, leaving him half dead.</td>
<td>Thus they are to be loved who are in the affection of heavenly knowledges, and at the same time are infested by evil spirits, who would deprive them of those knowledges, vs 30.</td>
<td></td>
</tr>
<tr>
<td>31. But as it happened, a certain priest came down the same way, and seeing him, passed by on the other side.</td>
<td>All such however are disregarded by those, who are not principled in love to the LORD, and in charity towards the neighbour, vs 31, 32.</td>
<td></td>
</tr>
<tr>
<td>32. In like manner a Levite when he was at the place, coming and seeing, passed by on the other side.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. But a certain Samaritan journeying came to him, and seeing him, was moved with compassion.</td>
<td>Whereas they excite mercy and charity from an interior principle with all those, who are in the affection of truth 5:33.</td>
<td></td>
</tr>
<tr>
<td>34. And coming near he bound up his wounds, pouring in oil and wine, and setting him on his own beast of burden, brought him to an inn, and took care of him.</td>
<td>And who therefore prepare a remedy against false principles, by giving instruction in the good of love and the truth of faith, as far as the understanding is capable of giving it, and by application to those who are more instructed in the knowledges of good and truth, vs 34.</td>
<td></td>
</tr>
<tr>
<td>35. And departing on the morrow, taking out two pence, he gave [them] to the host, and said to him, take care of him, and whatever you spend more, when I come again, I will repay you.</td>
<td>Also by other offices of charity, so far as they have ability, vs 35.</td>
<td></td>
</tr>
<tr>
<td>36. Which now of these three think you was neighbour to him that fell among thieves?</td>
<td>Whence it is evident, that every man is a neighbour according to the good in which he is principled, and that true charity consists in doing works of kindness and mercy to all such, vs 36, 37.</td>
<td></td>
</tr>
<tr>
<td>37. But he said, he that did mercy with him. Then said Jesus to him, go, and do you likewise.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Translation

1. BUT after these things the Lord appointed other seventy also, and sent them by two's before His face, to every city and place, whither He Himself was about to come.
2. Then He said to them, the harvest indeed is much, but the labourers are few; pray you therefore the Lord of the harvest, that he would send forth labourers into His harvest.
3. Go your ways, behold, I send you forth as lambs in the midst of wolves.
4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.
5. But into whatever house you enter, first say, Peace to this house.
6. And if the son of peace be there, your peace shall rest upon it; but if not, It shall turn to you again.
7. But in the same house remain, eating and drinking such things as they have, for the labourer is worthy of his hire. Go not from house to house.
8. And into whatever city you enter, and they receive you, eat such things as are set before you.
9. And heal the sick that are therein, and say to them, the kingdom of God is come near to you.
10. But into whatever city you enter, and they do not receive you, going out into the streets thereof, say,
11. Even the very dust of your city which cleaves to us, we do wipe off to you; nevertheless know this, that the kingdom of God is come near to you.
12. But I say to you, that it shall be more tolerable for Sodom in that day, than for that city.
13. Wo to you Chorazin! Wo until you Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long since repented, sitting in sackcloth and ashes.
14. But it shall be more tolerable for Tyre and Sidon in the judgement, than for you.
15. And you Capernaum which are exalted to heaven shall be thrust down to hell.
16. He that hears you, hear Me, and he that rejects you, rejects Me; but he that rejects Me, rejects Him that sent Me.
17. But the seventy returned with joy, saying, Lord, even daemons are subject to us in Your Name.
18. But he said to them, I beheld Satan, as lightning, falling from heaven.
19. Behold, I give to you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall hurt you.
20. Nevertheless rejoice not in this, that the spirits are subject to you, but rather rejoice that your names are written in the heavens.
21. In that same hour Jesus was glad in spirit, and said, I thank You Father, Lord of heaven and earth, because You have hid these things from the wise and intelligent, and have revealed them to babes; yea, Father, for so it seemed good in your sight.
22. All things are delivered to Me of My Father; and no one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son wills [or determines] to reveal Him.
23. And turning to the disciples, He said privately, Blessed are the eyes which see the things which you see.
24. For I say to you, that many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them.
25. And behold, a certain lawyer stood up, tempting Him, and saying, Teacher, what shall I do to inherit eternal life?
26. But He said to him, what is written in the law? How read you?
27. But he answering said, you shall love the Lord your God from your whole heart, and from your whole soul, and from your whole strength, and from your whole thought, and your neighbour as yourself.
28. But He said to him, you have answered right; this do, and you shall live.
29. But he, willing to justify himself, said to Jesus, and who is my neighbour?
30. But Jesus replying, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripping him of his clothing, and beating him, departed, leaving him half dead.
31. But as it happened, a certain priest came down the same way, and seeing him, passed by on the other side.
32. In like manner a Levite when he was at the place, coming and seeing, passed by on the other side.
33. But a certain Samaritan journeying came to him, and seeing him, was moved with compassion.
34. And coming near he bound up his wounds, pouring in oil and wine, and setting him on his own beast of burden, brought him to an inn, and took care of him.
35. And departing on the morrow, taking out two pence, he gave [them] to the host, and said to him, take care of him, and whatever you spend more, when I come again, I will repay you.
36. Which now of these three think you was neighbour to him that fell among thieves?
37. But he said, he that did mercy with him. Then said Jesus to him, go, and do you likewise.
38. But it came to pass as they went, that He entered into a certain village; but it certain woman named Martha received Him into her house.
39. And she had called Mary, who also sitting at the feet of Jesus, heard his word.
40. But Martha was cumbered about much serving, and standing near, said, Lord, do you not care that my sister has left me to serve alone? Bid her therefore that she help me.
41. But Jesus answering said to her, Martha, Martha, you are careful and troubled about many things:
42. But there is need of one thing; and Mary has chosen that good part which shall not be taken away from her.

Chapter X. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 2. Then He said to them, the harvest indeed is much, but the labourers are few, &c. By harvest are here meant all with whom the Church was about to be established by the Lord, thus likewise the Church in general; and by labourers are meant all who shall teach from the Lord. AE 910.

Verse 3. Behold, I send you forth as lambs in the midst of wolves. In this passage lambs denote those who are in innocence, and wolves those who are opposed to innocence. AC 3994.

Verses 5, 6, 7. But into whatever house you enter, first say peace be to this house; and if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again. By saying peace be to the house, is signified that they should know whether they who were in the house received the Lord, preached concerning the Lord, and thence concerning heaven, heavenly joy and eternal life, inasmuch as all those things are signified by peace; and they who received are meant by the sons of peace, on whom the peace would rest. But if they did not acknowledge the Lord, and thence did not receive the things which are of the Lord, or which are of peace, that it would be taken from them, is signified by the house or city not being worthy, in which case peace would return upon them. AE 365.

Verse 7. But in the same house remain, eating and drinking the things that are with them; go not from house to house. By these words was represented, that the disciples should abide in the principle of good, itself, namely in the good of love to the Lord and of charity towards the neighbour, but should not pass to any other. That man or his mind is a house, see also AC 3538, 4973. AC 5023.

Verses 10, 11. But into whatever city you enter, and they do not receive you, going out into the streets thereof, say, even the very dust of your city, which cleaves to us, we do wipe off to you. By the street of a city is signified the truth of doctrine leading, and in the opposite sense the false of doctrine, on which account, by the mud, the mire, and filth of streets is signified the false of evil love in the following passages, "Their carcase was made the dung of the streets," Isaiah 5:25; and in the same prophet, "He will make him a treading like the mire of the streets," Is 10:6. And in David, "I will bruise them as the dust before the faces of the wind, I will beat them small as the mud of the streets," Psalm 18:43. These things also are grounded in appearances in the spiritual world, in the cities of which, where falses grounded in evil have rule, the streets appear full of dung, of mire and dirt. From these considerations it may be manifest what is signified by what the Lord commanded the seventy, whom He sent forth to preach the gospel, when He said, into whatever city you enter, and they receive you not, going out into the streets thereof say, even the very dust of the city which cleaves to us we do wipe off to you. AE 652.

Verse 12. But I say to you that it shall be more tolerable for Sodom in that day than for that city. Sodom is thus described in Ezekiel, "Your elder sister Samaria, herself and her daughters, dwelling at your left; and your younger sister dwelling at your right, Sodom and her daughters: Your sister Sodom, herself and her daughters has not done as you have done and your daughters: Behold this was the iniquity of your sisterSodom, pride, fearfulness of bread, and security of ease, to her and to her daughters, and he hand of the miserable and needy she has not strengthened; and they were puffed up, and did abomination before you," Ezek 16:46, 48, 50. The subject here treated of is concerning the abominations of Jerusalem, which are described by Samaria and Sodom, by Samaria as to falses in the place of Gomorrah, and by Sodom as to evils; and it is said what is specifically signified by Sodom; for
it is written, *this was the iniquity of Sodom*, namely. that it was self-love, which is there signified by *pride*; that the inhabitants were averse to the goods of charity is signified by *fullness of bread*; and that they acquiesced therein, is signified by *security of ease*; and that they had no mercy, is described by their *not strengthening the hand of the miserable and needy*; and that all lusts were thence imbued with self-love, is described by the *daughters becoming puffed up*; lusts are denoted by daughters; hence it is manifest what is meant by Sodom, thus that it is not according to the historical sense in the following chapter, but that by it are there signified in the internal sense such things as are here described by the prophet, namely the things of self-love; but Sodom is here described more mildly, because the subject treated of is concerning the abominations of Jerusalem, that they were greater than those of Sodom, as is also evident from the Lord's words, *it shall be more tolerable for Sodom in that day than for that city*; AC 2220.

By the disciples in the above passage are not meant disciples, but all things of the Church, thus all things of faith and charity; 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 neither could they receive; hence it may be manifest that the house or city, which should not receive the disciples, is not meant, but that they are meant 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 instantaneously acknowledge the new doctrine which they preached. AC 7418.

**Verse 13.** They had long since repented, sitting in sackcloth and ashes. Inasmuch as to be clothed in sackcloth and to roll themselves in ashes represented mourning over evils and falses, it also represented humiliation, and likewise repentance, for it is a primary part of humiliation for man to acknowledge that of himself he is nothing but evil and false, in like manner of repentance, which is not performed except by humiliation, and this by confession of the heart that of himself he is of such a quality. That to put on sackcloth was a mark of humiliation, see 1 Kings 21:27, 28, 29; that it was a mark of repentance, see Matt 11:21. Luke 10:13; but that it was nothing else than a representative, thus merely an external act of the body, but not an internal act of the heart, is evident from Isaiah, "Is it to bow down his head as a bulrush, and to lie in sackcloth and ashes? will you call this a fast, and a day of the good pleasure of Jehovah? Is not this the fast which I choose, to loosen the bonds of wickedness, to break bread to the hungry," &c. Is 58:5, 6, 7. AC 4779.

**Verse 18.** But He said to them, I beheld Satan as lightning, falling from heaven. By Satan is meant every false principle which destroys truth, for the hells, where such falses are, and whence they are, are called Satan, but the hells, where and whence are the evils which destroy goods, are called the devil, wherefore by Satan falling as lightning from heaven is meant that every false principle which destroyed the truth of the word was cast down from heaven, from which consideration it may be manifest, that to fall and to be cast down from heaven to earth, signifies no longer to have place in heaven, but in hell, thus to perish; by earth also is here signified what is damned. AE 535. See also TCR 116.

**Verse 19.** Behold, I give to you power to tread upon serpents and scorpions, &c. That in this passage by serpents and scorpions are not meant serpents and scorpions, is evident, for the Lord says, that *He saw Satan as lightning fall from heaven*, and that he gives them power over all the power of the enemy, wherefore by serpents and scorpions in the internal sense, is signified the crew of satan, which was principled in cunning; and in a direful persuasive principle of what is false, by which men are
spiritually murdered after death, unless they be protected by the Lord; that the Lord liberated the spiritual world from that crew and the like, is meant by seeing satan falling from heaven, and that he gave to those, who are in truths grounded in good from the Lord, the power of treading upon serpents and scorpions. AE 544. see also AR 455.

By treading on a lion, an adder, serpents and scorpions, is meant not only to destroy evils and falses, which are signified by those animals, but also not to be hurt, by them. This is meant in David, "You shall tread on the lion and adder, you shall trample under foot the young lion and the dragon," Psalm 91:13; and in Luke, "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you," Luke 10:19; the reason why it is so expressed in the word is because they who are in the hells appear before the eyes of good spirits and angels occasionally in the forms of various beasts and serpents, according to the species of evil and of the false principle thence derived, in which they are; their very thoughts proceeding from the intention of their will present those appearances; exhalations from their evils and falses continually come forth through the earths which are over those hells, or by which the hells are covered, wherefore to walk upon those places is dangerous to those who are merely natural, and more so to those who are sensual and corporeal, for the exhalation rises out thence, and contagion infects those who are walking above; but they whom the Lord leads are safe in treading upon that earth, being preserved from infection and infestation; the reason is because the interiors of their mind, or of their thought and affection, are elevated by the Lord above their sensual corporeal principle, which corresponds to the soles of their feet. From these considerations it may be manifest, what is meant in the proper sense by treading on a lion, an adder, serpents and scorpions, that nothing can do hurt; and it may likewise be manifest from what ground it is that it is so expressed in the Word. AE 632.

They who have ensnared their neighbour by deceit in the world, as to things worldly and terrestrial, in the other life ensnare him by deceit as to things spiritual and celestial; and whereas they do this in secret, they are transferred to the hells behind, and to a depth according to the malignity and injurious quality of their deceit; thus they are separated from those who are in front; the latter are called spirits, but the former genii; genii are not admitted to men like spirits, because they flow into the affections which are of the will, acting against the good which is of love and charity, so clandestinely that they cannot in any wise be perceived, and by this way they destroy the truth which is of faith; these in their hells render themselves invisible before their companions, for they who have acted clandestinely in the world, have the power to render themselves invisible in the other life, yet when they appear, they appear amongst each other as men, but when inspected by the angels they appear as serpents, for they have the nature of serpents, and what comes forth from them is like poison, and also is spiritual poison; wherefore poison in the Word signifies deceit, and poisonous serpents as adders, cockatrices, vipers, signify the deceitful, as in David, "In heart you work perversities, their poison is as the poison of a serpent, as of a deaf adder," Psalm 58:3, 5. Again, "They think evil things in the heart, they sharpen their tongue as a serpent; the poison of an asp is under their lips," Psalm 140:3, 4: And in Matthew, "Woe to you Scribes and Pharisees, hypocrites! O serpents, the offspring of vipers, how will you escape the judgement of Gehenna," Matt 23:29, 33; Deceit is called hypocrisy when men carry piety in the mouth, and impiety in the heart, or when they have charity in the mouth, but hatred in the heart, or when they have innocence in the face and gesture, but cruelty in the soul and bosom, consequently who deceive by innocence, charity and piety. These are serpents and vipers in the internal sense, because, as was said above, persons of such a quality, when inspected by angels in the light of heaven, appear as serpents and vipers, who under truths conceal evils, that is, who deceitfully bend truths to do evils, for these as it were under the teeth conceal poison, and thus commit murder. But they who are in the faith
of truth and 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 under the Lord's protection meant by the Lord's words to the disciples, "Behold I give you power to tread upon serpents and scorpions, &c. AC 9013.

The Divine power of the Lord, which was represented by the filling of the hand of Aaron and of his sons, is the Divine power of saving the human race; and the power of saving the human race is the power over the heavens and over the hells; for by that power of the Lord, and not by any other, man is saved; for all the good which is of love, and all the truth which is of faith, flow in through the heavens from the Lord, which cannot flow in unless the hells be removed, for from the hells is all evil, and thence every thing that is false; by the removal of evils and the falses thence derived which enter in from the hells, and on this occasion by the influx of the good of love and of the truth of faith through heaven from the Lord, man is saved; that the Lord, when He was in the world, subdued the hells, and reduced the heavens into order, and acquired to Himself Divine power over them, see AC 9456, 9715, 9809, 9937, and what is cited, AC 9528 at the end. This power of the Lord is what was represented by the filling of the hand of the priests; for by the priesthood was signified all the work of the Lord's salvation, AC 9809. That the Lord has that power, He Himself teaches in express words in Matthew, "All power is given to Me in the heavens and in the earths," Matt 28:18; and in Luke, "Jesus said to the seventy, who said that the daemons were obedient to them, Behold I give to you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you: All things are delivered to Me of My Father," Luke 10:19, 22. By these words is described the power of the Lord over the hells; daemons are they who are in the hells; serpents and scorpions denote evils and the falses of evil; to tread upon them denotes to destroy them; the hells are also meant by the enemy, over whom they were to have power. AC 10019.

Verse 20. But rather rejoice that your names are written in the heavens. Name in the book of life means nothing else but quality; in like manner to confess his name before the Father, and to write upon him the name of God, and of a city, and a new name, Rev 3:4, 5, 12; so likewise in other passages, where mention is made of names written in the book of life, and in heaven, Rev 13:8; 17:18. Luke 10:20; for in heaven name denotes nothing but the quality, by virtue of which one person is distinguished from another, which in the sense of the letter is expressed by name; as may likewise be manifest to everyone from this consideration, that every one named on earth is presented in the idea of another as to the quality by which he is known and distinguished from another; in the other life ideas remain, but names perish, and still more with the angels; hence it is that name denotes quality or the knowledge of quality in the internal sense. AC 2009.

Names written in heaven are not names, but the quality of their faith and charity. AC 6674.

Verse 21. In that same hour Jesus was glad in spirit, and said, I thank You Father, Lord of heaven and earth, because you have hid these things from the wise and intelligent, and have revealed them to babes. It is a known thing, that several disputes at this day go no further than to contend whether a thing be so or not so; but so long as this controversy is continued, it is impossible to make any progress into any thing of wisdom; for in the very thing, which is the subject of controversy, there are innumerable things, which the disputants cannot see, so long as they do not acknowledge it. Modern erudition scarce advances beyond these limits, namely whether it be so, or not so, on which account the disputants stand excluded from the intelligence of truth; as for example; he who only continues whether there is an internal sense of the Word cannot by any means see the innumerable, yea indefinite things, which are in the internal sense; in like manner he who disputes whether charity be any thing in the
Church and whether all things belonging to it are not of faith, cannot possibly know the innumerable, yea the indefinite things which are in charity, but remains altogether in ignorance what charity is. The case is the same in regard to a life after death, the resurrection of the dead, the last judgement the existence of heaven and hell; for they who only dispute whether such things are stand out of the doors of wisdom so long as they dispute, and are like persons who only knock at the door, and cannot even look into the magnificent palaces of wisdom; and what is surprising, people of this description fancy themselves wiser than others, and so much the wiser, in proportion to their greater skill in debating whether a thing be so, and especially in confirming themselves that it is not so; when yet the simple, who are principled in good, and whom such disputants despise, can perceive in a moment, without any dispute, much more without learned controversy, both the existence of the thing, and also its nature and quality; for these latter have a common or general sense of the perception of truth, whereas the former have extinguished this sense by such things, as incline them first to determine whether the thing exists; the Lord speaks both of the former and of the latter when He says, "I thank You Father; that you have hid these things from the wise and intelligent, and revealed them to babes." Matt 11:25. Luke 10:21. AC 3428.

It is a common and known thing, that the learned believe in a future state less than the simple, and in general, that they see Divine Truths less than the simple; the reason is, because they consult scientifics, which they possess in a greater abundance than others, from a negative principle, and by it destroy in themselves contemplation from a higher or interior principle; and when this is destroyed, they no longer see any thing from the light of heaven, but from the light of the world; for scientifics are in the light of the world, and unless they are illuminated by the light of heaven, they induce darkness, however it appears otherwise to themselves. Hence it was that the simple believed in the Lord, but not the Scribes and Pharisees, who were the learned in that nation, as is evident from these words in John. "Many of the people heard the Word, and said, of a truth this is the prophet; others said, this is the Christ [the Messiah]. The Pharisees answered them, have any of the Rulers believed in Him, or the Pharisees," John 7:40, 41, 48; and in Luke, "Jesus said, I thank You Father, Lord of heaven and earth, because You have hid these things from the wise and intelligent, and have revealed them to babes," where babes denote the simple. AC 4760.

Divine Truth is not received by any one, unless it be accommodated to his apprehension, consequently unless it appear in a natural form and aspect; for human minds at first apprehend only things terrestrial and worldly, and not at all things spiritual and celestial, wherefore if things spiritual and celestial were expounded nakedly, they would be rejected as if they were nothing, agreeable to the Lord's words in John, "If I have told you earthly things and you believe not, how should you believe if I told you of heavenly things," John 3:12; still less did they believe who lived before the coming of the Lord, and who at length were in such blindness that they knew nothing, because they were willing to know nothing concerning a life after death, concerning the internal man, concerning charity and faith, and concerning any thing celestial; such things they rejected, because they held them in aversion. For they who regard terrestrial and worldly things as an end, that is, love them above all things, hold spiritual things in aversion, and almost abhor the very name of them; the case is nearly the same at this day. The learned of the world indeed believe that they should receive the word more favourably, if celestial things were exposed nakedly, and if it was not written with such simplicity; but they are very much deceived, for in such case they would have rejected it more than the simple, and would have seen in it no light, but mere gross darkness; for human learning induces this darkness with those who trust to their own intelligence, and on that account extol themselves above others. That such things are hid from the wise, and revealed to infants, that is, to the simple, the Lord teaches in Matthew 11:25, 26;
and in Luke 10:21; the same is also evident, from this consideration, that they who are Atheists and Naturalists, as they are called, are such as are learned; this the world knows, and this they themselves know. AC 8783.

Verse 22. All things are delivered to Me of My Father, and no one knows who the Son is except the Father, and who the father is, except the Son, and he to whom the Son is willing to reveal Him. The reason why it is said that no one knows the Son but the Father is, because by the Son is meant the Divine Truth, and by the Father the Divine Good, each in the Lord, and one cannot be known but from the other, wherefore the Lord first says, that all things are delivered to Him by the Father, and afterwards that he knows to whom the Son is willing to reveal; that the Son is Divine Truth, and the Father Divine Good, each the Lord's, see AC 2803, 2813, 3704, 7499. From these considerations it is now evident that the Divine [being or principle] is the Divine Human [principle] of the Lord. AC 10067.

Verse 23. And turning to the disciples He said privately, blessed are the eyes which see the things that you see. In this passage by the eyes which see is signified intelligence and faith; for the sight of the Lord, and also of His miracles and works, did not render any one blessed, but they were blessed in consequence of apprehending with the understanding and of having faith, which is to see with the eyes, and in consequence of obedience, which is to hear with the ears; that to see with the eyes is to understand, and also to have faith, see AC 897, 2325; for understanding is the spiritual principle of sight, and faith is the spiritual principle of 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 into those things which are of the light of the world, but the sight of faith is from the light of heaven; hence come the expressions of seeing with the understanding, and of seeing with faith; that to hear with the ear denotes to obey, see AC 2542. AC 2701.

Verses 25 to 28. It is a known thing that the decalogue in the Word, in the way of eminence, is called the law, because it contains all things which are of doctrine and of life, for it not only contains all things which respect God, but also all things which respect man, wherefore that law was written on two tables, one of which treats of God, the other of man. It is also a known thing, that all things of doctrine and of life have reference to love to God, and to love towards the neighbour, all things of which loves are contained in the decalogue. That the whole Word teaches nothing else, is manifest from the words of the Lord, "Jesus said, you shall love the Lord your God from your whole heart, and in your whole soul, and in your whole mind, and the neighbour as yourself; on these two commandments hang the law and the prophets," Matt 22:35, 36, 37, where the law and the prophets signify the whole Word. And again, "A certain lawyer tempting Jesus said, Master, what shall I do that I may inherit eternal life? And Jesus said to him, what is written in the law; how read you? And he answering said, you shall love the Lord your God from your whole heart, and from your whole soul, and from your whole strength, and from your whole mind, and the neighbour as yourself; and JESUS said, THIS DO AND YOU SHALL LIVE," Luke 10:25-28. Now whereas love to God and love towards the neighbour are all things of the world, and the decalogue in the first table contains in a summary all things of love to God, and in the second table, all things of love towards the neighbour, it follows that it contains all things which relate to doctrine and life. From a view of the two tables it is evident, that they were so conjoined, that God from His table may look at man, and that man from his may look at God in return, and thus that there may be reciprocal aspect, which is such as never to cease on the part of God, so that he continually looks at man, and operates such things as regard his salvation, and if man receives and does those things which are in his table, reciprocal conjunction is effected, and in this case it comes to pass, according to the Lord's words to the lawyer, This do and you shall live. TCR 287.
In the Word throughout mention is made of heart and soul, and by heart is there signified the life of love, and by soul the life of faith: man has two faculties recipient of life from the Lord, one called will, the other understanding; to the faculty which is called will, appertains love, for the good things of love make its life; but to the faculty which is called understanding appertains faith, for the truths of faith make its life; but these two lives with man are still one thing, and when they are one thing, then the things of faith are also the things of love, for they are loved; and on the other hand the things of love are also the things of faith, because they are believed: such is the life belonging to all in heaven. The reason why in the Word the life of love, or what is the same thing, the will, is called heart, and why the life of faith, or what is the same thing, the understanding, is called soul, is because they who are principled in love to the Lord, and are called celestial in the Grand Man or heaven, constitute the province of the heart, and they who are principled in faith to the Lord, and thence in charity towards the neighbour, constitute the province of the lungs, see AC 3635, 3883 to 3896. Hence it is that by heart in the Word is signified love which is the life of the will, and by soul faith which is the life of the understanding: For soul in the original tongue is an expression derived from respiration, which is of the lungs. The reason why lungs belong to the intellectual faculty is, because this faculty is illustrated by the Lord when man receives faith, hence he has light, or apperception of truth in such things as relate to faith when he reads the Word; and the reason why love appertains to the voluntary faculty is because this is enkindled by the Lord when man receives love, hence he has the fire of life and sensitive perception of what is good. From these considerations it may be manifest what is properly meant in the Word by heart, and what by soul, as in the following passages, "You shall love Jehovah your God from the whole heart, and from the whole soul, and from all your strength," Deut 6:5, 6. Again, "You shall love Jehovah your God, and shall serve Him, from your whole heart and from your whole soul," Deut 10:12; 11:13.

And in the evangelists, "Jesus said, you shall love the Lord your God from your whole heart, and in your whole soul, and with your whole strength and your thought," Matt. xii, 35. Mark 12:30, 32. Luke 10:27, where heart denotes the life of love, and soul the life of faith. Strength denotes those things which proceed from the life of love, thus which proceed from the heart or will, and thought those which proceed from the life of faith, thus which proceed from the soul or an enlightened understanding. That these things are signified by heart and soul in the Word is known at this day to few within the Church; the reason is, because they have not considered that man has two faculties, distinct from each other, namely will and understanding, and that those two faculties constitute one mind, to the intent that man may be truly a man. Neither have they considered that all things in the universe, both in heaven and in the world, have reference to what is good and true, and that those principles must be joined together to the intent that they may be something and productive; from the ignorance of those principles it has come to pass, that men have 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 are joined together they are not any thing, 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, and faith with love is alive; that this is the case, may be manifest from singular things in the Word, for where the subject treated of is concerning faith, it is also concerning love, that thus the marriage of good and truth, that is heaven, and in the supreme sense the Lord, may be in all and singular the things of the Word. From these considerations it is now evident, whence it is that the man of the Church has hitherto been ignorant what is meant in the Word by heart, and what by soul. AC 9050.

It is written, you shall love the Lord God above all things, and the neighbour as yourself, Luke 10:27, where to love the neighbour as himself denotes not to despise him in comparison with self, also to treat
him with justice, and not to exercise evil judgement concerning him. The law of charity, enacted and
given by the Lord Himself, is this, "Whatsoever you would that men should do to you, do you also to
them, for this is the law and the prophets," Matt 7:12. Luke 6:31, 32; thus they love the neighbour who
are in the love of heaven, but they who are in the love of the world love the neighbour from the world,
thus for the sake of the world, whilst they who are in the love of self love the neighbour from self and
for the sake of self. TCR 411.

By loving Jehovah God with the whole heart and the whole soul, is meant with all the will and all the
understanding, also with all the love and all the faith, for heart signifies love and will, and soul
signifies faith and understanding. The reason why heart signifies those two, namely love and will, is
because the love of man is of his will, and the reason why soul signifies two things, namely faith and
understanding is, because faith is of the understanding; the reason why heart and soul have these
significations is because the heart of man corresponds to the good of love which is of his will, and the
soul of the lungs corresponds to the truth of faith, which is of his understanding; with all the strength
and with the whole mind signifies above all things. AE 750.

Verses 30 to 37. Containing the parable of the good Samaritan, &c. Inasmuch as charity itself resides in
the internal man, in which is the principle of good will, and thence in the external man, in which is the
operation of good, it follows that the internal man is to be loved, and thence the external, consequently
that man is to be loved according to the quality of good which is in him; therefore good itself is
essentially the neighbour; this may be illustrated by the following consideration, that when anyone, out
of three or four candidates, chooses for himself a steward of his house, or a servant, he makes enquiry
concerning his internal man, and chooses one who is sincere and faithful, and hence loves him. In like
manner a king or magistrate, who, out of three or four candidates, chooses him who is qualified for his
employment, and rejects him who is unqualified, whatever may be his outward aspect, and however
favourable may be his speech and action. Since therefore every man is a neighbour, and there is an
infinite variety of men, and every one is to be loved as a neighbour according to his good, it is evident
that there are genera and species, also degrees of love towards the neighbour. Now whereas the Lord is
to be loved above all things, it follows that the degrees of the above love are to be measured according
to love to the Lord, thus according to the estimation how much of the Lord, or from the Lord, another
possesses in himself, for in that same proportion he also possesses good, inasmuch us all good is from
the Lord. But since these degrees are in the internal man, and the internal man seldom manifests
himself in the world, it is sufficient that the neighbour be loved according to the degrees with which a
man is acquainted; but these degrees after death are clearly perceived, for then the affections of the will
and the consequent thoughts of the understanding make a spiritual sphere round every one, which is
made sensible by various methods. That spiritual sphere is absorbed in the world by the material body,
and encloses itself in the natural sphere, which at that time exhales from the man. That there are
degrees of love towards the neighbour, is manifest from the Lord's parable concerning the Samaritan,
who performed acts of mercy to the man who was wounded by robbers, whom a Priest and a Levite
passed by, and when the Lord asked, which of those three seemed to be the neighbour, reply was made,
he who performed acts of mercy, Luke 10:30-37. TCR 410.

Inasmuch as several things in the Word have also an opposite sense, so likewise has Levi and his tribe,
and in that sense Levi signifies the evil of the false which is opposite to the good of charity, and
signifies also a life without charity, consequently also no charity towards the neighbour; this is signified
by Levi in the prophecy concerning his sons by Israel the father, "Simeon and Levi are brethren, their
daggers are instruments of violence. Into their secret let not my soul come, in their congregation let not
my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung

132
an ox. Cursed is their anger because it is vehement, and their wrath because it is hard. I will divide them in Jacob, and I will disperse them in Israel," Gen 49:5, 6, 7. This opposite is also signified by the Levite in the Lord's parable concerning him who was wounded by robbers, which parable is here to be explained, because the subject treated of is concerning charity towards the neighbour, and because the Lord there spoke by correspondences from beginning to end, which correspondences have been hitherto unknown. The subject treated of in the parable is concerning charity towards the neighbour, and concerning good works, by which charity is in its effect and in its fullness. Jerusalem there signifies the church which is true doctrine, and Jericho the church where are the knowledges of truth and good: a priest thence signifies those who have no love to the Lord, and a Levite those who have no charity towards the neighbour, such as were at that time in Jerusalem; but a Samaritan signifies the Gentile; a man going down from Jerusalem to Jericho signifies those who were willing to be instructed in the knowledges of the Church; the robbers, amongst whom he fell, signifies those at that time in the perverted Church, such as the Jewish Church then was; their stripping him, beating him, and leaving him half dead, signifies that they deprived him of truths, and infected him with falses, and thus injured him so far as to spiritual life, that scarce any spiritual life remained. To strip in the Word signifies to deprive of truths, to beat signifies to injure the spiritual mind and life by falses, and half dead signifies to be nearly void of that life. To be moved with compassion signifies mercy and charity from an interior principle; mercy also and charity make one; to bind up wounds, and to pour in oil and wine, signifies to prepare a medicine against falses which had injured his life, by instructing him in the good of love and the truth of faith; oil in the Word signifies the good of love, and wine the good and truth of faith. To set him on his own beast of burden, signifies according to his understanding as far as he was able, for horse signifies understanding, in like manner a beast of burden. To bring him to an inn, and to take care of him, signifies to those who were more instructed in the knowledges of good and truth; an inn denotes where meats and drinks were purchased, by which are signified the knowledges of good and truth, and thence the spiritual nourishment which is given by instruction. By giving to the host two pence, and saying to him, take care of him, and whatever you spend more, when I come again, I will repay you, signifies all things of charity so far as he was able. AE 444.

Verse 30. A certain man went down from Jerusalem to Jericho, &c. Inasmuch as Jericho signifies the good of truth, therefore that city was called the city of palms, Deut 34:3. Judges 1:16; 3:13; for all the names of places and cities in the Word signify such things as relate to heaven and the Church, which are called spiritual things, and Jericho the good of truth. Since this is signified by Jericho, therefore the Lord in the parable concerning the Samaritan said, "That a certain man went down from Jerusalem to Jericho," by which is signified that by truths he advanced to good, for by Jerusalem is signified the truth of doctrine, and by Jericho the good of truth, which is the good of life, which good he also showed to the man wounded by robbers. AE 458.

And fell among thieves, who stripping him of his clothing, and beating him, departed. By beating, or inflicting blows is here signified an injury done to truth, or its extinction; this also is signified by blows in the Apocalypse 9:20; 11:6; 13:1, 2, 15:1, 6, 8; 16:21; also in Jeremiah 30:12, 14, 17, and in Ezekiel 6:2; and in Zechariah 14:12, 13, 14, 15; and in the above passage in Luke, where the subject treated of is concerning the man who fell among robbers, who beat him, and left him half dead; where it is added that a Samaritan bound up his wounds, poured in oil and wine, lifted him up on his own beast of burden, and brought him to an inn. He who understands the internal sense of the Word, may know why it was said by the Lord, that the Samaritan bound up the wounds, poured in oil and wine, and lifted him up on his own beast of burden; for by the Samaritan in that sense is meant one who is in the affection of truth, by binding up wounds is signified the healing of that injured affection, by pouring in oil and wine
is signified the good of love and the good of faith, and by lifting him up on a beast of burden is signified the lifting him up from his own intellectual principle; thus by those words is described the operation of charity towards the neighbour, naturally for a man in the world, and spiritually for the angels in heaven, naturally in the sense of the letter, and spiritually in the internal sense. The reason why a Samaritan denotes one who is in the affection of truth, is because Samaria in the Word signifies that affection; that oil denotes the good of love, see AC 886, 3728, 4582; that wine denotes the good of faith, see AC 1798, 6337; that a beast of burden denotes the intellectual principle, see AC 2761, 2762, 2782, 3217; thus the Lord spoke, but few comprehend this, for they believe that such things were said merely for the sake of trimming out the parable in an historical form; but in this case the words would not be from a Divine [principle], for all words from the Divine [principle] have in them such things as relate to the Lord, to heaven, and to the Church, and this in every iota. AC 9057. See also AE 584, concerning the blows inflicted by the robbers, as denoting falses and evils infused into foreigners and the Gentiles by the Scribes and Pharisees. See also AR 15.

Verses 33, 34, 35. By the Samaritan are meant the Gentiles, who were in the good of charity towards the neighbour; by the man who was wounded by robbers are meant such as are infested by spirits from hell, for they are robbers, because they hurt and slay the spiritual life of man; by the oil and wine which he poured into his wounds, are meant the spiritual things which heal man, by oil good, and by wine truth. By lifting him upon his own beast of burden is signified, that he did this according to his intelligence so far as he was able, for horse signifies the intellectual principle, in like manner a beast of burden. By leading him to an inn and bidding them take care of him, is signified that he led him to those who are instructed in the doctrine of the Church from the Word, who were able to heal him more than himself, who was yet in ignorance; thus these words are understood in heaven, from which words also it is evident that the Lord, when He was in the world, spoke by mere correspondences, thus for the world and for heaven at the same time. AE 375. See also AE 376.

By oil is signified the good of love, and by wine truth derived from that good, thus by oil is signified holy good, and by wine holy truth. These things are signified in the Lord's parable concerning the man wounded by robbers, where it is said, that the Samaritan poured oil and wine into his wounds, for by the man wounded by robbers are meant those who were spiritually wounded by the Jews through evils and falses, to whom the Samaritan afforded aid, by pouring oil and wine into his wounds, that is, by teaching good and truth, and by healing so far as he was able. AR 310.

*By the Samaritan binding up the wounds of the man wounded by robbers, and pouring in oil and wine* was signified that they who are principled in the good of charity are willing to amend evils originating in falses by truths derived from good; the robbers are they who infused falses which give birth to evils, specifically the Jews; wounds are those evils; oil is the good of love; wine is the truth of the Word and of doctrine. AE 962.

What was the quality of the Jewish nation, is very manifest from several things which the Lord Himself spoke in parables, which in the internal historical sense were said of that nation, as in the parable concerning those who came to the man wounded by robbers. AC 4314.

That there are degrees of love towards the neighbour, is manifest from the Lord's parable concerning the Samaritan, who exercised mercy towards the man wounded by robbers, whom a Priest and a Levite passed by, and when the Lord asked, which of those three seemed to be neighbour? Reply was made, he who exercised mercy. TCR 410.
Chapter X. Translator's Notes and Observations.

VERSE 22. And he to whom the Son wills [or determines] to reveal Him. In the common version of the New Testament, this passage is rendered, "And he to whom the Son will reveal Him," which reading by no means expresses the full sense of the original Greek beletai, which manifestly denotes an act of will, or determination on the part of the Son, and thus implies the important truth, that all revelation is the result of such a deliberate act on the part, of the DIVINE HUMANITY.

Verse 27. You shall love the Lord your God from your whole heart, and from your whole soul, and from your whole strength, and from your whole thought. What is here rendered thought, is expressed in the common version of the New Testament by the term mind, but the original Greek is dianoias, which properly signifies thought, or the exercise of the understanding, and is accordingly rendered by the term cogitatio in the comment, of the enlightened Messenger of the New Jerusalem on the passage where it occurs. Moreover in that comment it is shown, that the internal sense of the passage requires, that the Greek dianoia should he rendered thought, and not mind, since the preceding term heart denotes the life of love, and the preceding term soul the life of faith, and the preceding term strength the things which proceed from the life of love, and therefore the term thought denotes those things which proceed from the life of faith.

Verse 41. But Jesus answering said to her, Martha, Martha, you are careful and troubled about many things, &c. The intelligent reader will not fail to note in these words the repetition of the name Martha, and also the two-fold character applied to her under the two distinct terms, careful and troubled, the first term having relation to the state and quality of her will, and the second to the state and quality of her understanding, and both united, like the Martha, Martha, to the disorderly state of her whole mind, oppressed with earthly cares and anxious thoughts.
## Luke Chapter 11

<table>
<thead>
<tr>
<th>Chapter 11</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND it came to pass, as He was praying in a certain place, one of His Disciples said to Him, Lord, teach us to pray, as John also taught His Disciples.</td>
<td>THAT in supplication, the affections and thoughts of the supplicant ought to be open inwards to the reception of the Divine Good, and to acknowledge the Divine Human principle of the Lord to be that good, and to receive thence Truth Divine, that so the external man may be brought into conformity with the internal, vs 1, 2.</td>
</tr>
<tr>
<td>2. But He said to them, when you pray say, Father of us which [are] in the heavens, hallowed be your name; your kingdom come; your will be done, as in heaven, so in earth.</td>
<td>And thus to incorporate the goods and truths of the Word into the love and life, vs 3.</td>
</tr>
<tr>
<td>3. Give us our daily bread for the day.</td>
<td>That so all evil may be removed through admission of the Divine mercy, and defence may be had against the powers of darkness, and that thus may be effected final separation from the influence of those powers, vs 4.</td>
</tr>
<tr>
<td>4. And remit to us our sins, for we also remit to every one that is indebted to us. And lead us not into temptation, but deliver us from the evil.</td>
<td>Mankind therefore ought to keep their affections and thoughts continually open to the DIVINE BEING, since the communication of heavenly good and truth cannot otherwise be effected, vs 5, 6, 7, 8.</td>
</tr>
<tr>
<td>5. And He said to them, which of you shall have a friend, and shall go to him at midnight, and say to him, friend, lend me three loaves.</td>
<td>For the Divine mercy is always in the desire to open such communication, but unless man exerts his freewill for a similar purpose, it is impossible it can be opened, vs 8.</td>
</tr>
<tr>
<td>6. For a friend of mine is come out of the way to me, and I have nothing to set before him:</td>
<td>It is therefore an eternal law, that the who desire good shall receive good, and also that they who desire truth shall receive truth, and that thus communication with heaven and the LORD will be opened, vs 9, 10.</td>
</tr>
<tr>
<td>7. And he from within answering shall say, trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give you.</td>
<td></td>
</tr>
<tr>
<td>8. I say to you, though he will not rise and give him because he is his friend, yet because of his shameless importunity he will arise and give him as many as he needs.</td>
<td></td>
</tr>
<tr>
<td>9. And I say to you, ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.</td>
<td></td>
</tr>
<tr>
<td>10. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.</td>
<td></td>
</tr>
</tbody>
</table>
11. If a son shall ask bread of any of you that is a father, will he give him a stone? And if he ask a fish, will he for a fish give him a serpent?
12. Or if he shall ask an egg, will he offer him a scorpion?
13. If you then being evil know how to give good gifts to your children, how much more shall the father that [is] from heaven give the holy spirit to them that ask him?

That natural affection is kind to its offspring, and provides all things necessary for their instruction and comfort; how much more the Divine love in regard to its offspring! v, 11, 12, 13.

14. And he was casting out a daemon, and it was dumb, but it came to pass, when the daemon was gone out, the dumb spoke, and the multitudes wondered.

That through the omnipotence of the Lord's Divine Human principle, internal falses are removed which obstruct the confession of Divine power, so that the Divine Human principle is acknowledged, vs 14.

15. But some of them said, He casteth out demons in Beelzeboul the prince of the demons.
16. But others tempting sought of him a sign from heaven.

But these effects are imputed to infernal agency by some, whilst others still remain in doubt, and require further proof of Divine agency, vs 15, 16.

17. But he knowing their thoughts, said to them, every kingdom divided against itself is brought to desolation, and a house [divided] against a house falls.
18. But. if Satan also be divided against himself, how shall his kingdom stand? Because you say, that I cast out demons in Beelzeboul.

Although it is an eternal truth, that dominion grounded in what is evil and false is altogether contrary to dominion grounded in what is good and true, and that no dominion can stand, unless there be unanimity in its constituent principles. vs 17, 18.

19. But if I in Beelzeboul cast out demons, in whom do your sons cast them out? Therefore shall they be your judges.

And if the LORD'S Divine Human principle exercised power over infernal falses, in consequence of its connection with infernal agency, then every other power of truth exercised over falses must be in the same connection, vs 19.

20. But if I cast out demons in the finger of God, truly the kingdom of God is suddenly come to you.

As on the other hand, if the LORD'S Divine Human principle act from its own proper Divine power in extirpating falses, then it is an evident proof that Divine power is present with man, vs 20.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>When the strong one armed keeps his palace, the things belonging to him are in peace;</td>
<td>And that it is present for the purpose of removing infernal influence from man, by removing false principles, vs 21, 22.</td>
</tr>
<tr>
<td>22.</td>
<td>But when a stronger than him coming overcometh him, he takes away from him all his armour wherein he trusted, and divides his spoils.</td>
<td>Therefore whoever is not conjoined with the LORD in the good of love, must of necessity be disjoined in the opposite evil, and whoever is not conjoined with Him in the truth of faith, must of necessity be disjoined in the opposite false principle, vs 23.</td>
</tr>
<tr>
<td>23.</td>
<td>He that is not with me is against me; and he that gathers not with me scatters.</td>
<td>And however, in such case, the evils of the natural man may appear externally removed, yet the internal man is without faith and charity, and full of evils, whence comes profanation of holy things, which is a more dangerous state than that of no faith. vs 24, 25, 26.</td>
</tr>
<tr>
<td>24.</td>
<td>When the unclean spirit is gone out of a man, he passes through dry places, seeking rest, and not finding he says, I will return to my house whence I came out; And when he comes, he finds it swept and garnished. Then he goes and takes [ to him] seven other spirits more wicked than himself, and entering in they dwell there; and the last things of that man are worse than the first.</td>
<td>For the regeneration of man can only be effected by the joint operation of the affection of truth and the affection of good, vs 27, 28.</td>
</tr>
<tr>
<td>25.</td>
<td>And when he comes, he finds it swept and garnished.</td>
<td>For the regeneration of man can only be effected by the joint operation of the affection of truth and the affection of good, vs 27, 28.</td>
</tr>
<tr>
<td>26.</td>
<td>Then he goes and takes [ to him] seven other spirits more wicked than himself, and entering in they dwell there; and the last things of that man are worse than the first.</td>
<td>For the regeneration of man can only be effected by the joint operation of the affection of truth and the affection of good, vs 27, 28.</td>
</tr>
<tr>
<td>27.</td>
<td>But it came to pass as he said these things, a certain woman lifting up her voice from the multitude said to him, blessed is the womb that bare you, and the paps which you have sucked. But he said, rather blessed are they that hear the word of God and keep it.</td>
<td>For the regeneration of man can only be effected by the joint operation of the affection of truth and the affection of good, vs 27, 28.</td>
</tr>
<tr>
<td>28.</td>
<td>But he said, rather blessed are they that hear the word of God and keep it.</td>
<td>For the regeneration of man can only be effected by the joint operation of the affection of truth and the affection of good, vs 27, 28.</td>
</tr>
<tr>
<td>29.</td>
<td>But when the multitudes crowded, he began to say, this is an evil generation; they seek a sign, and a sign shall not be given to it except the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, so shall also the son of man be to this generation.</td>
<td>That it is not allowable to seek testifications of truth in any thing but the genuine effect of truth, which, with the Lord, was the glorification of His Human principle, and with man is regeneration. vs 29, 30.</td>
</tr>
<tr>
<td>30.</td>
<td>For as Jonas was a sign to the Ninevites, so shall also the son of man be to this generation.</td>
<td>That it is not allowable to seek testifications of truth in any thing but the genuine effect of truth, which, with the Lord, was the glorification of His Human principle, and with man is regeneration. vs 29, 30.</td>
</tr>
<tr>
<td></td>
<td>Text</td>
<td>Notes</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>31.</td>
<td>The Queen of the south shall rise up in the judgement with the men of this generation, and condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.</td>
<td>That the more interior the truths are, which are made known to man's understanding, so much the greater is his condemnation, if he is not more interiorly affected with the love of truth, vs 31.</td>
</tr>
<tr>
<td>32.</td>
<td>The men of Nineveh shall rise up in judgement with this generation, and shall condemn it; for they repented at the preaching of Jonas, and behold, more than Jonas is here.</td>
<td>And if he does not shun evils accordingly, vs 32.</td>
</tr>
<tr>
<td>33.</td>
<td>But no one lighting a candle puts it in a secret place, nor under a bushel, but on a candlestick, that they who come in may see the light.</td>
<td>For the light of truth 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 direct the things of the will, vs 33.</td>
</tr>
<tr>
<td>34.</td>
<td>The candle of the body is the eye; therefore since if the understanding of truth be grounded in the when your eye is single, your whole body also is light some; but when it is evil, your body also is darksome:</td>
<td>Will of good, man becomes enlightened with true wisdom, but it is otherwise if the understanding of truth be grounded in the love of evil, vs 34.</td>
</tr>
<tr>
<td>35.</td>
<td>Take heed therefore lest the light that is in you be darkness.</td>
<td>For in this case truth is falsified, which is a worse state than that of mere ignorance, vs 35.</td>
</tr>
<tr>
<td>36.</td>
<td>If then your whole body be lightsome, having no part dark, the whole shall be lightsome as when the candle enlightens you with brightness.</td>
<td>Whereas if truth be exalted over all things of the natural will, in this case both the internal and external man are under its guidance, vs 36.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>37.</td>
<td>But as He spoke, a certain Pharisee asked Him to dine with him; but He going in sat down.</td>
<td>That the who are in hypocritical worship are more attentive to the things of the external man, than to those of the internal, when yet they ought to be attentive to both, vs 37 to 41.</td>
</tr>
<tr>
<td>38.</td>
<td>But the Pharisee seeing, wondered that He had not first washed before dinner.</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>But the Lord said to him, now do you Pharisees make clean the outside of the cup and of the platter, but your inside is full of ravening and wickedness.</td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td>You fools, did not he who made that which is without make that which is within also.</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>Nevertheless give the things that are within for alms, and behold, all things are clean to you.</td>
<td>In which latter case both the internal man and the external would be under the influence of charity, and would thus be purified, vs 41.</td>
</tr>
<tr>
<td>42.</td>
<td>But wo to you Pharisees! because you tithe mint, and rue, and every herb, and pass by the judgement and the love of God; the latter ought you to have done, and not to have omitted the former.</td>
<td>external things of the church, whilst at the same time they are careless about internal things, or such as relate to love and charity, vs 42.</td>
</tr>
<tr>
<td>43.</td>
<td>Wo to you Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets.</td>
<td>And seek pre-eminence in holy things, and to be thought better and wiser than others, vs 43.</td>
</tr>
<tr>
<td>44.</td>
<td>Wo to you Scribes and Pharisees, hypocrites! For you are as sepulchres that appear not, and the men that walk over them are not aware.</td>
<td>And make evils to appear externally like goods, and falses like truths, so as to deceive the unwary, vs 44.</td>
</tr>
<tr>
<td>45.</td>
<td>But one of the lawyers answering, said to Him, Teacher, so saying you reproach us also.</td>
<td>That they also are accursed, who, by mis-interpretation of the Word, lead others into infestations by falses, when yet they themselves have no concern about the truth. vs 45, 46.</td>
</tr>
<tr>
<td>46.</td>
<td>But, he said, Wo to you also you Lawyers, because you load men with burdens hard to be borne, and you yourselves touch not the burdens lightly with one of your fingers.</td>
<td></td>
</tr>
<tr>
<td>Verse</td>
<td>Text</td>
<td>Translation</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>47.</td>
<td>Wo to you! For you build the sepulchres of the prophets, but your fathers killed them.</td>
<td>So that all truth perishes under what is false, and all good under what is evil, thus proving that their understandings are formed of mere falses destructive of truths, and that those falses are filled with evils, vs 47, 48.</td>
</tr>
<tr>
<td>48.</td>
<td>Truly you bear witness to and approve the works of your fathers, for they indeed killed them, but you build their sepulchres.</td>
<td></td>
</tr>
<tr>
<td>49.</td>
<td>For this also said the wisdom of God, I will send to them Prophets and Apostles, and some of them they shall slay and persecute;</td>
<td>And that they thus extinguish every truth of doctrine, and destroy every good of doctrine, and wander from one false doctrine to another, vs 49.</td>
</tr>
<tr>
<td>50.</td>
<td>That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.</td>
<td>And adulterate all good, and falsify all truth of the Church, by all manner of rejection of the LORD, vs 50. 51.</td>
</tr>
<tr>
<td>51.</td>
<td>From the blood of Abel to the blood of Zacharias, who perished between the altar and the house: truly I say to you it shall be required of this generation.</td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td>Wo to you lawyers! for you have taken the key of knowledge; you entered not in yourselves, and them that were entering in you forbid.</td>
<td>They are therefore accursed, because they neither enter themselves into heavenly truth, nor encourage others to enter, vs 52.</td>
</tr>
<tr>
<td>53.</td>
<td>But as He said these things to them, the Scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things;</td>
<td>That this manifestation of the interior evils of those, who are in hypocritical worship, excites in them bitter animosity against the LORD, with a desire to pervert every truth of His Word, vs 53, 54.</td>
</tr>
<tr>
<td>54.</td>
<td>Laying wait for Him, and seeking to catch something out of His mouth that they might accuse Him.</td>
<td></td>
</tr>
</tbody>
</table>

**Translation**

1. AND it came to pass, as He was praying in a certain place, one of His Disciples said to Him, Lord, teach us to pray, as John also taught His Disciples.

2. But He said to them, when you pray say, Father of us which [are] in the heavens, hallowed be your name; your kingdom come; your will be done, as in heaven, so in earth.

3. Give us our daily bread for the day.

4. And remit to us our sins, for we also remit to every one that is indebted to us. And lead us not into temptation, but deliver us from the evil.
5. And He said to them, which of you shall have a friend, and shall go to him at midnight, and say to him, friend, lend me three loaves.

6. For a friend of mine is come out of the way to me, and I have nothing to set before him:

7. And he from within answering shall say, trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give you.

8. I say to you, though he will not rise and give him because he is his friend, yet because of his shameless importunity he will arise and give him as many as he needs.

9. And I say to you, ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.

10. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? And if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If you then being evil know how to give good gifts to your children, how much more shall the father that is from heaven give the holy spirit to them that ask him?

14. And he was casting out a daemon, and it was dumb, but it came to pass, when the daemon was gone out, the dumb spoke, and the multitudes wondered.

15. But some of them said, He casteth out daemons in Beelzeboul the prince of the daemons.

16. But others tempting sought of him a sign from heaven.

17. But he knowing their thoughts, said to them, every kingdom divided against itself is brought to desolation, and a house divided against a house falls.

18. But if Satan also be divided against himself, how shall his kingdom stand? Because you say, that I cast out daemons in Beelzeboul.

19. But if I in Beelzeboul cast out demons, in whom do your sons cast them out? Therefore shall they be your judges.

20. But if I cast out daemons in the finger of God, truly the kingdom of God is suddenly come to you.

21. When the strong one armed keeps his palace, the things belonging to him are in peace;

22. But when a stronger than him coming overcometh him, he takes away from him all his armour wherein he trusted, and divides his spoils.

23. He that is not with me is against me; and he that gathers not with me scatters.

24. When the unclean spirit is gone out of a man, he passes through dry places, seeking rest, and not finding he says, I will return to my house whence I came out;
25. And when he comes, he finds it swept and garnished.

26. Then he goes and takes [to him] seven other spirits more wicked than himself, and entering in they dwell there; and the last things of that man are worse than the first.

27. But it came to pass as he said these things, a certain woman lifting up her voice from the multitude said to him, blessed is the womb that bare you, and the paps which you have sucked.

28. But he said, rather blessed are they that hear the word of God and keep it.

29. But when the multitudes crowded, he began to say, this is an evil generation; they seek a sign, and a sign shall not be given to it except the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninevites, so shall also the son of man be to this generation.

31. The Queen of the south shall rise up in the judgement with the men of this generation, and condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.

32. The men of Nineveh shall rise up in judgement with this generation, and shall condemn it; for they repented at the preaching of Jonas, and behold, more than Jonas is here.

33. But no one lighting a candle puts it in a secret place, nor under a bushel, but on a candlestick, that they who come in may see the light.

34. The candle of the body is the eye; therefore since if the understanding of truth be grounded in the when your eye is single, your whole body also is light some; but when it is evil, your body also is darksome:

35. Take heed therefore lest the light that is in you be darkness.

36. If then your whole body be lightsome, having no part dark, the whole shall be lightsome as when the candle enlightens you with brightness.

37. But as He spoke, a certain Pharisee asked Him to dine with him; but He going in sat down.

38. But the Pharisee seeing, wondered that He had not first washed before dinner.

39. But the Lord said to him, now do you Pharisees make clean the outside of the cup and of the platter, but your inside is lull of ravening and wickedness.

40. You fools, did not he who made that which is without make that which is within also?

41. Nevertheless give the things that are within for alms, and behold, all things are clean to you.

42. But wo to you Pharisees! because you tithe mint, and rue, and every herb, and pass by the judgement and the love of God; the latter ought you to have done, and not to have omitted the former.

43. Wo to you Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets.

44. Wo to you Scribes and Pharisees, hypocrites! For you are as sepulchres that appear not, and the men that walk over them are not aware.
45. But one of the lawyers answering, said to Him, Teacher, so saying you reproach us also.

46. But, he said, Wo to you also you Lawyers, because you load men with burdens hard to be borne, and you yourselves touch not the burdens lightly with one of your fingers.

47. Wo to you! For you build the sepulchres of the prophets, but your fathers killed them.

48. Truly you bear witness to and approve the works of your fathers, for they indeed killed them, but you build their sepulchres.

49. For this also said the wisdom of God, I will send to them Prophets and Apostles, and some of them they shall slay and persecute;

50. That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51. From the blood of Abel to the blood of Zacharias, who perished between the altar and the house: truly I say to you it shall be required of this generation.

52. Wo to you lawyers! for you have taken the key of knowledge; you entered not in yourselves, and them that were entering in you forbid.

53. But as He said these things to them, the Scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things;

54. Laying wait for Him, and seeking to catch something out of His mouth that they might accuse Him.

Chapter XI. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 2. *Hallowed be your name, &c.* In the Lord's Prayer, where it is said, hallowed be Your name; Your kingdom come; Your will be done, as in heaven so also in earth, by name is not meant name, but all things which are of love and faith, for those things are of God or of the Lord, and are from him; inasmuch as these things are holy, when they are accounted holy, the kingdom of the Lord comes, and his will is done in the earths as in the heavens. That name has such a signification, is manifest from all the passages in the Word of the Old and New Testament, wherever it is mentioned. AC 2009.

Verse 3. *Give us our daily bread for the day.* That daily and today signify what is perpetual, is manifest from the sacrifice which was offered every day, and which by reason of the signification of *day,* of *daily,* and of *today,* was called the daily or perpetual sacrifice, Numb 28:3, 23. Dan 8:13. This is still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, "Behold I cause bread to rain from heaven, and the people shall go forth, and shall gather the thing by *day today,* and there shall not be left of it until the morning," Exod 16:4, 19. This was done by reason that manna signified the Divine Human [principle] of the Lord. John 6:31, 32, 49, 50, 58. And because the Divine Human [principle] of the Lord signified celestial food, which is no other than love and charity with the goods and truths of faith; this food in the heavens is given every moment to the angels by the Lord, thus perpetually and to eternity; this likewise is what is meant in the Lord's prayer by the words, Give us *today our daily* bread, that is, every instant to eternity. AC 2838.
Verses 9, 10. *I say to you ask, and it shall be given you, &c.* That they who are in the Lord, and the Lord in them, are in all power, so that whatever they will they are able to do, the Lord Himself says in John, "He that abides in Me and I in him, the same bears much fruit, for without Me you cannot do any thing: If you abide in Me, and my words in you, you shall ask whatever you will, and it shall be done to you," John 15:5, 7; in like manner concerning power, Matt 7:7; Mark 11:24; Luke 11:9, 10; yea in Matthew it is written, "Jesus said, if you had faith, and should say to this mountain, be you lifted up and cast into the sea, it shall be done; yea, all things whatever you shall ask, believing you shall receive," Matt 21:21, 22; by these words is described the power of those who are in the Lord, since they do not will any thing, and thus do not ask any thing, but from the Lord, and whatever they will and ask from the Lord, this is done, for the Lord says, *without Me you cannot do any thing; abide in Me and I in you;* the angels in heaven have such power, that if they only will any thing, they obtain it; nevertheless they do not will any thing but what is of use, and this they will as from themselves, but still from the Lord, AR 951.

Hence it may be manifest, that the Divine love is in every man, whether he be evil or good, consequently that the Lord, who is Divine Love, cannot act otherwise with them, than as a father on earth with his children, and infinitely more so, because Divine love is infinite; also that He cannot recede from any one, because the life of every one is from him. It appears as if He recedes from the wicked, but the wicked recede, when yet he leads them from love; wherefore the Lord says, "Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you; if you then being evil know how to give good gifts to your children, how much more shall the Father that is from heaven give the holy spirit to them that ask Him!" DP 330.

By the above words is to be understood, that they who ask from the faith of charity have what they ask for, because they do not ask from themselves, but from the Lord, for whatever any one asks from the Lord, and not from himself, he receives. AE 411.

Verse 13. *How much more shall the father that is from heaven give the holy spirit to them that ask him!* To give the holy spirit is to illustrate by Divine Truth, and to gift with the life thence derived, which is the life of intelligence and wisdom. AC 9818.

Verse 16. *But others tempting Him sought of Him a sign from heaven.* That by a sign is meant testification that they might be persuaded and believe that the Lord was the Messiah and the Son of God, who was to come, is evident; for the miracles, which the Lord had done in abundance, and which they saw, were not to them signs, by reason that miracles are not signs except with the good. The reason why Jonas was in the belly of the whale three days and three nights, and this was taken for a sign, was because it signified the burial and resurrection of the Lord, thus the glorification of His Human [principle] to the full; three days and three nights also signify to the full. AE 706.

Verse 17. *Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.* House in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house, the husband therein being good, the wife truth, the daughters and sons being the affections of good and of truth, likewise the goods and truths which are from them as parents; the maidservants and men-servants are the pleasures and scientifics which minister and confirm. The mind of man is thus understood where it is written, "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls." AC 5023.

Verse 24. *When the unclean spirit is gone out of a man, &c.* By these words is described the profanation of truth from the Lord; by the unclean spirit when he goes out, is meant the
acknowledgement and faith of truth; and by the house swept, a life contrary to truths; by his return with seven others, a state of profanation. AC 8882.

By the unclean spirit going forth from a man is meant the removal of evils and falses from the man, who does the work of repentance; by the dry places through which he passes seeking rest, are signified states of evil and of the false, which are of his life. AE 731.

The subject here treated of is concerning profanation, and by the seven unclean spirits are signified all falses of evil, thus the plenary destruction of good and of truth.

Verse 25. And when he comes he finds it swept and garnished. The man himself, from the good which is in him, is called a house, and by sweeping the house, is meant to prepare and to fill it; hence it is that nothing else is required of man but to sweep the house, that is, to reject the lusts of evil and the persuasions of what is false, in which case he is filled with goods, for good from the Lord is continually flowing in, but into the house, or into the man purged from such things as impede influx, that is, which reflect, or pervert, or suffocate, the influent good. Hence came a form of speaking amongst the ancients, to sweep or purge the house, also to sweep or prepare the way. To sweep the house also in the opposite sense signifies a man, who deprives himself of all goods and truths, and is thus filled with evils and falses, as in Luke 11:24, 25, 26. AC 3142.

Verses 27, 28. A certain woman lifting up her voice from the multitude said to Him, blessed is the womb that bare you, and the paps which you have sucked. But he said, rather blessed are they that hear the word of God, and keep it. From the Lord's reply it is evident what is signified by a blessed belly and paps, namely that they signify those who hear the word of God, and keep it, thus the affections of truth, belonging to those who hear the word of God, and the affections of good belonging to those who keep or do it. AC 6432.

Inasmuch as to carry in the belly, and to give suck with the paps, signify the regeneration of man, as was above said, therefore the Lord replies, blessed are they who hear the Word of God and keep it, by which words is described regeneration, which is effected by truths from the Word, and by a life according to them; by hearing the Word of God is signified to learn truths from the Word, and by keeping it, is signified to live according to them. AE 710.

Verse 34. The candle of the body is the eye; therefore when your eye is single your whole body also is lightsome; by eye is here meant the understanding, the spiritual principle of which is faith, which also may be manifest from the explication, take heed therefore lest the light that is in you be darkness. AC 2701.

The Church at this day is almost ignorant, that in all will and thought, and the consequent action and speech of man, there is an internal and an external, and that man from infancy has been taught to speak from the external, notwithstanding the dissent of the internal; hence comes simulation, flattery and hypocrisy; consequently that he is two-fold, and he only is simple, whose external thinks and speaks, also wills and acts from the internal; these likewise are meant by the simple in the Word, as Luke 11:34, and other places. TCR 147.

By eye in the above passage is not meant eye, but the understanding of the truth of faith; hence the eye is called the candle or lamp of the body, and it is said, if the light which is in you be darkness, how great is the darkness, for darkness in the spiritual sense, denotes the falses of faith, AC 9051.
By eye in the above passage is not meant eye but understanding, by a simple eye the understanding of truth, by an evil eye the understanding of what is false; darkness denotes falses; the whole body is the whole spirit, for the quality of this is wholly according to its will and understanding; if he has the understanding of truth, grounded in the will of good, he is an angel of light, but if he has the understanding of what is false, he is a spirit of darkness. By the above words is described the reformation of man by the understanding of truth; hence it is evident, that he who knows what is signified by the eye may know the arcanum contained in those words. AE 152.

By the eye is here signified the understanding, and by the pure or simple eye the understanding of truth derived from good; but by the evil eye is signified the understanding of what is false derived from evil; by the body, which is either lucid or dark, is meant the whole man; hence it may be concluded what is meant by the above words in a series, namely that the whole man is such as the understanding is grounded in will, for every man is his own truth and his own good, because he is his own love or his own affection, wherefore he is altogether such throughout as he is in understanding grounded in will, for all truth is of the understanding, and all good is of the will, for the body is merely obedience, since if is the effect of an efficient cause, and understanding grounded in will is the efficient cause, hence such as the latter is, such is the former, for the effect derives all that it has from its efficient cause. That caution is required lest truth once perceived in the understanding and received in the will be turned into what is false, which is effected by evil, is meant by the words, take heed therefore lest the light that is in you be darkness. For hence falses become more mischievous, wherefore in Matthew, in the passage above cited, it is said, "If the light which is in you be darkness, how great is that darkness." AE 526.

Verse 39. But the Lord said to him, now do you Pharisees make clean the outside of the cup and of the platter, &c. By cup is here meant in the internal sense the truth of faith, to cultivate which without its good is to cleanse the outside of the cup, and especially when the interiors are full of hypocrisy, deceit, revenge, cruelty, for in such case the truth of faith is only in the external man, and nothing at all of it in the internal; and to cultivate and imbue the good of faith, makes truths to be conjoined with good in the interior man, in which case also fallacies are accepted instead of truths, which is signified by purging first the inside of the cup, and the external also becoming also clean. AC 5120.

From these considerations it is again evident that the things instituted amongst the Israelites were external things, which represented internal, and that the internal things were the holy things themselves of the Church belonging to them, and not the external things without them. Nevertheless that that nation still placed all sanctity in things external, and nothing in things internal, is manifest from the Lord's words in Matthew, "Wo to you Scribes and Pharisees, hypocrites, you cleanse the outside of the cup and platter, but the interiors are full of plundering and intemperance: You blind Pharisee, cleanse first the internal of the cup and platter, and the external also will become clean. You make yourselves like whitened sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones and all uncleanness," Matt 23:25, 26, 27; see also Mark 7:2-8, and Luke 11:39. AC 10234.

Mention is made of the outside of the cup and platter, also of their inside, because by the cup is meant the like as by wine, and by the platter the like as by food, and by wine is signified truth, and by food is signified good. It is said also at verse 41, give alms, and by alms is signified love and charity; from these considerations it is evident, that whatever a man does from an external principle only, is unclean, but whatever he does by the external from the internal purified is clean, for the latter is from the Lord, but the former from man. To illustrate this case by examples; what is internal consists in doing good for the sake of good, in speaking truth for the sake of truth, in acting sincerely for the sake of sincerity, and in doing what is just for the Sake of what is just; he who does good for the sake of good, does good
from good, thus from the Lord, who is good itself, and from whom is all good. He who speaks truth for the sake of truth, speaks truth from truth, thus from the Lord, who is truth itself, and from whom is all truth; in like manner he who acts sincerely for the sake of sincerity, and does what is just for the sake of what is just, for sincerity is moral good and truth, and what is just is civil good and truth, and all good and truth is from the Lord, and not from man, because they are done from the internal by the external. But if man does and speaks what is good, what is true, what is sincere and just for the sake of himself and the world, he does and speaks those things from himself, because from the external man without the internal, and those deeds or works are all evil, and if heaven be regarded in them, they are meritorious, because they are all iniquitous. Whether those works are from the Lord, or from man, cannot be discerned by any one in the world, since both appear alike in the external form, but they are only discerned by the Lord; yet after the life of man in the world, it is opened from what origin they are, Matt 10:26, 27. Mark 4:22. Luke 8:17; 12:2, 3, 8, 9. But in what manner an internal principle is given to man, and an external from an internal, may be seen above, AE 790. From these considerations it may now be manifest, that if man fulfilled all things of the law from himself, as if he gave much to the poor, if he did good to orphans and widows, afforded help to the needy, yea if he gave meat to the hungry, drink to the thirsty, gathered together sojourners, clothed the naked, visited the sick, and those who are bound in prison, preached and taught the Gospel, converted nations, frequented temples, listened devoutly to preaching, often in the year celebrated the Sacrament or the supper, gave much time to prayer, and several things of a like nature, whilst, his internal was not purified from the love of dominion, and from the pride of his own intelligence, from contempt of others, from hatred and revenge, from cunning and malice, from insincerity and injustice, from the lasciviousness of adultery, and from other evils and consequent false, still all those works are hypocritical, being done from the man himself, and not from the Lord. Nevertheless those same works, when the internal is purified, are all good, because they are from the Lord with man. Of this I have been convinced by a thousand examples in the spiritual world, where I have heard that it was granted to several to recollect the actions of their life in the world, and to enumerate the good things which they had done, but when their internal was opened, it was discovered to be full of every evil and the false thence derived, and it was then revealed to them, that the good things which they enumerated were done from themselves, because for the sake of self and the world. But it is otherwise with those who abstained from doing evils in consequence of reading the Word, and have afterwards shunned and held them in aversion because they were sins, both contrary to love to God and contrary to charity towards the neighbour; their works therefore, although in the external form they appeared similar to the works of those above spoken of, and also in like manner were perceived as it done from themselves, were all good. These are the works, which in the Word are understood by works which make man spiritual, and happy to eternity; these also are the works, which cannot in any wise be separated from faith, since faith, if they were, separated from it, would become dead, and dead faith in the faith of what is false grounded in evil. AE 794.

Verse 42. But wo to you Pharisees! Because you tithe mint and rue and every herb, and pass by the judgement and the love of God. To pass by the judgement of God denotes to pass by Divine Truth, and to pass by the love of God denotes to pass by Divine Good, and a life from both; since life is also is understood, it is said, those things you ought to have done. AC 9857.

Verse 47. Wo to you! For you build the sepulchres of the prophets, &c. They who think evilly concerning God and the neighbour, and yet speak well, and who think insanely concerning the truths of faith and the goods of love, and yet speak sanely, are interiorly sepulchres whitened without, according to these words of the Lord, "Wo to you Scribes and Pharisees, hypocrites, because you make yourselves

Verses 49, 51. I will send to them prophets and apostles, and some of them they shall slay and persecute: From the blood of Abel to the blood of Zachariah the prophet, it shall be required of this generation. Prophets and apostles, in the spiritual sense, denote the truths and goods of the Church; to slay denotes to extinguish those truths and goods; the blood of Abel denotes the extinction of charity; that prophets denote the truths of doctrine derived from the Word, may be seen, AC 2534, 7269; that the blood of Abel denotes the extinction of charity, AC 374. AC 8902.

The like is understood by the blood of the prophets which was shed on the earth from the blood of just Abel even to the blood of Zacharias son of Barachias, whom they slew between the temple and the altar; Matt 23:30, 34, 35. Luke 11:50, 51; in the spiritual sense by Abel are meant those who are in the good of charity, and abstractedly from person that good itself, and by Cain those who make faith alone the only medium of salvation, and the good of charity of no account, and hence reject and slay it; and by Zachariah are meant those who are in the truths of doctrine, and abstractedly from person the truth itself of doctrine; hence by the blood of each is signified the extinction of all good and truth; by their slaying him between the temple and the altar is signified, in the spiritual sense, every mode of rejection of the Lord, for the temple signifies the Lord as to Divine Truth, and the altar signifies Him as to Divine Good, and between them is signified both together. AE 329.

By the above words is not meant that the blood of all the Prophets from the foundation of the world will be required of the Jewish nation, for blood is not required of any one but of him who has shed it; but by those words is meant that by that nation every truth has been falsified, and every good adulterated; for the blood of all the Prophets shed from the beginning of the world signifies the falsification of every truth which has been at any time in the Church, blood denoting falsification, prophets denoting the truths of doctrine, and from the foundation of the world denoting which has ever been in the Church, the foundation of the world being the establishment of the Church; from the blood of Abel even to the blood of Zacharias slain between the altar and the temple signifies the adulteration of every good, and hence the extinction of the worship of the Lord; the blood of Abel even to Zacharias denoting the adulteration of every good; to be slain between the altar and the temple is to extinguish every good and every truth in worship, for altar signifies worship from good, and temple worship from truth, as was also said above, between both denotes where there is conjunction, and where there is not conjunction, there is neither good nor truth. The altar was out of the tent of Assembly and out of the temple, what therefore was done between both signified communication and conjunction, see Arcana Coelestia, AC 10001, 10015; and that Abel signifies the good of charity, AC 342, 374, 1179, 9325; that neither Abel nor Zacharias are here meant, in the spiritual sense, is manifest from this consideration, that names in the Word signify things. AE 394.

In the above passage it appears as if by prophets are only meant prophets, by whom Jehovah, that is, the Lord, spoke, consequently that by killing the prophets the Lord meant only the taking away of their bodily life; but it is to be considered, that He meant at the same time the killing and extinction of Divine Truth in consequence of the falsification and adulteration of the Word; for by a person and his function, in the spiritual sense is meant the very thing about which the person is employed, and which he speaks, thus by a prophet is meant the Divine Truth or Word, also doctrine thence derived. Inasmuch as the function of a person is in unity of action with the person himself, therefore the very thing which the prophet teaches is understood by him. By shedding of blood is also meant to adulterate the truths of the Word, and whereas the Jewish nation was of such a quality, therefore it is said, O Jerusalem,
Jerusalem, who kill the prophets, and stone them that were sent to you, by which words in the spiritual sense is meant, that they extinguish all Divine Truth belonging to them from the Word. AE 624. Verse 52. Wo to you Lawyers, &c. They are called lawyers, who searched the scriptures, and taught how the things contained therein were to be understood; and whereas the sacred scripture or Word is the [instrument] by which communication and consequent conjunction with heaven is effected, as was said in the preceding article, and whereas truths are what open communication, and the goods of truth what effect conjunction, whereas truths falsified, which in themselves are the falses of evil, are what effect disjunction, therefore it is said, that they take the key of knowledge, that is, that by truths they can open communication with heaven to those whom they teach; but whereas they have perverted the Word by applications to their own loves, and thence to false principles, therefore it is said, that they did not enter in themselves and that they forbid those who were entering in. AE 536.

Chapter XI. Translator's Notes and Observations.

VERSE 13. How much more shall the Father that [is] from heaven, &c. This is a literal translation of the original Greek o omater o ex agaia, in which passage it is remarkable, that the same Divine Being, who at verse 2 was called the Father which is in the heavens, is now called the Father that is from heaven. Is it not probable that the latter appellation has respect to the assumed Humanity in the person of the GREAT SAVIOUR, Who with the utmost propriety might be called the Father (or the Divine Good) from heaven, and from whom also proceeds the holy spirit (or Divine Truth), which is here referred to?

Verse 17. Every kingdom divided against itself is brought to desolation, and a house [divided] against a house falls. The enlightened reader will not fail to note in this passage a reference to the infernal marriage of evil and the false, kingdom having relation to what is false, and house having relation to what is evil.

Verse 20. Truly the kingdom of God is suddenly [or unexpectedly] come to you. The force of the original term, which is here rendered, is suddenly [or unexpectedly] come, has not been attended to in the common version of the New Testament, where it is merely said, the kingdom of God is come upon you. But the original term is ephbasen, from phthano, which signifies, not merely to come, but to come suddenly, or sooner than was expected.

Verse 34. The candle of the body is the eye. In the common version of the New Testament, what is here rendered candle is called light, but the original Greek is luchnos, which properly signifies a lamp, or candle, and is therefore fitly identified with the eye, or with the intellect of man, since as a lamp, or candle, has no light but what is imparted to it, in like manner the human eye, or intellect, has no light but what it receives from a source above itself. It is further to be noted that the Greek term, which properly signifies light, is phos, which occurs at verse 35, which immediately follows.

Verse 41. Nevertheless give the things that are within for alms, &c. In the common English version of the New Testament, this passage is rendered, "But rather give alms of such things as you have," when yet the original Greek is Plen ta enonla dote eleemosunen which literally means. Nevertheless give the things that are within for alms, alluding most probably to the things within the cup and platter, thus to the things within what is signified by the cup and platter, namely the human understanding and will. It accordingly follows, and behold all things are clean to you, which is a certain consequence, provided that the things within are given for alms, in other words, provided that good be done from the interior affection of good, thus from the Lord, and not from the external affection of worldly and selfish love.
Verse 42. *And pass by [neglect] the judgement and the love of GOD.* The Wo here denounced against, the Pharisees appears to be grounded in this just judgement, that they exalted other things above the Divine wisdom and love, and of course separated themselves from that wisdom and love.

Verse 51. *From the blood of Abel to the blood of Zacharias, who perished between the altar and the house.* What is here rendered *between the altar and the house,* is expressed, in the common version of the New Testament, by *between the altar and the temple.* But the original Greek term, in that version rendered *temple,* is *oichos,* which properly signifies *a house.* In the corresponding passage in Matt 23:35, it is expressed, *between the temple [nas] and the altar,* so that the two Evangelists differ as to the literal expression, when yet there is every reason to believe that, as to the internal sense and meaning, they are perfectly agreed.
<table>
<thead>
<tr>
<th>Chapter 12</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. WHEN there were gathered together myriads of the multitude, so that they trode one upon another, He began to say to his disciples, principally beware of the leaven of the Pharisees, which is hypocrisy.</td>
<td>THAT hypocrisy in spiritual things out especially to be shunned, since every evil of life, and every false principle of doctrine, must, sooner or later, be detected, vs 1, 2.</td>
</tr>
<tr>
<td>2. For there is nothing covered that shall not be revealed; neither hid that shall not be known.</td>
<td>And the truth, which was in obscurity, will be perceived in brightness, and the good, which was received in obedience, will be made sensible in will's love, vs 3.</td>
</tr>
<tr>
<td>3. Therefore whatever things you have said in darkness, shall be heard in the light; and that which you have spoken in the ear in closets, shall be proclaimed on the houses.</td>
<td>Therefore none ought to cherish natural fear, but spiritual fear, lest by evils of life and falses of doctrine they should avert the Divine love in themselves, and thereby hurt it. vs 4, 5.</td>
</tr>
<tr>
<td>4. But I say to you my friends, fear not them that kill the body, and after these things have no more that they can do.</td>
<td>Since all and singular things belonging to man's intellectual principle are under the view and protection of the LORD; how much more so the things of charity and faith! 5:6, 7.</td>
</tr>
<tr>
<td>5. But I will forewarn you whom you shall fear; fear Him who has power, after He has killed, to cast into hell.</td>
<td>That whoever has communication and conjunction by faith and love with the LORD'S Divine Human principle, has communication and conjunction at the same time with the essential Divine principle, vs 8.</td>
</tr>
<tr>
<td>6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God.</td>
<td>But he that denies Me before men, shall be denied in the presence of the angels of God.</td>
</tr>
<tr>
<td>7. But even the hairs of your head are all numbered; fear not therefore, you are more excellent than many sparrows.</td>
<td>But whoever has not conjunction by faith and love with the LORD’S Divine Human principle, cannot have any conjunction with the essential Divine principle, vs 9.</td>
</tr>
</tbody>
</table>
10. And whoever shall say a word against the Son of Man, it shall be remitted to him, but to him that blasphemes against the Holy spirit, it shall not be remitted.

Such conjunction however does not imply that man does not interpret the sense of the letter of the Word according to appearances, but it implies that he does not deny the Divine Truth proceeding from the LORD'S Divine Human principle, and also that he does not adulterate its essential goods, and falsify its essential truths, vs 10.

11. And when they bring you to the synagogues, and rulers, and powers, be not careful how or what you shall reply in excuse, or what you shall say.

Nevertheless it is expedient that man should testify concerning the LORD'S Divine Human principle, notwithstanding all opposition of evils and falses, since in such testimony he will be instructed and confirmed by Divine Truth proceeding from Divine Good, vs 11, 12.

12. For the holy spirit, shall teach you in that hour what things you ought to say.

13. But one of the multitude said to him, Teacher, tell my brother to divide the inheritance with me.

That the LORD leaves man in the full use of freedom and rationality in all his concerns, yet under this law, that eternal things and interests be at all times exalted above such as are merely temporal, vs 13, 14, 15.

14. But he said to him, man, who appointed me a judge or a divider over you?

15. But he said to them, see you and beware of covetousness, for no one's life consists in the superfluity of the things which he possesses.

For temporal things and interests, if separated from eternal, cannot profit man, vs 16 to 22.

16. But he declared a parable to them, saying, the ground of a certain rich man brought forth plentifully.

Whatsoever may be their abundance, and in whatever degree they may excite natural delight, vs 17, 18, 19.

17. And he reasoned in himself saying, what shall I do? Because I have not where to bestow my fruits.

18. And he said, this will I do; I will pull down my barns, and build greater, and I will there bestow all my produce, and my goods.

19. And I will say to my soul, soul, you have many goods laid up for many years, take your ease, eat, drink, be cheerful.

20. But God said to him, you fool, this night do they require your soul of you; but whose shall those things be that you have provided?

Since they cease to be his property when the soul is separated from the material body, vs 20.
| 21. | So is he that lays up treasure for himself, and is not rich towards God. | And that this is the case with all knowledge, if it be received only in self love, and not submitted to the guidance and government of the Divine Love, vs 21. |
| 22. | But he said to his disciples, on this account I say to you, be not careful for your soul, what you shall eat, nor for the body, what you shall put on. | Which love with its intelligence, and all the truths of faith, are continually provided for man by the LORD, vs 22, 23. |
| 23. | The soul is more than meat, and the body than clothing. | |
| 24. | Consider the ravens, for they sow not, neither do they reap, which have neither storehouse, nor barn, and God nourishes them; how much more do you differ from the birds? | Insomuch that the rational principle of man is under the LORD’S auspices, much more therefore the principles of spiritual and celestial life, vs 24. |
| 25. | But which of you by being careful can add to his stature one cubit? If then you are not able to do that which is least, why are you careful about the rest? | So that man cannot give increase to intelligence and love by any care of his own, separate from the Divine providence, vs 25, 26. |
| 26. | | |
| 27. | Consider the lilies, how they grow; they toil not neither do they spin; but I say to you, Solomon in all his glory was not arrayed like one of these. | Which, in like manner, provides all inferior truths, replenishing them with Divine Truth and Good, vs 27. |
| 28. | But if God so clothe the grass in the field, which today is, and to-morrow is cast into the oven, how much more you, O you of little faith. | If then the LORD’S providence thus extends to the lowest things and principles of regenerate life, how much more to the higher! 5:28. |
| 29. | And seek not you what you shall eat, or what you shall drink, and be not distracted with anxiety; | Man therefore ought to depend on the Divine providence for sustenance in all degrees of his life, more than on his own prudence, and not to be as the unregenerate, who are more solicitous about external or natural life than about internal or spiritual life, when yet the former life ought to administer to the latter, vs 29, 30. |
| 30. | For all these things the nations of the world seek after; but your father knows that you have need of these things. | |
| 31. | But, rather seek you the kingdom of God, and all these things shall be added to you. | And thus spiritual truth and good ought to be exulted above natural, in which case both are preserved, vs 31. |
32. Fear not little flock, for it is your father's good pleasure to give you the kingdom.
33. Sell the things which you have, and give alms: make to yourselves bags which wax not old, a treasure in the heavens which fails not, where neither thief approaches, nor moth corrupts.

And the spiritual man ought not to be subject to fear like the natural man, but to alienate from himself the things proper to himself, which are nothing but evils and falses, that so he may receive goods and truths from the LORD, vs 32, 33.

34. For where your treasure is, there also will your heart be.

For such as is man's reception of goods and truths, such will be the elevation of his will or love, vs 34.

35. Let your loins be girded about, and [your] lamps burning.
36. And yourselves like men waiting for their Lord, when He will return from the wedding; that when He comes and knocks, they may open to Him immediately.

The good of love therefore, and the truths of faith ought to be exalted in man's will and understanding above all other things, that so he may live at all times under the Lord's Divine influence, and enjoy continual communion with him, vs 35, 36.

37. Blessed are those servants, whom the Lord at His coming shall find watching; verily I say to you that He will gird, and make them to sit down to meat, and coming forth will serve them.
38. And if He shall come in the second watch, and come in the third watch, and find [them] so, blessed are those servants.

In which case he will be gifted by the Lord with every good, and will have conjunction with the LORD in every state of intelligence and wisdom, vs 37, 38.

39. But this know, that if the master of the house knew at what hour the thief comes, he would have watched, and not have suffered his house to be broken through.

And will not be deprived of good and truth by any secret machinations of false principles from beneath, vs 39.

40. And be you therefore ready, for in the hour that you think not, the Son of Man comes.

But will at all times submit himself to the guidance of good and truth, which. flow in perpetually from the LORD, vs 40.
41. But Peter said to Him, Lord, say you
this parable to us, or even to all?

42. But the Lord said, who truly is the
faithful and wise steward, whom the
Lord shall make ruler over His
household, to give the portion of
meat in due season?

43. Blessed is that servant, whom his
Lord at His coming shall find so
doing.

44. Of a truth I say to you, that He will
make him ruler over all that He has.

45. But if that servant shall say in his
heart, my Lord delays to come, and
shall begin to beat the men-servants
and maidservants, and to eat and
drink and be drunken;

46. The Lord of that servant shall come
in a day when he does not expect
[ Him], and in an hour which he
knows not, and will cut him to
pieces, and will appoint him his
portion with the unbelievers.

47. But that servant who knew his
Lord's will, and prepared not, nor
did according to his will, shall be
beaten with many [blows].

48. But he that knew not, but did things
worthy of blows, shall be beaten with few [blows]; for to
whomsoever much has been given,
of him will much be required, and to
whom [men] have committed much,
of him they will ask the more.
49. I am come to cast, fire into the earth, and what will I if it be already kindled?

50. But I have a baptism to be baptized with, and how am I straightened until it be accomplished?

51. Think you that I am come to give peace in the earth? I tell you, nay; but rather division.

52. For from now on five shall be in one house divided, three against two and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. But he said also to the multitudes, when you see a cloud arising out of the west, immediately you say, a shower comes, and so it comes to pass.

55. And when [you see] the south wind blow, you say there will be heat and it comes to pass.

56. You hypocrites, you know how to mark the face of the earth and of the heaven, but how is it that you do not mark this season?

57. But why also of yourselves judge you not what is just?

58. For as you go with your accuser to the magistrate, in the way give diligence that you may be delivered from him, lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison.

59. I say to you, you shall not depart thence, until you have paid the very last mite.

That Truth Divine from the LORD's Divine Human principle, combating against evils and falses, is intended to make manifest the disagreement between the internal and external man, and that therefore man must undergo temptation-combats, before the disagreement can be removed, and internal peace restored, vs 49 to 54.

For every coming of the LORD is attended with an influx of Divine Truth and Divine Good, and from this influx arise contentions and combats against what is false and evil, vs 54, 55.

Yet this influx and its effects are not attended to, by reason of the blindness induced by falses, vs 56.

When nevertheless man is endowed by the LORD with the capacity of attending to it, vs 57.

And therefore in all states of spiritual combat, he ought to consider whence it arises, and so to put his whole trust in the LORD, that he may escape condemnation and spiritual imprisonment, vs 58, 59.
Translation
1. WHEN there were gathered together myriads of the multitude, so that they trode one upon another, He began to say to his disciples, principally beware of the leaven of the Pharisees, which is hypocrisy.
2. For there is nothing covered that shall not be revealed; neither hid that shall not be known.
3. Therefore whatever things you have said in darkness, shall be heard in the light; and that which you have spoken in the ear in closets, shall be proclaimed on the houses.
4. But I say to you my friends, fear not them that kill the body, and after these things have no more that they can do.
5. But I will forewarn you whom you shall fear; fear Him who has power, after He has killed, to cast into hell.
6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God.
7. But even the hairs of your head are all numbered; fear not therefore, you are more excellent than many sparrows.
8. But I say to you, whoever shall confess in me before men, in him also shall the Son of man confess before the angels of God.
9. But he that denies Me before men, shall be denied in the presence of the angels of God.
10. And whoever shall say a word against the Son of Man, it shall be remitted to him, but to him that blasphemes against the Holy spirit, it shall not be remitted.
11. And when they bring you to the synagogues, and rulers, and powers, be not careful how or what you shall reply in excuse, or what you shall say.
12. For the holy spirit, shall teach you in that hour what things you ought to say.
13. But one of the multitude said to him, Teacher, tell my brother to divide the inheritance with me.
14. But he said to him, man, who appointed me a judge or a divider over you?
15. But he said to them, see you and beware of covetousness, for no one's life consists in the superfluity of the things which he possesses.
16. But he declared a parable to them, saying, the ground of a certain rich man brought forth plentifully.
17. And he reasoned in himself saying, what shall I do? Because I have not where to bestow my fruits.
18. And he said, this will I do; I will pull down my barns, and build greater, and I will there bestow all my produce, and my goods.
19. And I will say to my soul, soul, you have many goods laid up for many years, take your ease, eat, drink, be cheerful.
20. But God said to him, you fool, this night do they require your soul of you; but whose shall those things be that you have provided?

21. So is he that lays up treasure for himself, and is not rich towards God.

22. But he said to his disciples, on this account I say to you, be not careful for your soul, what you shall eat, nor for the body, what you shall put on.

23. The soul is more than meat, and the body than clothing.

24. Consider the ravens, for they sow not, neither do they reap, which have neither storehouse, nor barn, and God nourishes them; how much more do you differ from the birds?

25. But which of you by being careful can add to his stature one cubit?

26. If then you are not able to do that which is least, why are you careful about the rest?

27. Consider the lilies, how they grow; they toil not neither do they spin; but I say to you, Solomon in all his glory was not arrayed like one of these.

28. But if God so clothe the grass in the field, which today is, and to-morrow is cast into the oven, how much more you, O you of little faith.

29. And seek not you what you shall eat, or what you shall drink, and be not distracted with anxiety;

30. For all these things the nations of the world seek after; but your father knows that you have need of these things.

31. But, rather seek you the kingdom of God, and all these things shall be added to you.

32. Fear not little flock, for it is your father's good pleasure to give you the kingdom.

33. Sell the things which you have, and give alms: make to yourselves bags which wax not old, a treasure in the heavens which fails not, where neither thief approaches, nor moth corrupts.

34. For where your treasure is, there also will your heart be.

35. Let your loins be girded about, and [your] lamps burning.

36. And yourselves like men waiting for their Lord, when He will return from the wedding; that when He comes and knocks, they may open to Him immediately.

37. Blessed are those servants, whom the Lord at His coming shall find watching; verily I say to you that He will gird, and make them to sit down to meat, and coming forth will serve them.

38. And if He shall come in the second watch, and come in the third watch, and find [them] so, blessed are those servants.

39. But this know, that if the master of the house knew at what hour the thief comes, he would have watched, and not have suffered his house to be broken through.

40. And be you therefore ready, for in the hour that you think not, the Son of Man comes.
41. But Peter said to Him, Lord, say you this parable to us, or even to all?
42. But the Lord said, who truly is the faithful and wise steward, whom the Lord shall make ruler over His household, to give the portion of meat in due season?
43. Blessed is that servant, whom his Lord at His coming shall find so doing.
44. Of a truth I say to you, that He will make him ruler over all that He has.
45. But if that servant shall say in his heart, my Lord delays to come, and shall begin to beat the men-servants and maidservants, and to eat and drink and be drunken;
46. The Lord of that servant shall come in a day when he does not expect [Him], and in an hour which he knows not, and will cut him to pieces, and will appoint him his portion with the unbelievers.
47. But that servant who knew his Lord's will, and prepared not, nor did according to his will, shall be beaten with many [blows].
48. But he that knew not, but did things worthy of blows, shall tie beaten with few [blows]; for to whomsoever much has been given, of him will much be required, and to whom [men] have committed much, of him they will ask the more.
49. I am come to cast, fire into the earth, and what will I if it be already kindled?
50. But I have a baptism to he baptized with, and how am I straightened until it be accomplished
51. Think you that I am come to give peace in the earth? I tell you, nay; but rather division.
52. For from now on five shall be in one house divided, three against two and two against three.
53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.
54. But he said also to the multitudes, when you see a cloud arising out of the west, immediately you say, a shower comes, and so it comes to pass.
55. And when [you see] the south wind blow, you say there will be heat and it comes to pass.
56. You hypocrites, you know how to mark the face of the earth and of the heaven, but how is it that you do not mark this season?
57. But why also of yourselves judge you not what is just?
58. For as you go with your accuser to the magistrate, in the way give diligence that you may be delivered from him, lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison.
59. I say to you, you shall not depart thence, until you have paid the very last mite.
Chapter XII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 1. *He began to say to His disciples, principally beware of the leaven of the Pharisees, &c.* The understanding of man is recipient both of good and evil, also both of what is true and what is false, but not the will itself of man, for this must be either in evil or in good, and cannot be in both, for the will is the man himself, and in it is the love of his life. But good and evil in the understanding are separate principles, like what is internal and what is external; hence man may interiorly be in evil, and exteriorly in good. Nevertheless when man is reforming, good and evil are brought together into action, and on this occasion there exists conflict and combat, which, if it be grievous, is called temptation, but if it be not grievous, it is like the fermentation of wine or strong drink; on this occasion, if good conquers, evil with its false principle is removed to the sides, comparatively as dregs fall to the bottom of a vessel, and good becomes like wine after fermentation generous, and like strong drink clear; but if evil conquers, then good with its truth is removed to the sides, and becomes muddy and foul, like unfermented wine and unfermented strong drink. Comparison is made with ferment or leaven, because ferment or leaven in the Word signifies the false of evil, as Hosea 7:4. Luke 12:1, and elsewhere DP 284.

Verse 2. *For there is nothing covered that shall not be revealed, neither hid that shall not be known.* From what has been said concerning a spiritual sphere, or a sphere of faith and of life, which exhales from every spirit, and especially from a society of spirits, it may also be manifest, that nothing at all is hidden, but is open to view, of whatever a man has thought, has spoken, and has done in the world, for these are the things which constitute that sphere. Such a sphere also flows forth from the spirit of man, when he is in the body in the world; hence also it is known of what quality he is. Let it not therefore be believed, that what a man thinks in concealment, and what he acts in concealment, is concealed, for it is as manifest in heaven as the things which appear in mid-day light, agreeable to the Lord's words in Luke, "There is nothing covered which shall not be revealed" &c. AC 7454.

That the wicked, before they are damned and sent into hell, pass through so many states, is altogether unknown in the world; it is believed that man is either immediately damned or saved, and that this is done without any process; but the case is otherwise; justice there prevails, so that no one is damned until he himself knows, and is inwardly convinced, that he is in evil, and that it is altogether impossible for him to be in heaven; his evils are also opened to him, according to the Lord's words in Luke, "There is nothing covered that shall not be revealed," & AC 7795.

In a word, all evils, villainies, thefts, artifices, deceits, are manifested to every wicked spirit, and are brought forth from their memory, so as to produce conviction, nor can they be denied, because all circumstances appear together. From these examples it may be manifest that man carries with him all his memory, and that nothing is so concealed in the world, which does not become manifest after death, and this in the presence of many, according to the Lord's words, "There is nothing covered that shall not be revealed," &c. HH 462.

When spirits are in this second state, they appear altogether such in themselves as they had been in the world, and discovery is also made of what they have done and spoken in concealment, for then, inasmuch as external things do not restrain, they speak like things openly, and also attempt to do like things, not fearing the loss of reputation as in the world. They are also led into several states of their evils, that their quality way appear to angels and good spirits. Thus things hidden are opened, and things concealed are discovered, according to the Lord's words, "There in nothing concealed that shall not be revealed," &c. HH 507.
Verse 3. *That which you have spoken in the ear in closets, shall be proclaimed on the houses.* It was a customary form of speaking amongst the ancients, to talk of entering into a closet, and also on such occasion to talk of shutting the door, when they meant to do any thing that should not appear. This form of speech was derived from significatives in the ancient Church; for by house in the spiritual sense they understood a man; by chambers and closets they understood the interiors of man; hence to come or enter into a closet, signified into himself, consequently that he might not appear: And whereas to enter into a closet was significative, therefore it is so expressed in the Word throughout, as in Isaiah, "Depart my people, enter into your closets, and shut your door after you; hide yourself as for a little moment, until anger passes away," Is 26:20, where it is very manifest, that to enter into closets does not mean to enter into closets, but to keep themselves hidden, and in themselves. So in Luke, "Whatevsoever things you have said in darkness, shall be heard in light, and what you have spoken into the ear in closets shall be preached on the house-tops," where *closets* also denote the interiors of man, namely what he had thought, what he had intended, and what he had attempted to do. AC 5694.

Verses 4, 5, 6, 7, "But I say to you my friends, fear not them that kill the body, and after these things have no more that they can do. But I will forewarn you whom you shall feAR ; fear him who has power, after he has killed, to cast into hell, &c. What is signified in the Word by fearing God, may be manifest from very many passages therein understood according to the internal sense. The fear of God, according to that sense, signifies worship, and indeed worship either grounded in fear, or in the good of faith, or in the good of love; worship grounded in fear, when the subject treated of is concerning the non-regenerate, worship grounded in the good of faith when the subject treated of is concerning the spiritual regenerate, and worship grounded in the good of love when concerning the celestial regenerate. In the above passage, the fear of God involves worship grounded in some fear, because fear drove them to compliance. AC 2826.

In the above passage by *fearing* is signified to be afraid lest they should spiritually die, consequently natural fear is signified, which is dread and alarm; but spiritual fear is holy fear, which is in all spiritual love variously according to the quality of the love, and its quantity; in this fear the spiritual man is principled; he likewise knows that the Lord does not do evil to any one, still less does He destroy any one as to body and soul in hell, but that He does good to all, and that He is willing to lift up every one as to body and soul to Himself into heaven; hence his fear is holy fear, lest by evil of life and by false of doctrine man should avert that Divine Love in himself, and thereby injure it; but natural fear is dread, alarm and terror, on account of dangers, punishments, and thus on account of hell, which fear is in every corporeal love, variously also according to the quality of the love, and according to its quantity. The natural man, who is subject to that fear, knows no other than that the Lord does evil to the wicked, that he condemns them, casts into hell, and punishes; hence it is, that they fear and are afraid of the Lord; in this fear were the generality of the Jewish and Israelitish nation, by reason that they were natural men. AE 696.

Verses 6, 7. *Are not five sparrows sold for two farthings? You are more excellent than many sparrows.* Man is an evil tree as derived from seed, nevertheless there is given a grafting or inoculation of little branches taken from the tree of life, by virtue of which the juice emitted from the old root is turned into juice which produces good fruits. This comparison is made to the intent that it may be known, that since the progression of Divine Providence is so constant in the vegetation and regeneration of trees, it must be altogether constant in the reformation and regeneration of men, who are much more excellent than trees, according to these words of the Lord, "Are not five sparrows sold for two farthings, and not one of them is forgotten before GOD. But even the hairs of your head are all numbered; fear not therefore, you are more excellent than many sparrows; attend to the lilies how they grow; but if GOD so
clothe the grass of the field, which today is, but to-morrow is cast into the oven, how much more you, O you of little faith,” Luke 12:6, 7, 25, 26, 27, 28. DP 332.

The reason why mention is made of five sparrows is, because by five are signified few, and what is of little price in respect to men, for it follows that men are more excellent than many sparrows; every one may see, that this number would not have been so often mentioned by the Lord, unless it had been significative. AE 548.

Verse 7. But even the hairs of your head are all numbered, By the hairs of the head are signified the ultimate things of the life of man, and by numbering is here signified to know the quality from least to greatest, and to set in order and arrange, that is, to provide accordingly. AE 66, AE 454.

Verse 10. Whosoever shall say a word against the Son of Man, it shall be remitted to him, but to him that blasphemes against the holy spirit, it shall not be remitted. Blasphemy against the holy spirit is Blasphemy against the Lord's Divinity; blasphemy against the Son of Man, is something contrary to the Word, by misinterpreting its meaning, for the Son of Man is the Lord as to the Word, as was shown above. Doc. Lord. 50.

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 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 is in the earths, thus the Word such as it is in the natural sense, for this is 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 that a word against the Son of Man can. Sin and blasphemy against the holy spirit consists 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 to deny the Word is a sin which cannot be remitted in this age, nor in that which is to come, or to eternity, and that it is liable to eternal judgement, is because they who deny the Word, deny God, deny the Lord, deny heaven and hell, and deny the Church and all that appertains to it; and they who deny those things are atheists, who, notwithstanding with their lips they ascribe the creation of the universe to some supreme Entity, Deity, or God, still in heart they ascribe it to nature. Persons of this description, inasmuch as by denial they have loosened every bond of conjunction with the Lord, must of necessity be separated from heaven, and conjoined to hell.

The reason why to adulterate the essential goods of the Word, and to falsify its essential truths, is blasphemy against the holy spirit which cannot be remitted is because by the holy spirit is meant the Lord as to the Divine Truth such as is in the heavens, thus the Word such as it is in the spiritual sense, as was said above; in the spiritual sense are genuine goods and genuine truths, but in the natural sense those goods and truths are as it were clothed, and only here and there naked, wherefore these latter are called apparent goods and truths, and these are what are adulterated and falsified, and they are said to be adulterated and falsified, when they are explained in contrariety to genuine goods and truths, for in such case heaven removes itself, and man is put to pieces from it, by reason as was said above, that genuine goods and truths make 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 He worked miracles from Beelzebub, and had an unclean spirit, inasmuch as they thus denied
Him and His Divinity, He said that such an act was sin and blasphemy against the holy spirit, because contrary to 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 angelic Society. So again, to take another example; they who exclude the goods of love and the works of charity from the means of salvation, and assume faith exclusively as the only mean, and confirm these sentiments not only by doctrine but also by life, saying in their hearts, good works do not save me, neither do evil works condemn me, because I have faith, these likewise blaspheme the holy spirit, inasmuch as they falsify the genuine good and truth of the Word, and this in a thousand passages, where love and charity, deeds and works are mentioned. Moreover, as was said above, in all and singular the things of the Word there is a marriage of good and of truth, thus of charity and of faith, wherefore when good or charity is taken away, that marriage perishes, and in its place there is adultery; hence it is, that neither are these received in heaven. A further reason is, because in the place of heavenly love, they are principled in earthly love, and in the place of good works, their works are evil, because grounded in earthly love, which separate from heavenly love is infernal love.

But it is otherwise with those who indeed believe, in conformity to the doctrine of the Church and of their masters, that faith is the only mean of salvation, or who know, and do not interiorly affirm nor deny, but still live well in obedience to 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 consists in anything else than in believing the Word, thus they do not comprehend the dogmatical tenet of justification by faith alone without the works of the law, 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 it is to deny Divine Truth, thus the Word, and that blasphemy against it, is to adulterate the essential goods of the Word, and to falsify 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 in the earths, thus such as is in the natural sense.

The reason why that 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 of them naked, as in its spiritual sense, and goods and truths clothed are called appearances of truth; for the Word in ultimates is as a man clothed with a garment, who yet as to his face and hands is naked, and where the Word is thus naked, its goods and truths appear naked in heaven, thus such as they are in the spiritual sense; wherefore it is possible that from the sense of the letter of the Word, the doctrine of genuine good and genuine truth may he seen by those who are enlightened by the Lord, and may 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; thus also it is accommodated to the apprehension of the simple, who cannot perceive, or perceiving believe and do, what is not so said. And whereas most of the Divine Truths in the sense of the letter of the Word are appearances of truth, and the simple in faith and heart cannot be elevated above them, hence it is not sin and blasphemy to interpret the Word according to appearances, provided that principles are not formed from them, and these confirmed even to the destruction of Divine Truth in its genuine sense. As for example, he who reads these words, "Behold the Lamb of God who takes away the sin of the world," John 1:29; and these, "This is My blood of the New Testament, which is shed for many for the remission of sins," Matt 36:28; also these, "Michael and his angels fought against the dragon and his angels, and they overcame him by the blood of the Lamb," Rev 12:7, 11; and from these words simply believes, that the Lord endured the cross on account of our
sins, and that by it and by His blood He redeemed us from hell, does himself no injury, inasmuch as this is apparent truth, and may be said and believed, on which account it does not bring into condemnation the simple in faith and heart; but from these words to establish a principle, and to confirm this principle so as to assert, that God the Father was reconciled thereby, and is reconciled, and that man is justified and saved by this belief alone, without the goods of charity, which are good works, and to abide in that principle not only in doctrine, but also in life, this cannot be remitted.

From these considerations it may be manifest, that by blasphemy against the holy spirit is signified falsification of the Word even to the destruction of Divine Truth in its genuine sense. The reason therefore why the name of blasphemy signifies falsification of Divine Truth, thus of the Word, is because it is called blasphemy, when any one speaks against God, and to speak against God is to speak against Divine Truth, for Divine Truth proceeding from the Lord is what is meant in the Word by God, and Divine Truth is what is meant by Jehovah, and likewise by the Lord. Whereas blasphemy consists in speaking against God, thus likewise against the Word, inasmuch as this is Divine Truth, it hence follows that blasphemy consists in falsifying the Word; for they who falsify the Word, make the truth of the Word to be false, and what is false continually speaks against what is true, yea assaults it; hence now it is that by blasphemy is signified the falsification of the Word even to the destruction of its genuine good and genuine truth. AE 778.

Verses 11. 12. And when they bring you to the synagogues, &c. From the contents of these two verses it is evident that the holy spirit is Divine Truth from the Lord. Doc. Lord 51.

Verses 14 to 48. But He said to him, man, who appointed Me a judge or a divider over you, &c. Inasmuch as the fore-knowledge of things future takes away the essential human [principle], which consists in acting from freedom according to reason, therefore it is not granted to any one to know things future, but it is allowed to every one to conclude from reason concerning things future, whence reason, with all that appertains to it, is in its life. From this ground it is that man does not know his lot after death or any event before he is in it; for if he knew, he would no longer think from his interior self how he ought to act or live that he may come to it, but only from his exterior self, that he is to come, and this state closes the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, principally reside.

The desire of fore-knowing future things is connate with most people, but this desire originates in the love of evil; wherefore it is taken away from those, who believe in the divine providence, and they are gifted with confidence that the Lord disposes of their lot, and hence they are not willing to know it beforehand, lest by any means they may interfere with the divine providence. This the Lord teaches by several things said in Luke 12:14-48.. That this is a law of divine providence, may be confirmed by many things from the spiritual world; the generality of mankind, when they come into that world after their decease, are desirous to know their lot, but reply is made to them, that if they have lived well, their lot is in heaven, if wickedly, it is in hell. But inasmuch as all are afraid of hell, even the wicked, they ask what they must do and what they must believe, that they may come into it, but only from his exterior self, that he is to come, and this state closes the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, principally reside.

DP 179.
Verse 15. But He said to them, see you, and beware of covetousness, &c. As it is with dignities and honours, so likewise it is with riches and wealth, which likewise are natural and temporary, and also spiritual and eternal; riches and wealth are natural and temporary with those who regard those things only, and themselves in them, and find all their pleasure and delight therein. But the same things are spiritual and eternal with those who regard good uses in them, and in these uses find interior pleasure and delight; with such also exterior pleasure and delight, becomes spiritual, and what is temporary becomes eternal; wherefore such also after death are in heaven, and dwell there in palaces, the utensils of which are resplendent with gold and precious stones, which things nevertheless they respect no otherwise than as things external, resplendent and pellucid from things internal, which are uses, from which uses they derive essential pleasure and delight, which in themselves are the gratification and happiness of heaven. A contrary lot awaits those, who have regarded riches and wealth merely for the sake of them and of themselves, thus for the sake of things external and not of things internal at the same time, thus according to appearances, and not according to their essences; when such persons put off those things, as is the case when they die, they put on their internals, and as these are not spiritual, they must of necessity be infernal, for whether the one or the other be within, both cannot be together, the consequence of which is, that instead of riches they have poverty, and instead of wealth misery. By uses are meant not only things necessary for life, which relate to food, clothing and habitation for a man himself and his dependents, but the good of his country, the good of society, and the good of a fellow citizen. Such a good is trading when it is the final love, and money only a subservient medium, provided that the trader shuns and holds in aversion all kinds of fraud and evil artifice as sins; the case is otherwise when money is a final end, and trading a mediate subservient love, for this is avarice, which is the root of evils, concerning which see Luke 12:15, and the parable respecting it, verses Luke 12:16-21. DP 220.

Verse 29. And seek not you what you shall eat or what you shall drink, and be not distracted with anxiety. These words are significative of things spiritual, denoting that the all of faith as to what is good and true is given by the Lord; to drink, manifestly denotes to be instructed in goods and truths and lo receive them. AC 3069.

Verse 32. Fear not little flock, &c. By these words is to be understood that the spiritual man should not be in such fear as the natural man is. AE 696.

Verse 33. Sell the things which you have, &c. By these words in the internal sense is meant, that all things proper to man, which are nothing but evils and falses, ought to be alienated, since they are all things which he has, and that in such case he will receive goods and truths from the Lord, which are treasures in heaven. Every one may see that some sense distinct from the letter is contained in the above words, because for a man to sell his property at this day would be to make himself a beggar', to deprive himself of every faculty of exercising charity any longer; it is also that he would of necessity place merit in so doing; it is also a constant truth, that the rich are in heaven as well as the poor. AC 5886.

Verses 35 to 38. Let your loins be girded about and your lamps burning; and yourselves like men waiting for their lord, when he will return from the wedding; that when he comes and knocks, they may open to Him immediately: Blessed are those servants, whom the Lord at his coming shall find watching; verily I say to you, that He will gird himself, and make them to sit down to meat, and coming forth will serve them. By the loins which shall be girded, is meant the good of love; by the lamps which shall be burning, are signified the truths of faith grounded in the good of love; by girding himself, making them to sit down to meat and serving them, is signified to gift them with every good. AE 252.
Verse 36. That when He comes and knocks they may open to Him immediately. In the spiritual world there are actually ways which lead to heaven, and here and there are gates, and they who are led to heaven by the Lord go in the ways which tend thither, and enter in through the gates; for all things which are seen in the heavens are correspondences, hence also ways and gates; for ways correspond to truths, and thence signify truths, and gates correspond to entrance, and thence signify entrance. Inasmuch as the Lord alone leads man to heaven, and opens the door, he therefore calls Himself the way and also the door; the way in John, "I am the way, the truth, and the life" John 14:6; the door in the same evangelist, "I am the door of the sheep, by Me if any one enter in, he shall be saved," John 10:7, 9. Inasmuch as there are both ways and doors in the spiritual world, and angelic spirits actually go in the ways, and enter through the doors whilst they enter into heaven, therefore frequent mention is made in the Word of doors, of gates [portae] and gates [jannua], and by those limits is signified entrance, in the following passages, "Lift up your heads O you gates, lift up O you doors of the world, that the King of Glory may come in," Psalm 24:7, 9. "Open the gates, that the just nation may enter which does faithfully," Isaiah 26:2. "The five prudent virgins entered in to the marriage, and the door was shut", Matt 25:10, 11. "Jesus said, strive to enter in through the straight gate, for many shall seek to enter in, and shall not be able," Luke 13:24, 25; besides other places. Inasmuch as door signifies entrance, and the New Jerusalem the Church consisting of those who are in truths grounded in good from the Lord, therefore the New Jerusalem is also described as to gates, over which were angels, and it is said that they shall not be shut, Rev 21:12, 13, 25. That man ought to open the door as from himself, by shunning evils as sins, and by doing things which are good, has been shown in the Doctrine of Life for the New Jerusalem; and that this is the case, is evident from the Lord's words, Luke 12:36. AR 176, 217, 218.

Verse 37. Blessed are those servants, whom the Lord at his coming shall find watching. In this passage by watching are meant those who are spiritually watchful, and these are they who receive spiritual life from the Lord, for these come into the light of intelligence and wisdom concerning Divine Truth; but they who do not receive abide in the shade and thick darkness concerning those truths, wherefore these latter are in sleep, but the former in wakings; by girding himself, making them to sit down to meat, and coming to serve them, is signified to communicate to them the good things of heaven which are all from the Lord. AE 187.

Verse 39. But this know, that if the master of the house knew at what hour the thief comes, he would have watched, and not have suffered the house to be broken through. That to break through [or dig through] is to take away another's good in a secret way, derives its origin from representatives in the other life; for in that life, when the angels are in discourse; concerning the false principle destroying good in secret, it is represented beneath, where angelic discourses are presented to view, by the digging through a wall; and on the other hand, when the angels discourse on truth agreeing to good, and conjoining itself to good, it is represented by an open door, through which there is entrance. Hence it is that the Lord, who spoke according to representatives in heaven and according to correspondences, because from the divine [principle], says in John, "Verily, verily, I say to you, he who enters not in by the door into the sheep-fold, but climbs up some other way, the same is a thief and a robber; but he who enters in by the door, is the shepherd of the sheep," John 10:1, 2; and in Luke, "This know you, that if the master of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through" Luke 12:39; thief in this passage also denotes one who by falses destroys the good of faith; to break [or dig] through the house is to do it in secret, because it is done when the master of the house does not watch. Hence likewise it is that to come as a thief denotes to come in secret, because not through the door, but some other way, as in the
Revelations, "Unless you watch, I will come upon you as a thief, and you shall not know at what hour I shall come upon you," Rev 3:3; and again, "Behold I come as a thief, blessed is he who watches," Rev 16:15, where to come as a thief denotes to come unknown and unexpected; the reason why it is so said of the Lord is, because it is meant that with man the door is closed by the false of evil. AC 9125.

By house in the above passage, as at chap. 11:17, is meant the mind of man AC 5023.

Verse 45. But if that servant shall say in his heart, my Lord delays to come, and shall begin to beat the men-servants and maidservants, and to eat and drink and be drunken, &c. It appears as if by eating and drinking in this passage is meant luxury and intemperance, such as appertain to those who indulge only their natural inclinations, but this sense is the natural literal sense of those words, whereas their spiritual sense denotes the appropriation of what is evil and what is false, as may be manifest from the passages above adduced, where eating and drinking have such a signification, also from this consideration, that the Word in the letter is natural, and within is spiritual, the latter being for angels, and the former for men. Besides the above passages from the Word, several other reasons may be adduced, which testify and confirm that to eat signifies to receive, to perceive and appropriate such things as afford nourishment to the soul, for spiritual eating consists in nothing else than in supplying the mind with its food, which is the willingness to know, to understand and relish such things as relate to eternal life. That eating has this signification may also be manifest from the signification of bread and food, also from the signification of hunger and hungering, likewise of wine and water. AE 617.

Verses 47, 48. But that servant who knew his Lord's will, &c. From those who have infested the well-disposed spirits, on their damnation, every Divine Truth departs, for then they are in a state of their own evil, and evil rejects and extinguishes every Divine Truth. Heretofore, previous to their damnation, they knew indeed the truths of faith, but still they had not truths in themselves; for truths on this occasion were in their mouth, but not in the heart; wherefore when they are vastated as to those truths, evil remains, and in this case also the false of evil comes forth, which had lain concealed in those truths. For although they made a profession of truths, yet they were not principled in them, but in falses. The profession also itself of truth did not descend from its principle, namely from good, but from evil, for it was made for the sake of gain, honours and reputation, thus for the sake of themselves and of the world. The truths which descend from such a principle, stick in surface, and hence, when they are vastated, they fall off as scales, and when they fall off, they leave places of a disagreeable smell and stench, derived from the falses, which exhale there from evils. Such is the lot of those who have been acquainted with the truths of faith, and yet have lived contrary to them, according to the Lord's words in Luke, "That servant, who knew his Lord's will, but prepared not, neither did according to his will shall be beaten with many blows. But he who knew not, although he did things worthy of blows, shall be beaten with few." AC 7790.

Another kind of profanation is committed by those who understand and acknowledge Divine Truths, and yet live contrary to them; but the profanation is lighter with those who only understand, and more grievous with those who also acknowledge, for the understanding only teaches, with little difference, than as a kind of preacher, and does not of itself conjoin itself with the will, but acknowledgement conjoins itself, for it is not possible for any thing to be acknowledged except with consent of the will. Nevertheless the conjunction here spoken of is various, and according to the conjunction is profanation, whilst the life is formed in contrariety to the truths which are acknowledged; as in case any one acknowledges that revenge and hatred, adultery and whoredom, fraud and deceit, blasphemy and lies, are sins against God, and still commits them, such a one is in this more grievous kind of profanation; for the Lord says, "The servant who knew his Lord's will, and did it not, shall be beaten with many
blows," Luke 12:48; and in another place, "If you were blind, you would not have sin, but now you say we see, therefore your sin remains." John 9:41. But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths; they who acknowledge genuine truths, and still do not live according to them, in the spiritual world appear to be without the light and heat of life in the tone of their voice and in their speech as if they were mere puppets. DP 231.

Verses 49 to 53. I am come to cast fire into the earth, &c. By these words are signified the hostilities and combats between evil and good, also between what is false and what is true; for previous to the Lord's coming into the world, there were in the Church mere falses and evils, consequently there was no combat between them and goods and truths; but after that truths and goods were opened by the Lord, then first combats could exist, and without combat there could be no reformation amongst them; this therefore is what is meant by his being willing that the fire should be already kindled. That this is the meaning of those words, is evident from what follows, "That he came to make division; for from now on five shall be in one house divided; the father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother" verses 51, 52, 53, where by father against the son, and by son against the father, is meant evil against truth and truth against evil, and by the mother against the daughter and the daughter against the mother is meant the lust of what is false against the affection of truth, and vice versa; in one house denotes with one man. AE 504.

From what has been said it may now be manifest what in signified by father in the genuine sense, namely that good is signified, and in the supreme sense the Lord. But whereas most expressions in the Word have also an opposite sense, so likewise has father, and in that sense it signifies evil; in like manner mother, which in the genuine sense signifies truth, in the opposite sense signifies what is false; that this is the case, may be manifest from the above words, "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." AC 3703.

From the above words it is also evident that by father, mother, son, daughter, daughter-in-law, father-in-law are signified such things as are from the heavenly marriage, namely goods and truths in their order, and likewise the opposites, as also in Mark, "Jesus said, 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, who shall not receive a hundredfold, in this time houses, and sisters, and mothers, and children, and lands, with persecutions, and in the age to come eternal life," Mark 10:29, 30; he who is unacquainted 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, lands, when yet they signify such things as appertain to man, being proper to him, which he must leave, and in their place receive the spiritual things which are of the Lord, and this by temptations, which are there meant by persecutions. Every one may see that if he leaves a mother, he is not to receive mothers, in like manner he is not to receive brethren and sisters. AC 4843.

The subject treated of in the above verses is concerning the spiritual combats, into which they were to be admitted who were of the Church, after that the internal spiritual things of the Word were opened; house denotes a man or his mind; the father therein, the mother, the son, the daughter, denote goods and truths with their affections, and in the opposite sense evils and falses with their affections, from which and with which there is combat. That a man or his mind is a house, may be seen in the extract above at chap. 11:17. AC 5023.
Verse 52. For from now on five shall be in one house divided, three against two, and two against three. By these words is meant, that after the coming of the Lord, when He was made known, and the interiors of the Word from Him and with Him were revealed, disagreement would prevail in the church in general, and with the man of the church in particular, between Good and Truth, and between Truth and Good. This is meant by three in one house being divided against two, and two against three; by house is meant the church in general, and with the man of the church in particular; by three are signified truths, and by two, goods. By its being said that five should be divided, is signified that such disagreement shall exist amongst those who are reformed; wherefore also it follows, "The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," for by father is understood the good of the church, by son the truth of the church, by mother the truth of the church, and by daughter its good. Who cannot see that the numbers five, two, and three, would not have been mentioned, unless they had been significative; five in the Word signify all of them, when two and three follow, but five signify some and a few, when ten or twenty precede or follow. AE 532.

Verses 54, 55. When you see a cloud arising out of the west, immediately you say, a shower comes, and so it comes to pass. And when you see the south wind blow, you say there will be heat, and it comes to pass. By this comparison the Lord teaches that they see earthly things, but not heavenly. The comparison itself, like all comparisons in the Word, is taken from correspondences, for by a cloud arising in the west, is signified the corning of the Lord predicated in the Word at the end of the Church; cloud signifies the Word in the letter; arising [or east] signifies His coming, and the west [setting] signifies the end of the church; it is immediately said a shower [rain] comes, by which is signified that then there is an influx of Divine Truth; and when you see the south wind blow, signifies preaching concerning His coming; you say that there will be heat, signifies that then there will be an influx of Divine Good; these same words also signify contentions and combats of truth grounded in good with falses grounded in evil, for rain and heat also signify contentions and those combats, for this comparison follows after the Lord's words, "That he came not to give peace on earth, but division; and that the father should be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," by which words is signified contention and combat. Inasmuch as the above comparison viewed in the spiritual sense involves the Lord's coming, and that He was not acknowledged by reason of blindness induced by falses, although he might have been known to them from the Word, it therefore follows, "you hypocrites, you know how to mark the face of the earth and of the heaven, but how is it that you do not mark this season?" namely the time of his coming, and the conflict on that occasion of the false of evil with the truth of good. AE 644.

Chapter XII. Translator's Notes and Observations.

VERSE 1. He began to say to His disciples, principally [proton] beware of the leaven of the Pharisees, &c. In the common English version of the New Testament, this passage is rendered, He began to say to His disciples first of all, beware of the leaven of the Pharisees, as if the proton, or first, had reference to the order of time in what the LORD said, and not to preeminence in the subject matter of what He said, whereas there is every reason to believe that the proton, in this passage, applies rather to the subject matter of the LORD'S discourse, than to any order of time, in like manner as when it is said, seek you first [proton] the kingdom God and His righteousness [justice]. [Matt 6:33], the proton, or first, has no reference to the time of seeking, but to the preeminent value of the thing sought.
Verse 2. For there is nothing covered that shall not be revealed, neither hid that shall not be known. The intelligent reader will not fail to note in this passage the reference to the infernal marriage of evil and the false, covered having relation to one principle, and hid to the other.

Verse 3. Whatsoever things you have said in darkness, shall be heard in the light. In the Gospel according to Matthew it is written, what I say to you in darkness that say you in light, [Matt 10:27.] the GREAT SAVIOUR thus instructing His disciples, that what He taught them in the letter, they ought to apprehend in the spirit, and to instruct others from such spiritual apprehension. When it is said therefore by that SAVIOUR, as above, Whatsoever things you have said in darkness shall be heard in light, it is evident that He endeavours to console His disciples by a blessed promise, that whenever in their teaching they made use of natural expressions and images to convey their ideas, a Divine power would be operative in the minds of their hearers, to enable them to discern and apprehend the spiritual wisdom which those natural expressions and images involved.

Verse 8. But I say to you, whoever shall confess in Me before men, in him also shall the Son of Man confess before the angels of God. In the common version of the New Testament the in is here omitted, and the passage is rendered, whoever shall confess ME before men, him also shall the Son of Man confess, &c. when yet in the original Greek the in is inserted in both cases. For the deep ground and reason of this insertion, see the translator's note on a similar passage in the new translation of the Gospel according to Matthew 10:32. It is however to be noted, that the two passages, though similar, are not expressed in precisely the same words, for in the Gospel according to Matthew, it is said, I also will confess in him before my father that [is] in the heavens, whereas here in Luke it is said, In him also shall the Son of Man confess before the angels of GOD. Notwithstanding however this difference in the letter, there is every reason to conclude, that in the spirit there is a perfect agreement, since by my Father that [is] in the heavens, is to be understood the DIVINE GOOD, which DIVINE GOOD is also signified by the angels of GOD, see AC 4235. The lesson of instruction then, which is inculcated in both passages, is precisely the same, namely that whoever shall acknowledge in heart the Divine Human [principle] of the Lord, shall have conjunction at the same time with the ESSENTIAL DIVINITY.

Verse 13. But one of the multitude said to Him, Teacher, &c. What is here rendered teacher, is expressed, in the common version of the New Testament, by the term master, but in the original Greek it is didaschalos, which properly means a teacher, or instructor.

Verse 15. But He said to them, see you, and beware of covetousness. In the common version of the New Testament this passage is rendered, take heed, and beware, &c. but in the original Greek it is orate chai phulassethe, which is literally, see you and beware, intimating the necessity of seeing, or exercising rational thought, concerning an evil, before a man can beware of it.

Verse 18. And I will there bestow all my produce and my goods. Since there is every reason to believe that the parable, of which these words are a part, has relation to spiritual as well as to natural covetousness, and thus to spiritual as well as to natural possessions; and since all spiritual possessions have relation to the things of the will, and also to the things of the understanding, it appears most probable that the latter things were intended to be figured and expressed by the term produce, and the former things by the term goods.

Verse 20. But God said to him, You fool, this night do they require your soul of you. In the common English version of the New Testament, what is here rendered, this night do they require your soul of
you, is rendered, this night shall your soul be required of you, but in the original Greek it is expressed according to the translation here given, as may be seen by consulting the marginal reference, whence Mr Parkhurst is led to conclude that the passage has reference to the Holy Trinity, as to the three Divine Beings who can alone require the soul of man, whilst others, as Eisner, suppose it relates to the messengers deputed by God to take away the soul. It is probable however that the passage rather relates to the powers of darkness, to whom it is permitted of the Divine providence to be instrumental in the destruction of bodily life.

Verse 22. Be not careful for your soul, &c. In the common version of the New Testament, this passage is rendered, Take no thought for your life, when yet in the original Greek it is expressed, me meriminate te psuche umon, which literally means, Be not careful for your soul, implying, not that no thought should be taken, but only that there should be no anxiety or solicitude in the thought, since all such anxiety, or solicitude, argues a distrust of Divine providence.

Verse 35. Let your loins be girded about, and [your] lamps burning. The serious and intelligent reader will not fail to note in these words a reference to the heavenly marriage of good and of truth, which constitutes the very life and soul of the HOLY WORD, since the girding of the loins has relation to the good of the Divine Love, and the lamps burning, to the truth of the Divine Wisdom, implanted in man.

Verse 37. Verily I say to you, that he will gird, and make them sit down to meat. In the common version of the New Testament, the girding here spoken of is made to apply to the LORD, as if he would gird himself, and the term Himself is accordingly added after the words He will gird, when yet in the original Greek there is no mention made of Himself, and consequently the girding may have reference to those who sit down to meat, being intended to intimate that the LORD will keep their affections in a state of elevation to good, thus to Himself, which is the spiritual idea involved in the natural term girding. It had been before said by the DIVINE SPEAKER, let your loins be girded about, announcing the important duty binding on every man, that the truths, and affections of truth, in which he is principled, shall have respect to good. But it is now said, the LORD will gird, to the intent that every man may be taught the additional instructive lesson, that truth and its affection cannot have respect to good, only so far as it is elevated by the LORD Himself.

Verse 48. For to whomsoever much has been given, of him will much be required and to whom [men] have committed much, of him they will ask the more. A distinction is here made between what is given and what is committed; also between requiring and asking; one expression having reference to the principle of good, and the other to the principle of truth, and both to the heavenly marriage.

Verse 58. For as you go with your accuser to the magistrate, &c. In the common English version of this passage, no notice is taken of the expression for, by which the passage is connected with the foregoing verse, where it is said, Why even of yourselves judge you not what is just? Thus the present passage is disjoined from what goes before, whereas it appears to be the intention of the DIVINE SPEAKER to continue in it the argument, or reasoning, adopted in the interesting question contained in the preceding verse, and accordingly it is introduced by the Greek adverb yag or for, which is manifestly a connecting adverb. The whole of the argument therefore, as contained in the two verses, may be conceived as running thus, Why even of yourselves judge you not what is just? For what person, lying under accusation, is not eager to be delivered from his accuser? Why therefore do you not apply this case of temporal judgement as a salutary caution respecting eternal judgement, and thus prove yourselves capable of judging what is just?
<table>
<thead>
<tr>
<th>Chapter 13</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.</td>
<td>THAT the evil of sin cannot be discovered by any external signs, nor can it be removed but by sincere repentance, and therefore all ought to explore it in themselves, and to desist from it, vs 1 to 6.</td>
</tr>
<tr>
<td>2. And Jesus answering said to them, think you that these Galileans were sinners above all the Galileans, because they suffered such things?</td>
<td></td>
</tr>
<tr>
<td>3. I say to you, nay; but unless you repent, you shall all likewise perish.</td>
<td></td>
</tr>
<tr>
<td>4. Or those eighteen, on whom the tower in Siloam fell, and slew them, think you that they were debtors above all men that dwelt in Jerusalem?</td>
<td></td>
</tr>
<tr>
<td>5. I say to you, nay; but unless you repent, you shall all likewise perish.</td>
<td></td>
</tr>
<tr>
<td>6. But He spoke this parable, a certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit on it, and did not find.</td>
<td>That to the Jewish nation appertained only the external of the Church, and whereas external worship without internal is not worship, and with the wicked is evil worship, therefore to them there did not appertain any natural good, vs 6 to 10.</td>
</tr>
<tr>
<td>7. But he said to the dresser of the vineyard, behold, three years I come seeking fruit on this fig-tree, and do not find; cut it down; why cumbereth it the earth?</td>
<td></td>
</tr>
<tr>
<td>8. But he answering said to him, Lord, let it alone also this year, until I dig about it, and dung it;</td>
<td></td>
</tr>
<tr>
<td>9. And if it bear fruit, [well]; and if not, after that you may cut it down.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>10. But He was teaching in one of the synagogues on the sabbath.</td>
<td>That the affection of truth in the Church, which was unable to elevate itself to the eternal truth, is rendered capable of elevation, through communication with the LORD's Divine Human principle, vs 10 to 14.</td>
</tr>
<tr>
<td>11. And behold, a woman having a spirit of infirmity eighteen years, and she was bowed together, and not able in any wise to lift up herself.</td>
<td></td>
</tr>
<tr>
<td>12. But Jesus seeing her, called, and said to her, woman, you are loosed from your infirmity.</td>
<td></td>
</tr>
<tr>
<td>13. And He laid hands on her, and immediately she was made straight, and glorified God.</td>
<td></td>
</tr>
<tr>
<td>14. But the ruler of the synagogue, being indignant that Jesus healed on the sabbath, answering said to the multitude, there are six days on which you ought to work, in them then come to be healed, and not on the sabbath day.</td>
<td>But that they who are principled in external representative worship are offended at such elevation, as being contrary to the law relating to the sabbath, vs 14.</td>
</tr>
<tr>
<td>15. The Lord then answered him, and said, you hypocrite, does not every one of you on the sabbath loose his ox, or his ass, from the stall, and lead him away to drink.</td>
<td>Until they are instructed that the law relating to the sabbath does not prohibit good works, or works done under Divine influence, but evil works, or such as are done under the influence of selfish and worldly love, vs 15, 16.</td>
</tr>
<tr>
<td>16. But ought not this [woman], being a daughter of Abraham, whom satan has bound, lo, these eighteen years, be loosed from this bond on the sabbath day?</td>
<td></td>
</tr>
<tr>
<td>17. And when He said these things, all His adversaries were ashamed; and all the multitude rejoiced at all the glorious things that were done by Him.</td>
<td>Which instruction is rejected by those who are in evils and falses, but is gladly received by all who are principled in truth and good, vs 17.</td>
</tr>
<tr>
<td>18. But He said, to what is the kingdom of God like? And to what shall I liken it?</td>
<td>For the Church in man begins from a little spiritual good by truth, because at that time he thinks to do good from himself, but as truth is conjoining to love, it increases, so that things intellectual are multiplied in scientifies, vs 18, 19.</td>
</tr>
<tr>
<td>19. It is like a grain of mustard seed, which a man taking cast into his garden, and it grew, and became a great tree, and the birds of heaven lodged in its branches.</td>
<td></td>
</tr>
</tbody>
</table>
20. And again he said, to what shall I liken the kingdom of God?  
21. It is like leaven, which a woman taking hid in three measures of meal, till the whole was leavened.  

Yet this increase cannot be effected but by spiritual combat, which is that of what is false with what is true, in which case what is false is separated, and thus truth is purified, vs 20, 21.

22. And he went through the cities and villages teaching, and journeying to Jerusalem.  
23. But a certain person said to him, Lord, are there few that be saved? And He said to them,  
24. Strive to enter in through the straight gate, for many, I say to you, shall seek to enter in, and shall not be able.  

That many learn the doctrines of faith, who are not so obedient as they ought to be to a life of charity, vs 22, 23, 24.

25. When once the master of the house is risen, and has shut the door, and you begin to stand without, and to knock at the door, saying. Lord, Lord, open to us, and He answering will say to you, I know you not whence you are.  
26. Then you shall begin to say, we have eaten in Your presence, and drunk, and You have taught in our streets.  
27. And he shall say, I say to you, I know you not whence you are; depart from me all you workers of iniquity.  

For unless a belief in the doctrines of faith be attended with repentance and the good of life, it is a mere external profession, which cannot open any communication with heaven, vs 25, 26, 27.

28. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and yourselves cast out.  
29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.  

So that they who have the knowledges of truth without the love of good perish through direful falses, whilst they who are in the good of life, of every degree, are of the Lord's Church and kingdom, according to the degree of good in which they are, be it celestial, spiritual, or natural, vs 28, 29.

30. And behold, there are last who shall be first, and there are first who shall be last.  

For all they who profess the doctrine of faith alone without charity place merit in their works, and thus are not accepted of the LORD like those who are in the good of faith, and who consequently ascribe all merit to the LORD, vs 30.
31. In that same day, certain Pharisees came, saying to him, go forth and depart hence, for Herod is desirous to kill you.

That the subjugation of the hells, and the glorification of the LORD's Human principle are the most satisfactory proofs of the LORD's Divinity, in opposition to the fallacies of self-derived intelligence, vs 31, 32.

32. And he said to them, go say to that fox, behold, I cast out daemons, and perform cures today and tomorrow, and on the third [day] I shall be perfected.

33. Nevertheless I must go forth today and tomorrow, and the [day] following, because it is impossible for a Prophet to perish out of Jerusalem.

And that these proofs are in perpetual operation in the Church, in which nevertheless when it becomes corrupt, the Divine Truth is extinguished, vs 33.

34. O Jerusalem, Jerusalem, you that kill the Prophets, and stone those that were sent to you, how often was I willing to have gathered your children together, as a hen gathers her brood under her wings, and you were not willing!

When yet the LORD, in His Divine mercy, is willing to conjoin truth to good in every one, and thus to conjoin every one to Himself, vs 34.

35. Behold, your house is left to you desolate; but verily I say to you, that you shall not see me until [the time] come when you shall say, blessed is he that comes in the name of the Lord.

But man, from his unwillingness to comply with the Divine purpose, deprives himself of all good and truth, since no one can have his understanding opened to the light of spiritual truth, unless his will be disposed to exalt the Divine Human principle of the LORD, vs 35.

Translation

1. THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said to them, think you that these Galileans were sinners above all the Galileans, because they suffered such things?

3. I say to you, nay; but unless you repent, you shall all likewise perish.

4. Or those eighteen, on whom the tower in Siloam fell, and slew them, think you that they were debtors above all men that dwelt in Jerusalem?

5. I say to you, nay; but unless you repent, you shall all likewise perish.

6. But He spoke this parable, a certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit on it, and did not find.
7. But he said to the dresser of the vineyard, behold, three years I come seeking fruit on this fig-tree, and do not find; cut it down; why cumbereth it the earth?

8. But he answering said to him, Lord, let it alone also this year, until I dig about it, and dung it;

9. And if it bear fruit, [well]; and if not, after that you may cut it down.

10. But He was teaching in one of the synagogues on the sabbath.

11. And behold, a woman having a spirit of infirmity eighteen years, and she was bowed together, and not able in any wise to lift up herself.

12. But Jesus seeing her, called, and said to her, woman, you are loosed from your infirmity.

13. And He laid hands on her, and immediately she was made straight, and glorified God.

14. But the ruler of the synagogue, being indignant that Jesus healed on the sabbath, answering said to the multitude, there are six days on which you ought to work, in them then come to be healed, and not on the sabbath day.

15. The Lord then answered him, and said, you hypocrite, does not every one of you on the sabbath loose his ox, or his ass, from the stall, and lead him away to drink.

16. But ought not this [woman], being a daughter of Abraham, whom satan has bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when He said these things, all His adversaries were ashamed; and all the multitude rejoiced at all the glorious things that were done by Him.

18. But He said, to what is the kingdom of God like? And to what shall I liken it?

19. It is like a grain of mustard seed, which a man taking cast into his garden, and it grew, and became a great tree, and the birds of heaven lodged in its branches.

20. And again he said, to what shall I liken the kingdom of God?

21. It is like leaven, which a woman taking hid in three measures of meal, till the whole was leavened.

22. And he went through the cities and villages teaching, and journeying to Jerusalem.

23. But a certain person said to him, Lord, are there few that be saved? And He said to them,

24. Strive to enter in through the straight gate, for many, I say to you, shall seek to enter in, and shall not be able.

25. When once the master of the house is risen, and has shut the door, and you begin to stand without, and to knock at the door, saying. Lord, Lord, open to us, and He answering will say to you, I know you not whence you are.

26. Then you shall begin to say, we have eaten in Your presence, and drunk, and You have taught in our streets.
27. And he shall say, I say to you, I know you not whence you are; depart from me all you workers of iniquity.

28. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and yourselves cast out.

29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

30. And behold, there are last who shall be first, and there are first who shall be last.

31. In that same day, certain Pharisees came, saying to him, go forth and depart hence, for Herod is desirous to kill you.

32. And he said to them, go say to that fox, behold, I cast out daemons, and perform cures today and tomorrow, and on the third [day] I shall be perfected.

33. Nevertheless I must go forth today and tomorrow, and the [day] following, because it is impossible for a Prophet to perish out of Jerusalem.

34. O Jerusalem, Jerusalem, you that kill the Prophets, and stone those that were sent to you, how often was I willing to have gathered your children together, as a hen gathers her brood under her wings, and you were not willing!

35. Behold, your house is left to you desolate; but verily I say to you, that you shall not see me until [the time] come when you shall say, blessed is he that comes in the name of the Lord.

Chapter XIII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 6 to 10. But he spoke this parable, a certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit on it, and did not find, &c. By the vineyard in which was a fig-tree, is signified the Church, consisting of those also who are in things external, for the Church of the Lord is both internal and external; the internal of the Church is charity and the faith thence derived, but the external of the Church is the good of life. Inasmuch as works of charity and of faith, which are the good of life, are of the natural man, and charity itself and the faith derived from it are of the spiritual man, hence by vineyard is signified the internal of the Church, and by fig-tree its external; to the Jewish nation appertained only the external of the Church, because they were in external representative worship, wherefore by the tree in this parable is meant the Church belonging to that nation; but whereas they were in external worship, and in no internal, for they were inwardly wicked, and whereas external worship without internal is no worship, and with the wicked is evil worship, therefore to them there did not appertain any natural good. On this account it is said, that for three years he did not find fruit, on the fig-tree, and that he bid the dresser of the vineyard to cut it down, by which is signified, that from beginning to end no natural good appertained to that nation. For by three years is signified a whole period, or the time from beginning to end, and by the fruit of the fig-tree is signified natural good; by natural good is meant spiritual natural good, or good in the natural principle from a spiritual origin; and whereas the Church, consisting of such as are not in natural good, as was the case with the Jewish nation, is not a Church, therefore also it is said why cumbereth it the earth, where earth denotes the Church: by the dresser of the vineyard saying, that it should still be left, and that he would dig about it,
is signified that it should be left, and be instructed afterwards by the Christians, in the midst of whom they were; but whereas no reply was made to this, it is to be understood that the fig-tree would still produce no fruit, that is, that that nation would do no good which proceeds from any spiritual principle. This is signified by the fig-tree dried up, by reason that the Lord found no fruit in it, Matt 21:18, 19. 

AE 403.

The two states of exinanition and glorification are represented by various things in the universe; the reason is, because they are according to Divine order, and Divine order fills all and singular things, even to the most singular in the universe. The first state is represented with every man by the state of his infancy and childhood even to boyhood, adolescence and youth, which is a state of his humiliation before parents, and at the same time of obedience, and likewise of instruction from masters and ministers. But the second state is represented by the state of the same person when he becomes his own master and arbitrator, or the ruler of his own will and his own understanding, in which state he has power in his own house. The first state is thus represented by the state of a prince, or the son of a king, or of a duke, before he becomes a king or a duke; in like manner by the state of every citizen, before he becomes a magistrate; of every subject before he engages in any office; also of every candidate for holy orders, before he becomes a priest, and afterwards of this priest before he becomes a rector, and lastly of this rector before he becomes a bishop; also of every very before she becomes a wife, and of every maid-servant before she becomes a mistress; in general of every apprentice before he becomes a merchant, of every private soldier before he becomes a captain, and of every man-servant before he becomes a master. The first state of these persons is a state of servitude, and the second is a state of their own proper will and understanding. Those two states are represented also by various things in the animal kingdom, the first state by beasts and birds, so long as they remain with their mothers and fathers, whom they then continually follow, being nourished and led by them; and the second state when they leave their mothers and fathers, and provide for themselves; in like manner by worms, the first state is represented whilst they creep, and feed on leaves; the second when they put off their skins, and become butterflies. Those two states are also represented in the subjects of the vegetable kingdom, the first, whilst the vegetable springs up from a seed, and is adorned with boughs, branches and leaves, and the second whilst it brings forth fruits, and produces new seeds. This may be compared with the conjunction of truth and of good, since all things belonging to a tree correspond to truths, and fruits to goods. But the man who stops in the first state, and does not enter the second, is like a tree which bears only leaves, and not fruits, concerning which it is said in the Word, that it must be rooted up and cast into the fire, Matt 21:19, Luke 3:9; 13:6-10. John 15:5, 6, and he is like a servant, who is not willing to be free, concerning whom it was ordained, that he should be brought to the door post, and his ear should be bored through with an awl, Exod 21:6; servants are those who are not conjoined to the Lord, but freemen are those who are conjoined to him, for the Lord says, "If the Son make you free, you are truly free" John 8:8. TCR 106.

Verses 18, 19. But He said, to what is the kingdom of God like? And to what shall I liken it? It is like a grain of mustard seed, which a man taking cast into his garden, and it grew, and became a great tree, and the birds of heaven lodged in its branches. No one, unless he knows what the quality of the Word is, can by any idea conceive that in singular the things contained in it there is infinity, that is, that it contains innumerable things, the source of which is inexhaustible even to the angels. Every thing therein may be likened to a seed, which from the ground can grow up into a great tree, and produce abundance of seeds, from which again similar trees may be produced, which together make a garden, and from the seeds of this garden, other gardens again, and so on ad infinitum. Such is the Word of the Lord in singular its parts, and such is principally the decalogue, for this, inasmuch as it teaches love to
God, and love towards the neighbour, is a short complex of the whole Word. That such is the quality of
the Word, the Lord also explains by similitude, where He says, The kingdom of God is like a grain of
mustard seed. &c. Compare also Ezekiel 17:2-8. That such is the infinity of spiritual seeds, or of truths
in the Word, may he manifest from angelic wisdom, which is all from the Word, and which increases
with them to eternity, so that the wiser they are, the more clearly they see, that wisdom is without end,
and perceive that they are only in its outer court, and that they cannot in the smallest degree reach the
Divine Wisdom of the Lord, which they call an abyss. Now whereas the Word is from this abyss,
because from the Lord, it is evident that there is a kind of infinity in all its contents. TCR 290.

By a tree from a grain of mustard seed is signified a man of the Church, and likewise the Church,
commencing from a little spiritual good by truth, for if only a little spiritual good has taken root with
man, it grows like seed in good ground; and whereas by a tree thence derived is signified a man of the
Church, it follows that by the birds of heaven, which lodged in its branches, are signified the
knowledges of truth, and the thoughts thence derived. That it is not a naked comparison every one may
see, for what need is there of such comparisons in the Word, as of this in David, "Jehovah, who sends
forth fountains into the rivers, they go amongst the mountains, they give drink to every wild beast of
the field, the wild asses quench their thirst, the bird of the heavens dwell besides them, from amongst
the branches they utter voices. The trees of Jehovah are saturated, the cedars of Lebanon which he has
planted, where the birds build their nests, the stork, whose house is in the fir trees," Psalm 104:10, 11,
12, 16, 17; such things also would never have been mentioned in the divine Word, unless they were
each of them correspondences of things spiritual and celestial, and thence holy; for otherwise of what
use is it to know that rivers from fountains went amongst the mountains, that they gave drink to every
wild beast of the field, that the wild asses thence quenched their thirst, and that near them the bird of
the heavens dwelt, and uttered a voice among the branches, and that the stork dwelt in the fir trees? But
when by fountains are meant the truths of the Word, by rivers the intelligence thence derived, by
mountains the good things of love, by the wild beast of the field the affections of truth, by the wild
asses the rational principle, and by the bird of the heavens thoughts from Divine Truths, in such case
the Word is holy and Divine, otherwise it would be merely human. AE 1100.

That by birds or bird [avis] according to their species is signified every spiritual truth; by what flies
[volumen], natural truth; by what is winged [alatum], sensual truth, is manifest from what was said and
shown above concerning birds [or birds], AC 40. The most ancient people likened the thoughts of man
to birds [or birds], because they are so in respect to things voluntary. Hence the Lord in the parable of
the grain of mustard seed speaks of the birds of heaven dwelling in its branches. Inasmuch as the birds
of heaven signify intellectual truth, thus thoughts, they also signify things contrary, as phantasies or
false, see Extract at chap. 8:5. AC 776.

Verses 20, 21. And again He said, to what shall I liken the kingdom of God? It i s like leaven, which a
woman taking hid in three measures of meal, till the whole was leavened. The conjunction of good and
truth with some persons is provided of the Lord by purification, which is effected by two methods, first
by temptations, and secondly by fermentations. Spiritual temptations are combats against evils and
false, which exhale from hell, and affect; by them man is purified from evils and falses, and good is
conjoined to truth, and truth to good, with him. Spiritual fermentations are effected by many methods,
both in the heavens and in the earths; but in the world it is unknown what they are, and how they are
effected. For there are evils, and together with them falses, which, being let into societies, produce
effects similar to what is produced by fermenting substances put into meal and new wine, by which
heterogeneous things are separated, and things homogeneous are conjoined, and all becomes pure and

180
clear. These spiritual fermentations are what are meant by the above words of the Lord, "The kingdom of heaven is like leaven," &c. DP 25.

Verses 23, 28, 29, 30. But a certain person said to Him, Lord, are there few that be saved, &c. &c. In regard to the Lord's entering into a covenant, or conjoining Himself by charity with those who are out of the Church, and are called Gentiles, the case is this; the man of the Church supposes that all who are out of the Church, who are called Gentiles, are incapable of being saved, by reason that they have no knowledges of faith, and are consequently altogether ignorant of the Lord, insisting that without faith, and without the knowledge of the Lord, there is no salvation; thus they condemn all who are out of the Church; yea many are of such a quality, being attached to some particular doctrine, and even to what is heretical, that they suppose all who are out of that doctrine, or all who do not think as they do, are incapable of being saved; when yet the case is altogether otherwise. For the Lord has mercy towards all the human race, and is willing to save and draw to Himself all in the universe. The mercy of the Lord is infinite, neither does it suffer itself to be limited to those few who are within the Church, but extends itself to all in the universal orb of earths; for it is not a man's fault to be born out of the Church, and thus to be in ignorance of faith, neither is any one condemned for his ignorance in not having faith in the Lord. What man in his senses would presume to say, that the greatest part of the human race must perish in eternal death, because they are not born within Europe, the inhabitants of which are respectively few? And what man in his senses would presume to say that the Lord would suffer so large a multitude of men to be born, that they might eternally perish? For would not this be contrary to what is divine, and contrary to mercy? Moreover they who are out of the Church and are called Gentiles, live a much more moral life than they who are within the Church, and much more easily embrace the doctrine of a true faith, as may be still more manifest from souls in the other life, whither the worst of all come from the orb called Christian, hating their neighbour and the Lord with a deadly hatred; being adulterers more defiled than in the universal orb of earths; whereas great numbers of those who have worshiped idols are of such a temper that they abhor hatred and adultery, and are afraid of the Christians because they are of such a quality, and are desirous to torment every one. Yea the Gentiles are such that when they are informed by the angels concerning the truths of faith, and that the Lord rules the universe, they give willing attention, and are easily imbued with faith, and thus reject their idols. Wherefore the Gentiles, who have lived a moral life, and in mutual charity, and in innocence, are regenerated in the other life. Whilst they live in the world, the Lord is present with them in charity and innocence, for there is nothing of charity and innocence but from the Lord. The Lord likewise gifts them with conscience of what is right and good, according to their religious principles, and into that conscience insinuates innocence and charity, and when innocence and charity are in the conscience, then they easily suffer themselves to be imbued with the truth of faith grounded in good. This the Lord Himself declared in Luke, where it is written, "A certain one said to Jesus, Lord, are there few who shall be saved? He said to them, you shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, but yourselves cast out; and they shall come from the east and from the west, and from the north and south, and shall sit down in the kingdom of God; and behold there are last who shall he first, and there are first who shall be last," where by Abraham, Isaac, and Jacob are meant all who are in love, as was shown above. AC 1032.

That the Lord is present in charity with those who are out of the Church, and are called Gentiles, alike as with those who are within the Church, has been said above; yea he is more present; the reason is because there is not so thick a cloud in their intellectual part, as in general amongst those who are called Christians; for the Gentiles are ignorant of the Word, nor do they know what the Lord is, consequently they do not know what the truth of faith is, wherefore they cannot be against the Lord,
and against the truth of faith, consequently their cloud is not against the Lord and against the truth of faith, therefore it may easily be dispersed when they are enlightened. But the cloud of Christians is against the Lord, and against the truths of faith, which cloud is so obscure, as to be darkness; and when hatred takes place of charity, then it is thick darkness, especially with those who profane the truths of faith, which the Gentiles cannot do, because they are in ignorance of the truths of faith; for no one can profane what he is ignorant of as to its quality and existence. This is the reason why more are saved from amongst, the Gentiles, than from amongst the Christians, which the Lord also declared in Luke 13:23, 28, 29, 30. AC 1059.

The lot of those who are idolaters out of the Church is much better than the lot of those who are idolaters within the Church, the former being external idolaters, but the latter internal. That the lot of the former is better is manifest from what the Lord says in Luke 13:23, 28, 29, 30. Matt 8:11, 12. AC 1328.

Verses 24 to 28. Strive to enter in through the straight gate, for many, I say to you, shall seek to enter in, and shall not be able, &c, &c. The subject here treated of is concerning those who are in faith, and not in charity, of whom it is said that they shall stand without knocking at the door, but shall not be admitted; to eat and drink before the Lord, and to be taught in the streets, signifies to hear the Word and preaching from the Word, and to know the things which are of faith, but whereas they are not principled in charity, it is said to them, I know you not whence you are, depart from Me, for all are known by the Lord from love, and not from faith separate. AE 212.

That they are neither cold nor hot who are in faith alone, or in faith separate from charity, has not heretofore been known, but that such is the case is evident from this consideration, that they who are in faith separate from charity live to themselves, to the world, and to self-indulgence, and they who so live are in infernal love, nevertheless by reading of the Word, by hearing of sermons, by receiving the Holy Supper, and by several other things which they retain in the memory from the Word, they look towards heaven, and when they do this, they are in some spiritual heat, but whereas the heat or love is not spiritual, because they do not live according to the Word, therefore they are neither hot nor cold. Thus also they divide the mind into two parts, that is to say, by those things which are of the Word they turn themselves towards heaven, and by those things which are of the life they turn themselves towards hell, and so remain between both. When therefore they come into the other life, their desire is directed towards heaven, saying that they have had faith, that they have read the Word, have heard sermons, have frequented the Sacred Supper, and have thereby looked for salvation; but when their life is explored it appears altogether infernal, inasmuch as they have made light of enmity, of hatred, of revenge, of cunning, and of deceitful contrivances, so that the rectitude, the sincerity, the justice, which they have exercised, was only in an external form, for the purpose of appearing such in the world, whilst interiorly in themselves, or in their spirit, they thought differently, and in many cases contrarily, believing that thoughts and intentions are of no account, provided they do not appear before the world. Hence it is that their spirit, when loosed from the bond of the terrestrial body, is of such a quality, for the spirit of man is what thinks and intends. These are they who are meant by the Lord's words, "When you begin to stand without and to knock at the door, saying, Lord, Lord, open to us, and He answering will say, I know you not whence you are," &c. AE 231.

The subject treated of in the above words is concerning the state of man after death, that then they who are in faith and not in love, cannot be let into heaven, although they desire it because they have not so believed; this is signified by the door being shut, and by their knocking, yet being rejected. AE 208.
From these considerations, and from what follows, it may be manifest who are specifically represented by Pharaoh, or who are specifically meant by those who infest, namely: they within the Church who have made a profession of faith, and have likewise persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, they who have been in persuasive faith, and in the life of evil. When these come into the other life, they bring with them the principle that they shall be introduced into heaven because they were born within the Church, were baptized, had the word, and doctrine thence derived, which they professed, especially because they had the Lord, who suffered for their sins, and thus saved those within the Church, who from doctrine made profession of it; these, when they come fresh into the other life from the world, are not willing to know any thing concerning the life of faith and charity, making light of it, and saying, because they had faith, all the evils of life are washed and wiped away by the blood of the Lamb. When they are told that this is contrary to the Lord's words in Matt 7:21, 22, 23, 24, 26; and in Luke 13:25, 26, 27, they reply, that by the persons there mentioned are to be understood no others than they who have been in miraculous faith, but not in the faith of the Church. After some time however they begin to know, that no others are let into heaven than those who have lived the life of faith, thus who have had charity towards their neighbour; and when they begin to know this, they then begin to make light of the doctrinals of their faith, and likewise faith itself, for theirs was not faith, but only the science of such things as relate to faith, and was not for the sake of life, but for the sake of gain and honour. Hence it is that the things relative to the science of faith they then make light of, and likewise reject; and presently they cast themselves into falses contrary to the truths of faith. Into this state the life of those is turned who have made confession of faith, and have lived a life contrary to faith. AC 4317.

That no one is saved by good things done from himself, because they are not goods, is evident from the above words, Then shall you begin to stand without, and to knock at the door, &c. &c. Doc. Life 30.

Verse 25. When once the master of the house is risen, and has shut the door, &c. In this passage the door manifestly denotes entrance and communication; that they to whom the door is shut, and who knock, and are not let in, are they who are in the truths of faith from the Word, and not in the good of charity, is signified by eating and drinking before the Lord, and hearing the Lord teach in streets, and yet not living the life of faith; for they who do not live this life are workers of iniquity. AC 8989.

Verse 26. You have taught in our streets. By streets in the Word is signified nearly the same thing as by ways, because streets are ways in a city; nevertheless by streets are signified the truths or falses of doctrine, because a city signifies doctrine, and by ways are signified the truths or falses of the Church, because earth signifies the Church. Inasmuch as streets signify the truths of the doctrine of the Church, therefore they taught in streets, 2 Samuel 1:20; and it is said We have eaten in your presence and drunk, and you have taught in our streets, Luke 13:26; and therefore hypocrites prayed in the corners of streets, Matt 6:3, 5; and for the same reason the father of the family ordered the servants to go out into the streets and lanes, and introduce guests, Luke 14:21. AR 501.

That to eat and drink signifies to be informed concerning the goods and truths of faith, is manifest from what is said in Luke, "Then shall you begin to say, we have eaten in your presence and drunk, and you have taught in our streets," where to eat and drink in the Lord's presence denotes to instruct from the Word, concerning the goods and truths of faith; to teach in the streets denotes to preach truths from the Word of the Lord; for preaching was formerly in streets, inasmuch as streets signify the truths of the doctrine of the Church. AC 9412.

To eat and to drink in the Lord's presence denotes to instruct in and preach the good and truth of faith from knowledges derived from the Word, which is signified by you have taught in our streets; but
whereas they did this from themselves, for the sake of selfish honour and gain, thus from no affection of good and truth, so that they were in the knowledges of truth, but in the life of evil, it is said I know you not whence you are, depart from Me all youworkers of iniquity. AC 3069.

They who are in persuasive faith do not know from any internal illustration, whether what they teach be true or false, yea neither are they concerned about it, provided they receive credit from the vulgar; for they are in no affection of truth for the sake of truth. Wherefore they recede from faith, if they are deprived of honour and gain; for persuasive faith is not inwardly in man, but stands without in the memory only; from which it is brought forth for the purpose of instruction. Wherefore also that faith vanishes with its truths after death, for then that principle of faith alone remains which is inwardly in man, that is, which is rooted in good, thus which is made a principle of life. They who are in persuasive faith are meant by the above words, Then shall you begin to say, &c. &c. Heavenly Doctrine of the New Jerusalem, NJHD 118, 119.

That by these three things the Lord, charity and faith, as one man is regenerated, and that unless he be regenerated, cannot come into heaven, was shown in the chapter concerning reformation and regeneration, wherefore the Lord can open heaven to no others than the regenerate, and after natural death no introduction into it is given to others. By the regenerate are meant those who are interiorly in those three essentials of the Church and of heaven, but not those who are only exteriorly, for these latter do not confess the Lord with the soul, but only with the tongue, and do not exercise charity towards the neighbour with the heart, but only with the body; such are all who work iniquity, according to those words of the Lord, Then shall you begin to say, &c. Luke 13:26, 27. TCR 723.

Their saying, when they are called to judgement, that they have eaten and drunken in the Lord's presence, signifies that they have read the Word, and imbibed thence the knowledges of good and truth, supposing that on this account they shall be saved, wherefore it follows, You have taught in our streets, by which is signified that they have been instructed in truths from the Word, thus by the Lord; but that to read the Word, and to be instructed from it, contributes nothing to salvation, unless the life be formed according to it, is signified by the reply, I know you not whence you are, depart from Me you workers of iniquity; for it contributes nothing to salvation to enrich the memory from the Word, and from the doctrinals of the Church, unless those things are committed to life. AE 617.

Verse 28. There shall he weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and yourselves cast out. Inasmuch as sensual men do not see any genuine truth in the light, but reason and dispute about every thing, whether it be so or not, and these disputes are heard out of them like gnashings of teeth, which viewed in themselves are collisions of falses one amongst another, and likewise of what is false and of what is true, it is evident what is signified by gnashing of teeth in the Word. The reason is because reasoning from the fallacies of the senses corresponds to the teeth. TCR 402.

The reason why heat signifies too much of love is because spiritual fire and warmth is love, and on the other hand spiritual cold is no love; for the very life of man is nothing but love, since without love man has nothing of life at all, yea, if he reflects, he may know that all vital fire and warmth, which is in the body, is from that source; yet cold does not signify the privation of all love, but the privation of spiritual and celestial love, and it is this privation which is called spiritual death; when man is deprived of that love, he is heated with the love of self and of the world, which love is respectively cold, and likewise becomes cold, not only with man during his life in the body, but also when he comes into the other life; during his life in the body, if the love of self and of the world be taken away from him, he grows so cold as scarce to have any thing of life, in like manner if he be compelled to think holily
concerning things heavenly and Divine; in the other life, when he is amongst internals, he is in the fire or heat of lusts, but if he approaches near to heaven, that fire and heat is turned into cold, the more intense as he approaches nearer, with increased torment, in a similar degree. This cold is what is meant by gnashing of teeth amongst those who are in hell. AC 4175.

The discourse of evil and infernal spirits is in like manner natural, because derived from the affections, but from evil affection, and filthy ideas thence derived, which the angels hold altogether in aversion. Thus the discourses in hell are opposed to the discourses of heaven; wherefore the wicked do not endure angelic speech, nor the angels infernal speech; infernal speech to the angels is like a disagreeable smell which affects the nostrils. The speech of hypocrites, or of those who can feign themselves angels of light, as to expressions is similar to the speech of angels, but as to affections and the consequent ideas of thought, it is altogether opposite, wherefore their speech, when it is perceived as to its interior quality, which is done by the wise angels, is heard like gnashing of teeth, and strikes horror. HH 245.

What is meant by eternal fire, and the, gnashing of teeth, which are spoken of in the Word in relation to those who are in hell, is as yet scarce known to any one, by reason that mankind have thought materially concerning what is written in the Word, not being aware of its spiritual sense, wherefore by fire some have understood material fire, some torment in general, some sting of conscience, some that the expression was intended to strike terror respecting evils. By gnashing of teeth also, some have understood such gnashing, some only the horror arising from the sound of such a collision of teeth. But he who is acquainted with the spiritual sense of the Word may know what eternal fire is, and what the gnashing of teeth, for there is a spiritual sense in every expression and in every sense of expressions in the Word, inasmuch as the Word in its bosom is spiritual, and what is spiritual cannot be expressed before man in any other way than naturally, because man is in the natural world, and thinks from the things of that world. In regard to the gnashing of teeth, it is a continual disputation and combat of falses one amongst another, conjoined also with contempt of others, with enmity, derision, ridicule, blasphemy, which also bursts forth into various kinds of butchery; for every one fights in favour of his own false principle, and calls it true. These disputations and combats are heard out of those hells like gnashings of teeth, and are likewise turned into gnashings of teeth, when truths from heaven flow in thither. In those hells are all they who have acknowledged nature and denied the Divinity, in the deeper hells they who have confirmed themselves in such acknowledgement and denial. These, inasmuch as they can receive nothing of light from heaven, and hence see nothing inwardly in themselves, are on this account for the most part sensually corporeal, believing nothing but what they see with their eyes, and touch with their hands; hence all the fallacies of the senses are to them truths, from which also they dispute. It is from this ground that their disputes are heard like gnashings of teeth, since all falses in the spiritual world are grating, and teeth correspond to ultimate things in nature, and likewise to ultimate things in man, which are sensual corporeal things. That in the hells there is gnashing of teeth may be seen, Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30. Luke 13:28. HH 566, 575. When you shall see Abraham, Isaac, and Jacob, &c &c. From these and several other passages it may be manifest, that by Jacob in the Word is nowhere meant Jacob, nor by Israel Israel, neither by Isaac Isaac, and by Abraham Abraham, as in Luke, "You shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God," Luke 13:28; and again in the same Evangelist, "Lazarus was taken up by the angels into Abraham's bosom," Luke 16:22; for in heaven they know nothing of Abraham, Isaac, and Jacob, and perceive nothing from those names when they are read by man, but the Lord as to Divinity and Divine Humanity, and to sit down with Abraham, Isaac, and Jacob, means nothing with them but to be with the Lord, and to lie in Abraham's bosom, means nothing but to be in the Lord; but it has been thus
expressed, because man at that time was so remote from things internal, that he knew nothing else, nor was willing to know any thing else, than that all things in the Word were to be understood according to the letter, and when the Lord spoke with them according to the letter, that they should receive faith, and likewise that in such case an internal sense was in it, by which sense man had conjunction with the Lord. AC 3305.

All nations in the universal orb of earths who have any religion are in possession of precepts similar to those in the decalogue; and all they who practise those precepts from a principle of religion are saved, whilst all who do not practise them from a principle of religion are damned. They who practise them from a principle of religion, being instructed after death by the angels, receive truths, and acknowledge the Lord; the reason is because they shun evils as sins, and hence are principled in good, and good loves truth, and from love desire receives it, as was shown above. This is meant by the Lord's words to the Jews, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth fruit," Matt 21:43; also by these words, "I say to you, that many shall come from the east and the west, and from the north and from the south, and shall lie down in the kingdom of God, but the sons of the kingdom shall be cast out into outer darkness," Matt 8:11, 12. Luke 13:29. Doc. Life 65.

Those of the Gentiles who in the world have worshiped God under a human form and have lived a life of charity according to their religious principle, are conjoined with Christians in heaven, for above all others they acknowledge and adore the Lord. The most intelligent of them are from Africa. So great a multitude of Gentiles and Mahometans was seen, that they could only be counted by myriads. Judgement was exercised over so great a multitude for some days, for every one, when he is let into his own love and into his own faith, is instantly marked, and conveyed to his like. Hence is manifest the truth of the Lord's prediction concerning the last judgement, that then they shall come from the east and the west, and from the north and the south, and shall lie down in the kingdom of God, Luke 13:22. Last Judgement 51, 52.

Verses 29, 30. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last. Whilst I was reading the xvii. and xviii. chapter of Judges concerning Micah, of whom it is related that the sons of Dan took away his graven image, the Teraphim and the Levite, a Gentile spirit was present on the occasion, who in the life of the body had adored a graven image; when he heard with attention what was done to Micah, and how grieved he was for his graven image which the Danites took away, he also was seized and affected with grief, insomuch that he scarce knew what to think; this grief was perceived, and at the same time there was a perception of innocence in singular his affections. Some Christian spirits were also present, who observed and wondered that the worshiper of a graven image should be so affected with mercy and innocence. Afterwards good spirits discoursed with him, saying, that a graven image ought not to be worshiped, and that he was capable of understanding this because he was a man, but that he ought to think out of the graven image concerning God the Creator and Governor of the universal heaven and universal earth, and that this God is the Lord. When these things were said, it was given to perceive his interior affection and adoration, which was communicated to me, and was much more holy than amongst Christians; from which circumstance it might be manifest that the Gentiles come more easily into heaven, than Christians at this day who are not so affected, according to the Lord's words in Luke 13:29, 30; for in the state in which he was, he was capable of being imbued with all things of faith, and of receiving them with interior affection; there appertained to him the mercy which is of love, and in his ignorance there was innocence, and when mercy and innocence are present, all the things of faith are received as it were spontaneously, and this with joy. He was afterwards admitted amongst the angels. AC 2598.
They who are not in truths, yea who are in falses grounded in ignorance, and yet are principled in good, and are thence in the affection of knowing truth, are meant by the Lord in Luke, where it is said, *they shall come from the east and west, and from the north and south, &c.* AC 9192.

In several passages mention is made only of the east and the west, and not at the same time of the south and north, and by the former are meant all who are in the good of love to the Lord, and in the good of charity towards the neighbour; the former quarters involve also the two others, by reason that all who are principled in good are also in truths, for good and truth in all cases act in unity; the latter therefore are understood where mention is made of from east to west. AE 422.

In all the above passages the subject treated of is concerning the Lord, and that the Gentiles shall come to Him; and they come to Him, when they acknowledge Him for their God; and what is wonderful, the Gentiles adore the only God under a human form; wherefore when they hear of the Lord, they receive and acknowledge Him; nor can the New Church be established among others. That the Church will be established amongst such, is further evident from the Lord's words in Matthew, "*Have you not read in the Scriptures, the stone which the builders rejected, in become the head of the corner? therefore I say to you, the kingdom of God shall be taken away from you, and shall be given to a nation, bringing forth fruits,*" Matt 21:42, 43; the stone is the Lord, AC 6246; the builders are those who are of the Church. That these shall be last, and the Gentiles first, is declared in Luke 13:29, 30. AC 9256.

Verse 32. *On the third day I shall be perfected.* By the third day is signified what is complete and the beginning of sanctification, the reason of which signification is because the Lord, when He had fulfilled all things, rose again on the third day, for the things done by the Lord, or which were to be done, whilst he lived in the world, in the representatives of the Church were as done, as likewise in the internal sense of the Word, for in God to be done and to be is the same thing, yea all eternity is present to Him. Hence the number three was representative, not only in the ancient and Jewish Churches, but also amongst various nations. On this account also the Lord distinguished the times of His life into three, where He says in Luke, *go say to that fox, behold I cast out daemons, and perform cures today and tomorrow, and on the third day I shall be perfected.* AC 2788.

Verse 33. *Because it is impossible for a Prophet to perish out of Jerusalem.* Inasmuch as by a prophet is meant the Divine Truth, which is the Word and from the Word in the Church, and this cannot be extinguished except by those who are in possession of Divine Truth or the Word, therefore the Lord said, *It is impossible for a prophet to perish out of Jerusalem;* by Jerusalem is meant the Church as to the Doctrine of Truth. AE 624.

Verse 35. *Behold your house is left to you desolate*[or desert].* Inasmuch as with the Jewish Nation all things of the Word were adulterated, and there was no longer any truth, because there was no good, therefore John the Baptist was in the wilderness, by which was represented the state of that Church; on which account also the Lord said concerning Jerusalem, by which is meant the Church as to doctrine, *Your house shall be left to you desolate for desert*, where a desolate, *[or desert]* house signifies the Church without truths because without good. AE 730.

Verse 35. *Blessed is he that comes in the name of the Lord.* By these words is signified that He is glorified, because from Him is all Divine Truth and Divine Good; the name of the Lord signifies all that by which He is worshiped, and since all that has reference to the good of love and to the truth of faith, therefore these things are signified by the name of the Lord. AE 340.
Chapter XIII. Translator's Notes and Observations.

VERSE 8. But he answering said to him, Lord, let it alone also this year, until I dig about it, and dung it. The two terms, digging about and dunging, are here applied to express spiritual ideas, as must be evident to every serious reader, who reflects on the spiritual application of the parable, and also on the Lord's testimony respecting His own words, where he says, that they are spirit and are life. What the spiritual idea is, which is involved in the term digging, we learn from our enlightened author, who, in his explication of the parable, informs us, that to dig is to instruct in truths, and thus to remove falses. Hence then we may be enabled to discover what is spiritually meant by dunging, and that it relates to the removal of evils, since when evils are removed by being rejected, or ejected, they are then like dung, especially in this respect, that they tend to make the earth, or the man of the Church, fruitful in goodness.

Verse 24. Strive to enter in through the straight gate, for many, I say to you, shall seek to enter in, and shall not be able. A distinction is here made between striving and seeking to enter in through the straight gate, and it is declared by the DIVINE SPEAKER that seeking alone is not sufficient. The reason manifestly is because seeking has relation to the understanding in its pursuit of truth, and truth alone, without good, cannot enter into heaven. It is necessary therefore that striving be added to seeking, because striving has reference to the will, in its rejection of evil, and when evil is rejected, then good enters and is received, in which case the heavenly marriage of good and truth is effected, which marriage is the same thing as heaven.

Verse 27. And he shall say, I say to you, &c. It is remarkable that in this passage, he shall say, is expressed by the Greek erei, from the verb eiro, whereas I say is expressed by the Greek lego, whence it is manifest that saying is of two descriptions, interior and exterior, according to the principle from which it proceeds, and therefore it is to be concluded that the Greek eiro expresses a more interior saying than the Greek lego.
## Luke Chapter 14

<table>
<thead>
<tr>
<th>Chapter 14</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND it came to pass as He went into the house of one of the chief Pharisees to eat bread on the sabbath, they also watched Him.</td>
<td>That the LORD, by instruction and doctrine, delivers man from the perversion of truth and good, vs 1 to 7.</td>
</tr>
<tr>
<td>2. And behold, there was a certain man before Him who had the dropsy.</td>
<td></td>
</tr>
<tr>
<td>3. And Jesus answering said to the Lawyers and Pharisees, saying, is it lawful to heal on the sabbath day?</td>
<td></td>
</tr>
<tr>
<td>4. And they were silent; and taking He healed him and dismissed him.</td>
<td></td>
</tr>
<tr>
<td>5. And answering He said to them, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?</td>
<td>Teaching that if any one falls into what is false and what is evil, he must be brought out by truth, which is taught on the sabbath day by the LORD, vs 5, 6.</td>
</tr>
<tr>
<td>6. And they could not answer Him to these things.</td>
<td></td>
</tr>
<tr>
<td>7. But He put forth a parable to those which were bidden, observing how they chose out the chief seats, saying to them,</td>
<td>In the knowledge of which truth he must not exalt himself, but rather submit it to the dominion of love and charity, vs 7 to 10.</td>
</tr>
<tr>
<td>8. <em>When</em> you are bidden of any one to a wedding, sit not down in the highest seat, lest a more honourable man than you be bidden of him.</td>
<td></td>
</tr>
<tr>
<td>9. And he that bade you and him shall come and say to you, give this [man] place, and then you begin with shame to take the lowest place.</td>
<td></td>
</tr>
<tr>
<td>10. But when you are bidden, go sit down in the lowest place, that when He that bade you comes, he may say to you, friend, go up higher. Then shall you have glory before them that sit at meat with you.</td>
<td>In which case there will be true exaltation, consisting in closer conjunction with the LORD and His kingdom, vs 10.</td>
</tr>
</tbody>
</table>
11. For every one that exalts himself shall be abased, and he that abases himself shall be exalted. Since they who are in self-exaltation deprive themselves of all heavenly good, whereas they who renounce self-exaltation come into possession of all heavenly good, vs 11.

12. But he said also to him that bade Him, when you make a dinner or a supper, call not your friends, nor your brethren, nor your kinsfolk, nor your rich neighbours, lest they also bid you again, and a recompense be made you. The good of charity therefore ought go be exercised without any view to remuneration, since, if exercised under Divine influence, it brings remuneration along with it, vs 12, 13, 14.

13. But when you make a feast, call the poor, the maimed, the lame, the blind;

14. And you shall be blessed, for they cannot recompense you; for you shall be recompensed at the resurrection of the just.

15. But when one of those that sat at meat with Him heard these things, he said to him, blessed is he that eats bread in the kingdom of God. Because it effects conjunction with the LORD by love, vs 15.

16. But he said to him, a certain man made a great supper, and bade many. To which conjunction all are called by the Word, vs 16, 17.

17. And sent his servant at the hour of supper to say to them that were bidden, come, for all things are now ready.

18. And they all began presently to make excuse. The first said to him, I have bought a field, and I must needs go and see it; I entreat you, have me excused. But they who are principled in the doctrine of what is false, and in natural cravings which lead away from heaven, and who thus conjoin what is false with what is evil, reject the call, as did the Jewish nation, vs 18, 19, 20.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I entreat you, have me excused.

20. And another said, I have married a woman, and therefore I cannot come.
| 21. And that servant returning told these things to his Lord. Then the master of the house, being angry, said to his servant, go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind. | Nevertheless the Word, though rejected by some, is communicated to others who are in a defect of good through the falses of ignorance, as were the Gentiles, and who are thus powerfully introduced to the marriage union of good and truth, vs 21, 22, 23. |
| 22. And the servant said, Lord, it is done as You have commanded, and yet there is room. | |
| 23. And the Lord said to the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled. | |
| 24. For I say to you that none of those men that were bidden shall taste of my supper. | Which marriage union is not attainable by those, who are principled in truth alone without good, vs 24. |
| 25. But many multitudes went with Him, and turning He said to them, | But only by those who renounce the hereditary evils and falses of selfish and worldly love, and who for this purpose endure spiritual temptations, vs 25, 26, 27. |
| 26. If any one come to Me, and hate not his father and his mother, and wife and children, and brethren and sisters, and even his own soul also, he cannot be My disciple. | |
| 27. And whoever does not bear his cross, and come after Me, cannot be My disciple. | |
| 28. For which of you willing to build a tower, Sitting not down first; counts the cost, whether he has with which to finish it? | And procure to themselves interior truths, and fight from those truths, thus not from themselves but from the Lord, vs 28 to 34. |
| 29. Lest when he has laid the foundation, and is not able to finish, all who see begin to mock him. | Since if interior truths are not procured, it is impossible for man to attain conjunction of life with the Lord. vs 28, 29, 30. |
| 30. Saying, this man began to build, and was not able to finish. | |
31. Or what King going to war with another King, sitting not down first, consults whether he be able with ten thousand to meet him that comes against him with twenty thousand?

32. Or else, whilst he is yet a great way off, sending an embassy, he asks conditions of peace.

33. So likewise whoever he be of you who renounces not all things that belong to him, he cannot be my disciple. And alike impossible, unless he fights from those truths against evils and falses, vs 31, 32.

34. Salt is good, but if the salt has lost its savour, with which shall it be seasoned?

35. It is neither fit for the earth, nor for the dunghill; they cast it out. He that has ears to hear, let him hear. For if the knowledge of truth be not attended with the desire of good, it is not conducive to any use whatever; therefore all ought to understand and do, and not to know and understand without doing, vs 34, 35.

Translation

1. AND it came to pass as He went into the house of one of the chief Pharisees to eat bread on the sabbath, they also watched Him.

2. And behold, there was a certain man before Him who had the dropsy.

3. And Jesus answering said to the Lawyers and Pharisees, saying, is it lawful to heal on the sabbath day?

4. And they were silent; and taking He healed him and dismissed him.

5. And answering He said to them, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer Him to these things.

7. But He put forth a parable to those which were bidden, observing how they chose out the chief seats, saying to them,

8. When you are bidden of any one to a wedding, sit not down in the highest seat, lest a more honourable man than you be bidden of him.

9. And he that bade you and him shall come and say to you, give this [man] place, and then you begin with shame to take the lowest place.

10. But when you are bidden, go sit down in the lowest place, that when He that bade you comes, he may say to you, friend, go up higher. Then shall you have glory before them that sit at meat with you.

11. For every one that exalts himself shall be abased, and he that abases himself shall be exalted.
12. But he said also to him that bade Him, when you make a dinner or a supper, call not your friends, nor your brethren, nor your kinsfolk, nor your rich neighbours, lest they also bid you again, and a recompense be made you.

13. But when you make a feast, call the poor, the maimed, the lame, the blind;

14. And you shall be blessed, for they cannot recompense you; for you shall be recompensed at the resurrection of the just.

15. But when one of those that sat at meat with Him heard these things, he said to him, blessed is he that eats bread in the kingdom of God.

16. But he said to him, a certain man made a great supper, and bade many.

17. And sent his servant at the hour of supper to say to them that were bidden, come, for all things are now ready.

18. And they all began presently to make excuse. The first said to him, I have bought a field, and I must needs go and see it; I entreat you, have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them; I entreat you, have me excused.

20. And another said, I have married a woman, and therefore I cannot come.

21. And that servant returning told these things to his Lord. Then the master of the house, being angry, said to his servant, go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.

22. And the servant said, Lord, it is done as You have commanded, and yet there is room.

23. And the Lord said to the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say to you that none of those men that were bidden shall taste of my supper.

25. But many multitudes went with Him, and turning He said to them,

26. If any one come to Me, and hate not his father and his mother, and wife and children, and brethren and sisters, and even his own soul also, he cannot be My disciple.

27. And whoever does not bear his cross, and come after Me, cannot be My disciple.

28. For which of you willing to build a tower, Sitting not down first; counts the cost, whether he has with which to finish it?

29. Lest when he has laid the foundation, and is not able to finish, all who see begin to mock him.

30. Saying, this man began to build, and was not able to finish.

31. Or what King going to war with another King, sitting not down first, consults whether he be able with ten thousand to meet him that comes against him with twenty thousand?

32. Or else, whilst he is yet a great way off, sending an embassy, he asks conditions of peace.
33. So likewise whoever he be of you who renounces not all things that belong to him, he cannot be my disciple.

34. Salt is good, but if the salt has lost its savour, with which shall it be seasoned?

35. It is neither fit for the earth, nor for the dunghill; they cast it out. He that has ears to hear, let him hear.

Chapter XIV. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 5. And He answering said to them, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day. That to fall into a pit, when it is predicated of good and truth in the natural principle, which are signified by an ox and an ass, denotes to pervert, is evident from what is contained in the following verse, for the subject treated of in that verse is concerning amendment by truth, which may be effected with perverted goods and truths, but not with those principles when extinct; to fall also denotes to make a slip by mistake. It was in consequence of this signification of falling into a pit, that the Lord said, "Which of you having an ass or an ox fallen into a pit, will not straightway pull him out on the sabbath day?" This was said by the Lord, when He healed the man who had the dropsy on the sabbath day; the sabbath day was most holy in that Church, because it signified the heavenly marriage, which is the conjunction of good and truth from the Lord; hence healings by the Lord were effected on the sabbath day, for healing involved the healing of spiritual life, and the dropsy involved the perversion of truth and good; thus healing implied the amendment and restoration of perverted truth; for all the Lord's miracles involved and signified states of the Church. AC 9086.

The reason why this was appointed with the Israelitish and Jewish nation, was on account of the spiritual sense which was in it; for all the statutes, judgements and precepts, given to the sons of Israel signified spiritual things which are of heaven and the Church; this statute therefore signified that if any one falls into what is false and what is evil, he must be brought out by truth which is taught on the sabbath day by the Lord; by a pit is there signified what is false, and the evil of what is false; by an ass and an ox is signified the truth and good of the natural man; by falling into a pit is signified into what is false and into the evil of what is false; by being drawn out on the sabbath day is signified to be instructed, and thus to be brought forth from what is false and evil; for the sabbath day in the above passage signifies the Lord as to instruction and doctrine, wherefore He calls Himself the Lord of the sabbath; that an ass signifies the truth of the natural man, see AC 2781, 5741; and that an ox signifies the good of the natural man, AC 2180, 2566, 9135. AE 537.

Verses 12, 13, 14. When you make a dinner or a supper, call not your friends, nor your brethren, nor your kinsfolk, nor your rich neighbours, lest they also bid you again, and a recompense be made you; but when you make a feast call the poor, the maimed, the lame, the blind, and you shall be blessed, for they cannot recompense you, for you shall be recompensed at the resurrection of the just. Dinner, supper, a feast, denotes the good of charity, in which the Lord has cohabitation with man, wherefore by it is described, and is made manifest, that there is recompense in good itself, because the Lord is in it, for it is said, you shall be recompensed at the resurrection of the just. They who study to do good from themselves, because the Lord has so commanded, at length receive this good, and being afterwards instructed acknowledge with faith, that all good is from the Lord, and in such case they hold self-merit in such aversion, that when they only think of it, they become sad, and perceive all blessedness and
happiness belonging to them to be proportionally diminished; it is otherwise with those who do not study to do good, but lead a life of evil, teaching and professing that there is salvation in faith separate, nor do they know that such good can be given; and what is wonderful, the same persons in the other life, as has been given to know from much experience, desire to merit heaven from the good actions which they recollect, because they then first know that there is no salvation in faith separate from charity. AC 2370.

*Recompense at the resurrection of the just* is the 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, in proportion to the measure of that love are exalted to more noble uses, and actually become greater and more powerful than others. They also who do good works for the sake of recompense, say, because they are instructed from the Word, that they are willing to be the least in heaven, but at the same time think of becoming great by saying so, thus they are still influenced by the same end; but they who do good without a view to recompense do not actually think of eminence, but only of being serviceable. AC 6393.

A distinction is to be made between the offices of charity and its benefits; by the offices of charity are meant the exercises of charity, which proceed immediately from charity itself, and which primarily relate to the function which every one fulfills, as was shown just above; but by benefits are meant those aids or assistances, which are worked over and above those offices. They are called benefits, because man is at liberty to do them at his pleasure, and when they are done, they are no otherwise regarded by the recipient than as benefits, and these are dispensed according to the reasons and intentions which occupy the mind of the benefactor. It is generally believed that charity consists in nothing else than giving to the poor, relieving the in need, taking care of widows and orphans, contributing to the building of hospitals, infirmaries, asylums for strangers, charity schools, especially temples, and in promoting the ornaments and revenues of such buildings; but several things of this description are not properly of charity, but foreign to it. They who make charity itself to consist in those benefits must of necessity place merit in those works, and with these, although they confess with their lips, that they are not willing to establish merit, still a belief in merit lies concealed within. This is manifest from them after death, on which occasion they enumerate their works, and demand salvation as a reward: but enquiry is then made from what origin they enumerate their works, and demand salvation as a reward: but enquiry is then made from what origin, and consequently of what quality their works are, and if it be found that they have proceeded either from pride, or from the hope of acquiring reputation, or from mere munificence, or from mere natural inclination, or from hypocrisy, they are then judged from that origin, for the quality of the origin is in the works: but genuine charity proceeds from those, who have imbued it from a principle of justice and judgement in their works, which they do without a view to remuneration, according to the Lord's words in Luke 14:12, 13, 14. TCR 425.

By making a dinner and a supper, and inviting thereto, the like is signified as by giving to eat and to drink, or by giving bread and wine, namely to do good and to teach truth to the neighbour, and thus to be consociated as to love; they therefore, who do this with a view to recompense, do it not for the sake of good and for the sake of truth thus not from the Lord, but for the sake of self and the world, thus from hell; but they who do those things not with a view to recompense, do them for the sake of them, namely for the sake of what is good and true, in which case they do them from what is good and true, thus from the Lord, who is the fountain of those things with man; the heavenly blessedness, which is in those deeds, and hence results from them, is their reward, and is meant, by the words, *you shall be recompensed at the resurrection of the just*. AE 695.
The doctrinal of charity was that which was alone cultivated in the ancient Church, insomuch that they referred to classes all the goods which are of charity towards the neighbour, that is, all who were principled in good, and this with much distinction, to whom also they gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the thirsty, the prisoners or those in prison, the sojourners, the fatherless, the widows; some also they called the lame, the blind, the deaf, the dumb, the halt, besides many others; according to this doctrinal the Lord spoke in the Word of the Old Testament, on which account such names so often occur there; and according to the same He Himself spoke, as in Matt 25:35-45; Luke 14:13, 21, and in many other places; hence it is that those names, in the internal sense, have another signification. AC 2417.

Verse 15. Blessed is he that eats bread in the kingdom of God. To eat bread in the kingdom of God is to be conjoined to the Lord by love, for to eat signifies to be appropriated and to be conjoined, and love is spiritual conjunction. AE 146.

Verse 16. A certain man made a great supper and bade many, &c. The Lord in this parable, as in many others, spoke concerning the Jewish nation, to show that goods and truths were entirely destroyed amongst that nation. AC 4314.

By a supper is here meant the Church and Heaven; by those who were invited, and who excused themselves, are meant the Jews, amongst whom the Church was at that time, for the Church is specifically where the Word is, and where the Lord is known by the Word; by the poor, the maimed, the halt, the blind, are meant those who are spiritually such, and who were then out of the Church; the reason why heaven and the Church are likened to a supper and to a marriage is, because heaven is the conjunction of the angels with the Lord by love, and their consociation one amongst another by charity, and hence the communication of all delights and happinesses; in like manner the Church, because the Church is the Lord's heaven in the earths. AE 252.

By the rich, who were called to the great supper, and who excused themselves, is meant the Jewish nation, and by the poor introduced in their place are meant the Gentiles who were out of the Church. HH 365.

Verse 19. And another said, I have bought five yoke of oxen, &c. By oxen in the Word are signified natural affections, and by five yoke of oxen are signified all those affections or lusts which lead away from heaven; heaven and the Church, as to spiritual nourishment or instruction, are signified by the great supper, to which they were invited. Who cannot see that the number live in this parable involves an arcana, because spoken by the Lord. AE 548.

Verse 21. Then the master of the house being angry said to his servant, go out quickly into the lanes and streets of the city, &c. They who abide in the sense of the letter have no other apprehension of these words, than that the servant should go in every direction, and that this is signified by lanes and streets; and that he should bring all whom he met, and that this is signified by the poor, the maimed, the lame and the blind; but these words singularly involve arcana, being the words of the Lord; that he should go into the lanes and streets signifies that he should seek some genuine truth wherever it was to be found, or truth which is shining from good, or through which good is shining: by introducing the poor, the maimed, the lame and the blind, is signified that he should introduce such as were so called in the ancient Church, and who were such as to faith, but in a life of good, who might thus be informed concerning the kingdom of the Lord, thus the Gentiles who were not yet instructed. AC 2336.
By the poor, the maimed, the lame, and the blind are not understood such in the natural sense, but such in the spiritual sense, namely those who, not having the Word, were in ignorance of truth, and hence in defect of good, but still desired the truths by which they might receive good. Such were the Gentiles, amongst whom the Church of the Lord was afterwards established. AE 652.

By going forth into the lanes and streets of the city is signified that they should enquire for those who receive the truths of doctrine; for lanes and streets denote the truths of doctrine, and city denotes doctrine itself; the poor, the maimed, the lame and the blind signify those who are not in truths and goods, but still desire them. AE 223.

Verse 26. If any one come to Me, and hate not his father and his mother, and wife and children, and brethren and sisters, and even his own soul also, he cannot be my disciple. Who cannot see that neither father, mother, wife, children, brothers and sisters, nor houses and lands are here meant, but such things as appertain to the man himself, and are called his property, 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 gain the inheritance of eternal life. The things proper to man, or his property, are of his love and thence of his life into which he was born, consequently they are evils and falses of every kind; and whereas those things are of his love and life, it is therefore said, that he ought to hate his own soul. These evils and falses 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 affection and thence of thought, or which are of his will and thence of his understanding, are formed and joined together like generations descending from one father and one mother, and are also distinguished as into families and houses. The love of self and thence the love of the world are their father and mother, and the lusts thence derived, with their evils and falses, are the children who are brothers and sisters. That these things are understood, may appear manifest from this consideration, that the Lord is not willing that any one should hate father and mother, or wife, or children, or brothers and sisters, because this would be contrary to spiritual love implanted in every one from heaven, which is that of parents towards children, of children towards parents, also contrary to conjugal love, which is that of a husband towards a wife, and of a wife towards a husband, and contrary further to mutual love, which is that of brothers and sisters one amongst another; yea the Lord teaches, that even enemies are not to be hated, but to be loved. From these considerations it is evident, that by the names of those who are connected by consanguinity, affinity, and relationship in the Word, are meant those who are so connected in a spiritual sense. AE 724.

Verses 27 to 33. Whosoever does not bear his cross and come after me, cannot be my disciple: For which of you willing to build a tower, sitting not down first counts the cost, whether he has with which to finish it? Or what king going to war with another king, sitting not down first consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? He who is unacquainted with the internal sense of the Word has no other idea, than that the Lord here spoke comparatively, and that by building a tower and making war nothing else is meant, not aware that all comparisons in the Word are significative and representative, and that by building a tower is meant to procure to oneself interior truths, and that by making war is meant to fight from those truths, for the subject here treated of is concerning temptations, which they who are of the Church, and are here called the Lord's disciples, undergo. Those temptations are signified by their cross which they shall bear; and that in no wise they conquer from themselves, and what is of themselves, but from the Lord, is signified by the words, whoever be of you who renounces not all things that belong to him, he cannot be my disciple. Thus these things cohere, whereas if the things related concerning a tower and concerning war be understood only comparatively without an interior sense, they do not cohere; hence it is evident how much of light is derived from the internal sense. AC 4599.
Verses 33, 34, 35. *Whosoever he be of you who renounces not all things that belong to him, he cannot be my disciple: salt is good, but if the salt has lost its savour, with which shall it he seasoned? It is neither fit for the earth nor for the dunghill; they cast it out. Salt* in this passage denotes truth desiring good; and *salt without savour* denotes truth which is without desire to good; *not fit for the earth nor for the dunghill* denotes that it is not conducive to any use whatever, whether good or evil; they who are principled in such truth are those who are called *lukewarm*, as is evident from what precedes, "Whosoever he be of you who renounces not all things that belong to him, he cannot be My disciple," that is, unless he love the Lord above all things. For they who love the Lord, and likewise themselves in an equal degree, are those who are called lukewarm, and who are not fit either for good use or evil use.

AC 9207.

He who does not know that the things belonging to man in the internal sense are spiritual riches and wealth, which are knowledges derived from the Word, cannot conceive any other idea, than that he must deprive himself of all wealth, to the intent that he may be saved; when yet this is not the meaning of those words; for by the things belonging to man are there meant all things which are from his own proper intelligence; for no one can be wise from himself, but from the Lord; wherefore to renounce all things that belong to him is to attribute to himself nothing of intelligence and wisdom; and he who does not do this cannot be instructed by the Lord, that is, be His disciple. AC 10227. See also AE 236.

*To renounce all things that belong to him* is to love the Lord above all things; the things that belong to him are what are proper to man; *salt which has lost its savour* is a desire grounded in what is proper to man, thus in the love of self and of the world, such desire is the salt which has lost its savour, not fit for any thing. AC 10300.

Verse 35. *He that has ears to hear let him hear*. Ears to hear denote to perceive with affection, consequently to obey. AC 2542.

Inasmuch as what makes the Church, and forms heaven with man, is to understand and do, and not to know and understand without doing, therefore also the Lord occasionally says, "He that has an ear to hear let him hear" AE 108.

**Chapter XIV. Translator's Notes and Observations.**

VERSE 18. *And they all began presently to make excuse*. In the common English version of the New Testament, what is here rendered *presently* is expressed by *with one consent*, but the original Greek is *apo mias*, which, as Dr. Hammond justly remarks, is all one with the Syriae adverb jsnnDP answering to the Greek *apo*, and *jin*, being of the feminine numeral, which is *mias*, *one*. Now Kinft clearly signifies *presently*, or *immediately*. See our learned Mr. Fuller in his miscellanies.

Verse 33. *Whosoever he be of you that renounces not all things that belong to him, &c*. In the common version of the New Testament what is here rendered renounces, is expressed by forsakes; but the Greek is *apotassetai*, from the verb *apotasso*, which properly signifies to renounce, or bid adieu to, thus implying, not so much as forsaking, as the disclaiming of property, by rejecting its influence and authority.
Luke Chapter 15

Chapter 15

<table>
<thead>
<tr>
<th></th>
<th>THE INTERNAL SENSE.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>BUT all the publicans and sinners were drawing near to him to hear Him.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>And the Pharisees, and Scribes murmured, saying, this [man] receives sinners, and eats with them.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>THAT all come to the LORD for instruction who are desirous to be delivered from their natural evils, but that it is otherwise with those who have no such desire, vs 1, 2.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>But he said to them this parable, saying,</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>What man of you having a hundred sheep, and losing one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>And when he has found [it], he lays it on his shoulders rejoicing.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>And coming home he calls together [his] friends and neighbours, saying to them, rejoice with me, for I have found my sheep which was lost.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I say to you that likewise joy shall be in heaven over one sinner that repents [more] than over ninety and nine just persons who have no need of repentance.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Or what woman, having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and search diligently, until she find it?</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>And when she has found [it] she calls together [her] friends and neighbours, saying, rejoice with me, for I have found the piece which I had lost.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Likewise I say to you, there is joy in the presence of the angels of God over one sinner that repents.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Therefore the Lord came into the world to establish a new spiritual Church, in the place of the celestial Church which perished, in which spiritual Church a good might be formed superior to that of the celestial Church, vs 3 to 8.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>In which Church too the affection of truth might be excited, and thus by inquisition and self-examination the knowledges of truth, which had been lost, might be restored, and might be thus seen in greater lustre than before, vs 8 to 11.</td>
<td></td>
</tr>
</tbody>
</table>
11. But he said, a certain man had two sons;  
12. And the younger of them said to the father, give me my portion of substance that falls to my share, and he divided to them [his] living.  
13. And not many days after, the younger son, gathering all together, took his journey into a remote country, and there wasted his substance, living riotously.  
14. But when he had spent all, there arose a mighty famine throughout that region, and he began to be in want.  
15. And going forth he joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.  
16. And he was desirous to fill his belly from the husks which the swine did eat; and no man gave to him.  

Which knowledges of truth are often perverted by application to evils of life, in which case they are taken away, and man becomes enslaved by evil cravings, vs 11 to 17.

17. But coming to himself he said, how many hired servants of my father have more than a sufficiency of bread, but I perish with hunger!  
18. Arising I will go to my father, and will say to him, father, I have sinned against heaven and before you,  
19. And am not any longer worthy to be called your son; make me as one of your hired servants.  

Until through Divine mercy he is excited to repentance of heart and humiliation, vs 17 to 20.

20. And rising he came to his father. But when he was yet a great way off, his father saw him, and had compassion, and running fell on his neck and kissed him.  

On which occasion he is elevated to a perception of the supreme good of the Divine Love, and to all the blessing of reciprocal conjunction with it, vs 20.
| 21. | But the son said to him, father I have sinned against heaven and before you, and am not any longer worthy to be called your son. | And through self-acknowledgement and self-abasement becomes gifted with general and primary truths, and is admitted to the blessedness of the conjunction of truth and good in the internal or spiritual man, and also in the external or natural man, and thus to regeneration, vs 21, 22. |
| 22. | But the father said to his servants, bring forth the chief robe, and put it on him, and give a ring on his hand and shoes on his feet. | Also to a participation of heavenly love and charity, together with heavenly consociation and joy, vs 23. |
| 23. | And bringing here the fatted calf, sacrifice [it], and eating let us be merry. | Thus from being immersed in the love of infernal evil, he is elevated into the love of heavenly good, and from being destitute of the light of heavenly truth, he is made partaker of all its comforts, vs 24. |
| 24. | For this my son was dead, and is alive again; and was lost, and is found; and they began to be merry. | But these blessings bestowed on the good of repentance excite the evil of envy in those, who are in meritorious good, and who therefore are incapable of tasting them, vs 25 to 29. |
| 25. | But his elder son was in the field, and when coming he approached the house, he heard music and dancing. | Pleading their own innocence, and at the same time condemning those who have fallen away from innocence, vs 29, 30 |
| 26. | And calling one of the servants he asked what these things meant? | Pleading their own innocence, and at the same time condemning those who have fallen away from innocence, vs 29, 30. |
| 27. | But he said to him, your brother is come, and your father has sacrificed the fatted calf, because he has received him sound. | Pleading their own innocence, and at the same time condemning those who have fallen away from innocence, vs 29, 30. |
| 28. | But he was angry, and was not willing to enter in; therefore his father coming out entreated him. | Pleading their own innocence, and at the same time condemning those who have fallen away from innocence, vs 29, 30. |
| 29. | But he answering said to the father, lo, these many years do I serve you, and never transgressed your commandment, and you never gave me a kid, that I might be merry with my friends; | Until they are instructed, that it is agreeable to Divine order, that they who have departed from that order both in will and understanding should by repentance of heart and humiliation be restored to it, and to a participation of all its joy and gladness, vs 31, 32. |
| 30. | But when this your son was come who had devoured your living with harlots, you have sacrificed for him the fatted calf. | Until they are instructed, that it is agreeable to Divine order, that they who have departed from that order both in will and understanding should by repentance of heart and humiliation be restored to it, and to a participation of all its joy and gladness, vs 31, 32. |
| 31. | But he said to him, son, you are ever with me, and all mine are your. | Until they are instructed, that it is agreeable to Divine order, that they who have departed from that order both in will and understanding should by repentance of heart and humiliation be restored to it, and to a participation of all its joy and gladness, vs 31, 32. |
| 32. | It is meet that we should be merry and rejoice because this your brother was dead, and is alive again; and was lost, and is found. | Until they are instructed, that it is agreeable to Divine order, that they who have departed from that order both in will and understanding should by repentance of heart and humiliation be restored to it, and to a participation of all its joy and gladness, vs 31, 32. |
Translation

1. BUT all the publicans and sinners were drawing near to him to hear Him.

2. And the Pharisees, and Scribes murmured, saying, this [man] receives sinners, and eats with them.

3. But he said to them this parable, saying,

4. What man of you having a hundred sheep, and losing one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he has found [it], he lays it on his shoulders rejoicing.

6. And coming home he calls together [his] friends and neighbours, saying to them, rejoice with me, for I have found my sheep which was lost.

7. I say to you that likewise joy shall be in heaven over one sinner that repents [more] than over ninety and nine just persons who have no need of repentance.

8. Or what woman, having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and search diligently, until she find it?

9. And when she has found [it] she calls together [her] friends and neighbours, saying, rejoice with me, for I have found the piece which I had lost.

10. Likewise I say to you, there is joy in the presence of the angels of God over one sinner that repents.

11. But he said, a certain man had two sons;

12. And the younger of them said to the father, give me my portion of substance that falls to my share, and he divided to them [his] living.

13. And not many days after, the younger son, gathering all together, took his journey into a remote country, and there wasted his substance, living riotously.

14. But when he had spent all, there arose a mighty famine throughout that region, and he began to be in want.

15. And going forth he joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he was desirous to fill his belly from the husks which the swine did eat; and no man gave to him.

17. But coming to himself he said, how many hired servants of my father have more than a sufficiency of bread, but I perish with hunger!

18. Arising I will go to my father, and will say to him, father, I have sinned against heaven and before you,

19. And am not any longer worthy to be called your son; make me as one of your hired servants.
20. And rising he came to his father. But when he was yet a great way off, his father saw him, and had compassion, and running fell on his neck and kissed him.

21. But the son said to him, father I have sinned against heaven and before you, and am not any longer worthy to be called your son.

22. But the father said to his servants, bring forth the chief robe, and put it on him, and give a ring on his hand and shoes on his feet.

23. And bringing here the fatted calf, sacrifice [it], and eating let us be merry.

24. For this my son was dead, and is alive again; and was lost, and is found; and they began to be merry.

25. But his elder son was in the field, and when coming he approached the house, he heard music and dancing.

26. And calling one of the servants he asked what these things meant?

27. But he said to him, your brother is come, and your father has sacrificed the fatted calf, because he has received him sound.

28. But he was angry, and was not willing to enter in; therefore his father coming out entreated him.

29. But he answering said to the father, lo, these many years do I serve you, and never transgressed your commandment, and you never gave me a kid, that I might be merry with my friends;

30. But when this your son was come who had devoured your living with harlots, you have sacrificed for him the fatted calf.

31. But he said to him, son, you are ever with me, and all mine are your.

32. It is meet that we should be merry and rejoice because this your brother was dead, and is alive again; and was lost, and is found.

Chapter XV. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 5. *And when he has found it he lays it on his shoulders rejoicing.* The preservation of good in its state was represented by the sons of Israel, on their departure out of Egypt, *carrying dough on the shoulder*, Exod 12:31; and by the sons of Kehath *carrying works of what is holy on the shoulder*, Numb 7:9. Hence it is that the Lord, who spoke by correspondences, said of the lost sheep, when it was found, that the man laid it on his shoulder rejoicing; the sheep lost and found is the good belonging to man who repents. AC 9836.

Verse 7. *I say to you that likewise joy shall be in heaven over one sinner that repents, &c.* The angels, by whom the Lord leads and likewise protects man, are near the head; their office is to inspire charity and faith, and to observe the delights of man, in what direction they turn themselves, and to moderate and bend them to good, so far as they can do so consistently with man's freedom; they are forbidden to act violently, and thus to break man's lusts and principles, but are required to do it gently. It is also their
office to rule the evil spirits who are from hell, which is done by methods innumerable, of which it is allowed only to mention the following: when evil spirits infuse evils and falses, the angels infuse truths and goods, which, if they are not received, still serve to moderate; infernal spirits continually assault, and the angels protect, such is the order: the angels principally moderate the affections, for these make the life of man, and likewise his freedom; the angels also observe whether any hells are opened which were not before opened, from which influx is extended to man, as is the case when man plunges himself into a new evil; those hells are closed by the angels, so far as man suffers it, and the angels also remove the spirits, if any attempt to emerge thence. They dissipate also foreign and new influxes, which may be productive of evil effects: the angels especially call forth the goods and truths which appertain to man, and set them in opposition to the evils and falses excited by evil spirits; hence man is in the midst, apperceiving neither good nor evil, and because he is in the midst, he is in the freedom of converting himself to the one or the other. By such modes the angels from the Lord lead and protect man, and this every moment, and every moment of a moment; for if the angels were to intermit their care for one moment, man would be precipitated into evil, from which afterwards he could never be brought forth. These things the angels do from love, which they derive from the Lord, for they have no perception of any greater delight and happiness than to remove evils from man and to lead him to heaven; that this is their joy, may be seen, Luke 15:7. That the Lord has such care for man, and this continually from the beginning of his life to the end, and afterwards to eternity, scarce any man believes. AC 5902.

Verse 8. *Or what woman, having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and search diligently until she find it?* Inasmuch as ten signify all and much, therefore this number is applied by the Lord, where all and much is to be understood, as in the above passage, where by ten is signified much; the mention which is there made of a woman, and of her lighting a candle, and sweeping the house, is for the sake of the spiritual sense in every part of the Word; in this sense by woman is signified the Church as to the affection of truth, thus also the affection of truth, which is of the Church; by a piece of silver is signified truth, by losing one piece one of the truths or of the knowledges of truth; by lighting a candle inquisition in herself from affection, and by sweeping the house is signified to run through the whole mind, and examine singular the things therein, where it conceals itself; this is the spiritual sense of the above words. AE 675.

Verses 22, 23. *But the father said to his servants, bring forth the chief robe, and put it on him, and give a ring on his hand, and shoes on his feet; and bringing here the fatted calf, sacrifice it, and eating let us be merry.* He who is acquainted only with the sense of the letter believes that no deeper things are here concealed than what are extant in that sense, when yet singular the words involve heavenly things, as that they should put on him the chief robe, that they should give a ring on his hand, and shoes on his feet, and should bring the fatted calf, that they might eat and be glad. By the prodigal son are meant those who are prodigal of spiritual riches, which are the knowledges of truth and of good; by return to the father, and confession that he was not worthy to be called his son, is signified repentance of heart and humiliation; by the chief robe with which he was to be clad, are signified general and primary truths; by the ring on the hand is signified the conjunction of truth and good in the internal or spiritual man; by the shoes on the feet is signified the same conjunction in the external or natural man; by both is signified regeneration; by the fatted calf the good of love and charity; and by eating together and being glad consociation and heavenly joy. AE 279. See also AC 9391, where nearly the same words occur.

*And give a ring on his hand.* That a ring on the hand denotes what is confirmative of power, cannot be made so well to appear from parallel passages in the Word, because rings, which were for the hand, are
not elsewhere mentioned; still however the signification of a ring is evident from the rituals which prevail amongst us from ancient times, as from the rituals of betrothings, and of marriages, also of inaugurations, in which rings are given upon the hand, by which also is signified what is confirmative of power. Add to this that the seals, which likewise were upon the hand, Jer 22:24, signified consent and confirmation, see AC 4874. AC 5317.

Chapter XV. Translator's Notes and Observations.

VERSE 12. He divided to them [his] substance. In the common English version of the New Testament what is here rendered substance is expressed by the term living; but the original Greek is zeon which sometimes signifies natural life, and sometimes the means of supporting it.

Verse 17. But coming to himself he said, &c. The expression coming to himself, which here occurs, is a literal translation from the original Greek, and conveys a very curious and edifying idea, by proving to a demonstration, that every thoughtless and wicked man actually goes out of himself, and that he never returns to himself, until by repentance he returns to his GOD.

Verse 18. Father, I have sinned against heaven, and before you, &c. Such is the confession of every sincere penitent, because he sees that sin is an offence, not only against the laws of society, or what may be called the laws of human order, but also against the laws of heaven, or of Divine order, consequently against the SUPREME TRUTH and the SUPREME GOOD.

Verse 23. And bringing here the fatted calf, sacrifice [it], &c. What is here rendered sacrifice is expressed in the original Greek by a term, which properly signifies to sacrifice, or to slay for sacrifice.

Verse 24. For this my son was dead, and is alive again, &c. It appears evident from this passage what is the idea, in the Divine mind, of the proper meaning of the terms life and death, as ascribed to man, and that nothing, in that mind, is regarded as life, but man's return to his heavenly father, to receive the communication of His love, and nothing as death, but separation from that love.

Verse 32. It is meet that we should be merry and rejoice, &c. Two distinct terms are here applied to mark the gratification resulting from the return of the prodigal son, one doubtless having relation to the gratification of the understanding, and the other to the gratification of the will, and thus both together having respect to the heavenly marriage. A similar mode of expression occurs in the Apocalypse, where it is said, Let us be glad and rejoice, [or, as it ought to have been rendered, Let us rejoice and be glad], for the marriage of the LAMB is come, &c. [Rev 19:7.] It is to be remarked however, that the original Greek verb, which, in this passage, is rendered, let us be glad, is agalliometha, whereas in the above passage in Luke, It is meet that we should be merry, the being merry is expressed by the Greek Euphrantheunai.
Luke Chapter 16

<table>
<thead>
<tr>
<th>Chapter 16</th>
<th>THE INTERNAL SENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. But be said also to his disciples, there was a certain rich man, who</td>
<td>That in times of spiritual temptation, man is led to examine himself respecting</td>
</tr>
<tr>
<td>had a steward, and the same was accused to him that he had wasted his</td>
<td>the goods and truths which he has received from his HEAVENLY FATHER, under a</td>
</tr>
<tr>
<td>property.</td>
<td>consciousness of having perverted them, vs 1.</td>
</tr>
<tr>
<td>2. And calling him he said to him, what is this that I hear of you? Give</td>
<td>And to see the necessity of such examination, with a view to the preservation</td>
</tr>
<tr>
<td>an account of your stewardship, for you can not be any longer steward.</td>
<td>of those goods and truths, v, 2.</td>
</tr>
<tr>
<td>3. But the steward said in himself, what shall I do? For my lord takes</td>
<td>On which occasion he is brought into perplexity and distress of mind, arising</td>
</tr>
<tr>
<td>away from me the stewardship. I cannot dig; to beg I am ashamed.</td>
<td>from a sense of the apparent impossibility of procuring to himself either any</td>
</tr>
<tr>
<td>4. I know what I will do, that when I am put out of the stewardship, they</td>
<td>In which perplexity and distress he presently begins to discover, that all the</td>
</tr>
<tr>
<td>may receive me into their houses.</td>
<td>good imparted to his will, and all the truth imparted to his understanding, were</td>
</tr>
<tr>
<td>5. And calling every one of his lord's debtors, he said to the first, how</td>
<td>not from himself, but from the Lord, and that consequently he is the LORD'S</td>
</tr>
<tr>
<td>much owe you to my lord?</td>
<td>debtor for all, and this to a large amount, and further, that the debt is fully</td>
</tr>
<tr>
<td>6. But he said, a hundred measures of oil. And he said to him, take your</td>
<td>discharged by its acknowledgement, 4 to 8.</td>
</tr>
<tr>
<td>bill, and sitting down quickly write fifty.</td>
<td>The LORD accordingly accepts this acknowledgement as a discharge of the debt, and</td>
</tr>
<tr>
<td>7. Afterwards he said to another, but how much owe you? But he said, a</td>
<td>recommends to all his followers to make the same profitable use of the knowledges</td>
</tr>
<tr>
<td>hundred measures of wheat. And he said to him, take your bill, and write</td>
<td>of good and truth, that so they may secure eternal conjunction with Himself and</td>
</tr>
<tr>
<td>fourscore.</td>
<td>His kingdom, vs 8, 9.</td>
</tr>
<tr>
<td>8. And the Lord commended the unjust steward, because he had done prudently</td>
<td></td>
</tr>
<tr>
<td>for the sons of this age are in their generation more prudent than the</td>
<td></td>
</tr>
<tr>
<td>sons of light.</td>
<td></td>
</tr>
<tr>
<td>9. And I say to you, make to yourselves friends of the mammon of injustice,</td>
<td></td>
</tr>
<tr>
<td>that when you fail, they may receive you into eternal habitations.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>10.</strong> He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much.</td>
<td>For the knowledge of good and truth becomes more interior by its right application, as on the other hand it becomes more external by misapplication, vs 10.</td>
</tr>
<tr>
<td><strong>11.</strong> If then you have not been faithful in the unjust mammon, who shall commit to your trust the true?</td>
<td>Since by misapplication it is limited to its residence in the memory, and never gains admission into man's love and life, so as to conduct him to the supreme truth, vs 11.</td>
</tr>
<tr>
<td><strong>12.</strong> And if you have not been faithful in that which is another's, who shall give you that which is your own?</td>
<td>Thus it is rather the property of another, than of the man himself, vs 12.</td>
</tr>
<tr>
<td><strong>13.</strong> No domestic can serve two lords, for either he will hate the one, and love the other, or he will cleave to the one, and despise the other. You cannot serve God and mammon.</td>
<td>That man cannot be principled at the same time in good and in evil, or in love to the LORD and self-love, since one must be the ruling love, and the other must serve, vs 13.</td>
</tr>
<tr>
<td><strong>14.</strong> But the Pharisees, who were covetous, heard all these things, and they derided him.</td>
<td>This doctrine however is rejected by those who are in self-love, and who on that account seek worldly reputation, not aware that all their secret purposes and thoughts are exposed to the light of the Divine Truth, and that the love of human reputation, when exalted above that light, is an infernal love, vs 14, 15.</td>
</tr>
<tr>
<td><strong>15.</strong> And he said to them, you are they who justify themselves before men, but God knows your hearts, for what is highly esteemed amongst men is abomination before God.</td>
<td></td>
</tr>
<tr>
<td><strong>16.</strong> The law and the prophets were until John; from that time the kingdom of God is preached, and every one presses into it.</td>
<td>Therefore the prophecies concerning the LORD and His kingdom, together with the representatives of the LORD and His kingdom, ceased when the Divine Truth was made flesh by assuming the Human nature, and thus being made known to mankind in all the fullness of its power, vs 16.</td>
</tr>
<tr>
<td><strong>17.</strong> But it is easier for heaven and earth to pass away, than one tittle of the law to fall.</td>
<td>Yet they ceased only as to external appearances, not as to their internal meaning, since in their internal meaning they all and singularly treat of the Lord, vs 17.</td>
</tr>
<tr>
<td><strong>18.</strong> Every one who puts away his wife, and marries another, commits adultery; and every one who marries her that is put away from her husband, commits adultery.</td>
<td>Announcing that the understanding of truth shall not in any wise separate itself from its proper affection of good, so long as that affection abides in good, and does not decline to evil, vs 18.</td>
</tr>
</tbody>
</table>
19. There was a certain rich man, and he was clothed with purple and fine linen, faring sumptuously every day. And that the Church, which is gifted with the knowledges of good and truth, shall not reject those who are out of the Church, and who are yet in the desire of receiving those knowledges, vs 19 to the end. For such was the Jewish nation, vs 19.

20. But there was a certain beggar named Lazarus, who was laid at his gate fall of sores, Who despised and rejected the Gentiles, because they had not the Word, and therefore by reason of ignorance were in many falses, yet desirous of learning a few truths, and thus of removing falses as far as possible by good, vs 20, 21.

21. And desiring to be fed with the crumbs which fell from the table of the rich man: Moreover the dogs coming licked his sores. And who, in the other life, are accepting of good from the LORD, whereas they who are in knowledges alone without good are incapable, in that life, of receiving either truth or good, being in a state most remote from those principles, vs 22, 23.

22. But it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. But the rich man also died, and was buried; And in hell lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And who, in the other life, are accepting of good from the LORD, whereas they who are in knowledges alone without good are incapable, in that life, of receiving either truth or good, being in a state most remote from those principles, vs 22, 23.

23. And in hell lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. But it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. But the rich man also died, and was buried; And in hell lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom.

24. And crying out he said, father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. And who, in the other life, are accepting of good from the LORD, whereas they who are in knowledges alone without good are incapable, in that life, of receiving either truth or good, being in a state most remote from those principles, vs 22, 23.

25. And Abraham said, son, remember that you receive your good things in your life, and likewise Lazarus evil things; but now he is comforted, but you are tormented. For all that they had called good, during their life in the world, is now turned into evil, as on the other hand, all that had been called evil by those, who were desirous of knowledges, and yet did not possess them in the present life, is now turned into good, vs 25.

26. And besides all these things, between us and you a great gulf is fixed, so that they who are willing to cross over from here to yon cannot, neither can they pass from there to us. Moreover it is an established law in the other life, that good and evils, as being opposites, cannot dwell together, since they are averse to each other, and in conflict against each other, vs 26.
27. But he said, I entreat you therefore father, that you would send him to my father's house.
28. For I have five brethren, that he may testify to them, lest they also come into this place of torment.

It is also a law of Divine order, that no one shall be reformed by discourse with the deceased, since by such discourse he might indeed be persuaded and driven to worship for a short time, but inasmuch as this deprives man of rationality, it is a persuasion which has no solid ground in the man himself, and therefore shuts in evils, instead of expelling them, vs 27 to the end.

29. Abraham says to him, they have Moses and the Prophets, let them hear them.
30. But he said nay, father Abraham, but if one from the dead went to them, the will repent.
31. But he said to him, if they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead.

Real reformation therefore can only be effected by a cordial reception of the Word in the understanding, in the will, and in the life, vs 29, 31.

Translation

1. But be said also to his disciples, there was a certain rich man, who had a steward, and the same was accused to him that he had wasted his property.
2. And calling him he said to him, what is this that I hear of you? Give an account of your stewardship, for you can not be any longer steward.
3. But the steward said in himself, what shall I do? For my lord takes away from me the stewardship. I cannot dig; to beg I am ashamed.
4. I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.
5. And calling every one of his lord's debtors, he said to the first, how much owe you to my lord?
6. But he said, a hundred measures of oil. And he said to him, take your bill, and sitting down quickly write fifty.
7. Afterwards he said to another, but how much owe you? But he said, a hundred measures of wheat. And he said to him, take your bill, and write fourscore.
8. And the Lord commended the unjust steward, because he had done prudently, for the sons of this age are in their generation more prudent than the sons of light.
9. And I say to you, make to yourselves friends of the mammon of injustice, that when you fail, they may receive you into eternal habitations.
10. He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much.
11. If then you have not been faithful in the unjust mammon, who shall commit to your trust the true?

12. And if you have not been faithful in that which is another's, who shall give you that which is your own?

13. No domestic can serve two lords, for either he will hate the one, and love the other, or he will cleave to the one, and despise the other. You cannot serve God and mammon.

14. But the Pharisees, who were covetous, heard all these things, and they derided him.

15. And he said to them, you are they who justify themselves before men, but God knows your hearts, for what is highly esteemed amongst men is abomination before God.

16. The law and the prophets were until John; from that time the kingdom of God is preached, and every one presses into it.

17. But it is easier for heaven and earth to pass away, than one tittle of the law to fall.

18. Every one who puts away his wife, and marries another, commits adultery; and every one who marries her that is put away from her husband, commits adultery.

19. There was a certain rich man, and he was clothed with purple and fine linen, faring sumptuously every day.

20. But there was a certain beggar named Lazarus, who was laid at his gate fall of sores,

21. And desiring to be fed with the crumbs which fell from the table of the rich man: Moreover the dogs coming licked his sores.

22. But it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. But the rich man also died, and was buried;

23. And in hell lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom.

24. And crying out he said, father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham said, son, remember that you receive your good things in your life, and likewise Lazarus evil things; but now he is comforted, but you are tormented.

26. And besides all these things, between us and you a great gulf is fixed, so that they who are willing to cross over from here to yon cannot, neither can they pass from there to us.

27. But he said, I entreat you therefore father, that you would send him to my father's house.

28. For I have five brethren, that he may testify to them, lest they also come into this place of torment.

29. Abraham says to him, they have Moses and the Prophets, let them hear them.

30. But he said nay, father Abraham, but if one from the dead went to them, the will repent.
31. But he said to him, if they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead.

Chapter XVI. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 6. And he said to him, take your bill, and sitting down quickly write fifty. By the number fifty is here denoted what is full, thus it denotes a full payment; but that this is the meaning of the word fifty, cannot be seen from the letter, for the historicals of the literal sense lead the mind in another direction, or to think otherwise, still however the term is so perceived by those who are in the internal sense, as I know of a certainty; numbers themselves also, as in this case fifty, and in what follows, fortyfive, forty, thirty, twenty and ten, are never perceived as numbers by those who are in the internal sense, but as things or states as has been shown, AC 482, 587, 575, 647, 648, 755, 813, 1963, 1988, 2075. AC 2252.

Verses 8, 9. And the Lord commended the unjust steward, because he had done prudently, for the sons of this age are in their generation more prudent than the sons of light. And I say to you, make to yourselves friends of the mammon of injustice, that when you fail, they may receive you into eternal habitations. Light a candle, and enquire how many there are in the kingdoms of this day, who aspire at dignities, and are not loves of self and of the world? Will you find fifty in a thousand, who are loves of God, and amongst these will you not find only some who aspire at dignities? Since therefore they are so few in number who are loves of God, and so many who are loves of self and of the world, and since these latter loves from their fires perform more uses than the loves of God from their fires, how in such case can any one confirm himself by this circumstance that the wicked are in eminence and opulence above the good? This also is confirmed by the above words of the Lord. What these words mean in the natural sense, is evident; but in the spiritual sense by the mammon of injustice are meant the knowledges of truth and good, which the wicked possess, and which they use only to procure to themselves dignity and wealth; those are the knowledges, from which the good or the sons of light must make to themselves friends, and which are to receive them into eternal habitations. DP 250.

The reason why sensual men can think, speak and act cunningly is, because all evil resides in the sensual principle of man, and wickedness in that man excels as much as intelligence does with the spiritual man, which was evident to me from the wickedness of the infernals, which is of such a quality and so great as not to be described, and all sensual men are in the hells. This is meant by the Lord's words in Luke, "That the sons of this age are more prudent in their generation than the sons of light;" and by these words concerning the serpent in Moses, "The serpent was more cunning than any wild beast of the field which Jehovah God had made," Gen 3:1; by the serpent is signified the sensual principle of man. AE 763.

That things rational and scientific are serviceable to those who are in an affirmative principle, as means of growing wise, was represented and signified by the command given to the sons of Israel to borrow of the Egyptians vessels of gold, and vessels of silver, and clothing, Exod 3:22; 11:2; 12:35, 36; in like manner by its being every where said in the Word, that they should possess the goods, the houses, the vineyards, the olive yards, and other possessions of the nations; also that the gold and silver itself, which was taken from the nations, should become holy, as in Isaiah, "Jehovah will visit Tyre, and she shall return to her meretricious gain, and shall commit whoredom with all the kingdoms of the earth on the faces of the ground; and her merchandise and meretricious gain shall be holy to Jehovah, it shall not be treasured nor laid up, because her merchandise shall be for them that dwell before Jehovah, to eat to
fullness, and for ancient covering," Is 23:17, 18; where the merchandise of Tyre denotes knowledges, see AC 1201, which to those who are in a negative principle, are for meretricious gain, but to those who are in an affirmative principle, are holy. The like is also meant by these words of the Lord, "Make to yourselves friends of the mammon of injustice, that when you fail, they may receive you into eternal habitations; If you have not been faithful in the unjust mammon, who will commit to your trust the true. AC 2588.

Verse 13. No domestic can serve two masters, for either he will hate the one and love the other; or he will cleave to the one and despise the other. You cannot serve both God and Mammon. Dominion grounded in what is evil and false is to be willing to make all slaves; dominion grounded in what is good and true is to be willing to make all free; dominion grounded in what is evil and false is to destroy all, but dominion grounded in what is good and true is to save all; from which considerations it is manifest, that dominion grounded in what is evil and false is of the devil, but dominion grounded in what is good and true is of the Lord. That the dominions are altogether contrary, may be manifest from the Lord's words in Matthew 12:24-30, and that no one one can serve two lords, Matt 6:24. Luke 16:13. AC 1740.

The celestial principle of love is marked by loving, and the spiritual principle of love is marked by cleaving to; mention is made of both, because they are distinct, otherwise the mention of one would have been sufficient. AC 3875.

If also that Divine Truth be not received both in doctrine and life, that love towards the neighbour, that is, charity, is an essential of the Church, and hence the works of charity, it necessarily follows, that to think what is true is of the Church, but not to think what is good, and thus that the thought of the man of the Church may be at the same time in contradiction and opposition, namely, he may think what is evil and at the same time think what is true, thus by thinking what is evil he may be with the devil, and by thinking what is true be with the Lord, when yet what is true and what is evil in no wise accord together, since "No one can serve two lords, for either he will hate the one and love the other." AC 4766;

That to divide denotes to dissipate, is grounded in this consideration, that things consociated, if they be divided, are also dispersed; as he who divides his mind [animus], or his mind [mens], destroys it; for the mind of man is consociated of two principles, one is called understanding, the other is called will. Whosoever divides those two parts, disperses the things which are of one part, for one lives from the other, hence also the other perishes; in like manner he who divides truth from good, or, what is the same thing, faith from charity, destroys both. In a word, all things which are intended to be one, if they be divided, perish. This division is understood by the Lord's words in Luke, "No one can serve two lords, for either he will little the one and love the other, or will cleave to the one and despise the other; you cannot serve God and mammon," that is, you cannot by faith serve the Lord, and by love the world, thus acknowledge what is true, and do what is evil; he who does this has a divided mind, whence comes its destruction. AC 9093.

That by not accepting a gift is signified aversion to gain of every kind, is manifest from the signification of a gift, as denoting every worldly thing which is loved, whether it be opulence or dignity, or fame, or any thing else which flatters the natural man; these things are called in general gains, and in the internal sense are meant by a gift which blinds and perverts; and from the signification of not accepting, as denoting to be averse to, for unless things are held in aversion, they are still looked to and accepted; but they are then held in aversion, when what is heavenly and divine is loved above what is worldly and terrestrial, for in proportion as one is loved, in the same proportion the other is
hated, according to the Lord's words in Luke "No servant can serve two lords, for either he will hate the one, and love the other; you cannot serve God and mammon" where to hate is to be averse to, for aversion is of hatred, and hatred is opposite to love, wherefore it is said, or love the other. AC 9265.

It is believed at this day that charity consists only in doing what is good, and that in such case evil is not done, consequently that the first principle of charity is to do good, and its second not to do evil; but the inverse is the case, since the first principle of charity is to remove evil, and its second is to do good; for it is an universal law in the spiritual world, and hence likewise in the natural world, that so far as anyone does not will evil, so far he wills good, thus so far as he averts himself from hell, from whence all evil ascends, so far he turns himself to heaven, from whence all good descends; consequently also, that so far as any one rejects the devil, so far he is accepted of the Lord; it is not possible for any one to stand between both with a versatile neck, and at the same pray to one and to the other; for such are they concerning whom the Lord says, "I know your works, that you are neither cold nor hot; I wish you were cold or hot; but whereas you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" Rev 3:15, 16. Who can skirmish with his troop between two armies, and favour both? Who can be in evil against his neighbour, and at the same time in good towards him? Does not evil in such case conceal itself in good? Although the evil which conceals itself does not appear in acts, still it manifests itself in many things, if rightly reflected on; for the Lord says, "No servant can serve two lords, you cannot serve God and mammon," TCR 437.

The above words are not to be understood of servants in the world, inasmuch as they can serve two lords, and still not hate and despise one, but of servants in the spiritual sense, who are such as are willing to love the Lord and themselves equally, also heaven and the world equally. These are they who with one eye are willing to look upwards, and with the other downwards, or with one eye to look to heaven, and with the other to hell, and thus to hang between both; when yet there must be an ascendancy of the loves, of one above another; and where there is ascendancy, there what opposes itself, and when it opposes itself, is hated and despised; for the love of self and of the world is opposite to love to the Lord and to love towards the neighbour. Hence it is that they who are principled in heavenly love would rather die, and be deprived of honours and powers in the world, than be withdrawn by them from the Lord and from heaven, for the latter they consider as all, because it is eternal, but the former as nothing respectively, because it has an end with life in the world. But on the other hand they who love themselves and the world above all things, make light respectively of the Lord and heaven, yea even deny them, and when they see an opposite in them, hate them; this is manifest with all such in the other life. For with those who love the Lord and heaven above all things the internal or spiritual man is open, and the external or natural man serves him; the latter man in such case is the servant, because he serves, and the former is the Lord, because willing. But with those who love themselves and the world above all things, the internal or spiritual man is closed, and the external or natural man open, and when the latter is open and the former closed, then he loves one lord, namely himself and the world, and hates the other, namely the Lord and heaven; the same thing likewise I can testify from experience, for all who have lived to themselves and the world, and not as they ought, to God and heaven, in the other life hate the Lord, and persecute those who are of Him, however they have discoursed in the world concerning heaven, and likewise concerning the Lord; from which considerations it may be manifest that it is impossible to serve two lords. That those words of the Lord are to be understood spiritually is evident from what He further says, "You cannot serve God and mammon" AE 409.

Verse 17. But it is easier for heaven and earth to pass away, than one tittle of the law to fall. That all the above things [relating to the thumb and the finger] signified arcana of heaven, and things holy, is
manifest from this consideration, that the Word is from the Divine [being or principle], and that it is inspired as to every tittle, Luke 16:17, so also these things [relating to the thumb and finger]. AC 7430.

The things which the Lord says concerning the fulfilling of the law, or the Scripture, involve, as was said, those things which were predicted of him in the internal sense; in that sense all and singular things, even to every iota, or to every smallest tittle, treat of the Lord; therefore it is said that one iota, or one little horn, shall not pass away in the law, until all things be fulfilled; and in Luke, "It is easier for heaven and earth to pass away, than one tittle of the law to fall." He who does not know that singular things, even to the least of all, in the internal sense treat of the Lord and of His Kingdom, and that hence the Word is most holy, cannot in any wise comprehend what is meant by not one tittle falling, nor one iota, nor one little horn passing away, and that it is easier for heaven and earth to pass away; for those things, which are extant in the internal sense, do not appear of so much importance; but the internal text is so continent, that not even the smallest expression could be omitted without an interruption of the series. AC 7933.

The subject treated of in the above chapters is concerning the laws, the judgements and statutes, which were promulagated from Mount Sinai, and it has been shown what they contain in the internal sense, thus how they are perceived in heaven, namely that they are not perceived according to the literal sense, but according to the spiritual sense, which is not evident in the letter, but still is in it. Nevertheless he who does not know how the case is may suppose that the Word as to the literal sense is thus annihilated, by reason that no attention is paid to it in heaven. But it is to be noted that the literal sense of the Word is in no wise thereby annihilated, but is rather confirmed, and that singular the expressions derive weight, and are holy, from the spiritual sense which is in them, inasmuch as the literal sense is the basis and support, on which the spiritual sense leans, and to which it coheres in the closest conjunction, insomuch as there is not even an iota or tittle, or little horn, in the letter of the Word, which does not contain in it a holy Divine principle; according to the Lord's words in Matthew, "Verily I say to you, until heaven and earth pass away, one iota, or one little horn shall not pass from the law, until all things are fulfilled," Matt. vs 18; and in Luke, "It is easier for heaven and earth to pass away, than one tittle of the law to fall." That the law is the Word, may be seen, AC 6752, 7462; therefore also it has been effected of the Divine Providence of the Lord, that the Word has been preserved, especially the Word of the Old Testament, as to every iota and tittle, from the time in which it was written. It has been likewise shown from heaven that in the Word, not only every expression, but also every syllable, and what is incredible, every little horn of a syllable in the original tongue involves what is holy, which is made perceptible to the angels of the inmost heaven. That this is the case, I can assert, but I am aware that it exceeds belief. AC 9349.

Inasmuch as the subject here treated of is concerning the divinity and sanctity of the Word, it is allowed to add something memorable to what has been hitherto said: On a time there was sent to me from heaven a little paper stamped with Hebrew letters, but written as amongst the ancients, with whom those letters which at this day are in some part linear, were inflected with little horns verging upward, and the attendant angels said, that they were acquainted with entire senses from the letters themselves, and that they knew them principally from the flexures of the lines and of the tittles of a letter, and they explained what they signified apart, and what conjointly, saying that the letter h, which was added to the names of Ahram and Sarai, signified what is infinite and eternal; they explained also in my presence the meaning of the words, Psalm 22:2, from the letters or syllables alone, that their meaning in sum was, that the Lord is even merciful to those who do evil. They informed me that the Scripture in the third heaven consisted of letters inflected and variously cursed, each of which had a meaning, and that the vowels there were for sound, which corresponds to affection, and that in that heaven they could not
utter the vowels \( i \) and \( e \), but instead of them \( y \) and \( eu \), and that the vowels \( a, o \) and \( u \), were to them in use, because they give a full sound; also that they did not express any consonants harshly, but softly, and that hence it is that some Hebrew letters are pointed within, as a mark that they should be uttered softly, saying, that harshness in letters was in use in the spiritual heaven, by reason that in that heaven they are principled in truths, and truth admits what is harsh, but not good, in which the angels of the celestial kingdom or of the third heaven are principled. They said also that they had the Word written amongst them with inflected letters, with significative little horns and tittles; from which circumstance it was evident, what these words of the Lord signify, "An iota and little horn shall not pass from the law, until all things are fulfilled," Matt. vs 18; also "It is easier for heaven and earth to pass away, than one tittle of the law to fall." SS 90.

Now as it is impossible for God to damn any one who lives well, and believes rightly, so on the other hand it is impossible for God to save any one who lives evilly, and hence believes what is false. This latter also is contrary to order, consequently contrary to His omnipotence, which cannot proceed but by the way of justice, and the laws of justice are truths, which cannot be changed, for the Lord says, "It is easier for heaven and earth to pass away, than one tittle of the law to fall" Luke 16:17; every one, who knows any thing concerning the essence of God, and concerning the freewill of man, can perceive this.

Verses 19, 20. There was a certain rich man, and he was clothed with purple, and fine linen, faring sumptuously every day. But there was a certain beggar named Lazarus, who was laid at his gate full of sores. By the rich man, in the internal sense, was meant the Jewish nation, and the Church there, which was called rich from the knowledges of good and truth derived from the Word; garments of purple and fine linen denote those knowledges, garments of purple the knowledges of good, garments of fine linen the knowledges of truth, both from a celestial origin, because from the Divine [being or principle] AC 9467.

They who are not aware that by the rich are understood those who possess the knowledges of truth and good, but who still desire them, cannot know otherwise, than that by the rich man, who was clothed in purple and fine linen, and by the poor man, who was cast at his gateway, are meant a rich and poor man according to the common meaning of those expressions, when yet by the rich man is there meant the Jewish nation, which had the Word; by the purple, with which he was clothed, genuine good, AC 9467; and by the fine linen genuine truth, AC 5319, 9469, 9596, 9744; and by the poor person cast at the gateway are meant those who are out of the Church, and have not the Word, and yet desire the goods and truths of heaven and of the Church. AC 10227.

In this parable the Lord spoke by similitudes and comparisons, which were correspondences, and contained things spiritual; by the rich man is understood the Jewish nation, which is called rich, because they had the Word, in which are spiritual riches; by the purple and fine linen, with which the rich man was clothed, is signified the good and truth of the Word, by the purple its good, and by the fine linen its truth; by faring sumptuously every day, is signified the delight in consequence of having the Word, and of hearing from it several things in the temples and synagogues; by the poor Lazarus are meant the Gentiles, because they had not the Word; that they were despised and rejected by the Jews, is meant by Lazarus being laid at the gate of the rich man; by being full of sores is signified that the Gentiles, by reason of their ignorance of truth, were in many falses. The reason why the Gentiles are meant by Lazarus was because the Gentiles were loved of the Lord, like Lazarus, who was raised from the dead, John 11:11; and lay at the table with the Lord, John 12:2. From this parable it is evident that
the truths and goods of the sense of the letter of the Word are as vessels, and as the garments of naked good and truth, which two principles lie concealed in the spiritual and celestial sense of the Word. TCR 215.

By the rich man clothed in purple and fine linen are signified those within the Church; the purple and fine linen, with which he was clothed, are the knowledges of good and truth from the Word; by the poor man are signified those within the Church who are in a little good, being ignorant of truth and yet desiring to be instructed; the reason why he was called Lazarus was from Lazarus who was raised from the dead 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 lay down with the Lord at the table, John 12:2. His desiring 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 possessed them in abundance; the dogs, who licked his sores, are those out of the Church, who are principled in good, although not the genuine good of faith; to lick sores is to heal them as far as possible. AC 9231. See also SS 40, AR 725. HH 365. AE 1042, 1143.

Verse 22. But it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham, In heaven they know nothing of Abraham, Isaac and Jacob, and when the above words respecting the bosom of Abraham are read by man, they perceive nothing by them but the Lord, as to His Divine [principle], and Divine Human; but the Word is so expressed, inasmuch as man at that time knew no other, than that all things in the Word were according to the letter, and when the Lord spoke with them according to the letter, that they should receive faith, and likewise that in such ease an internal sense was in the letter by which man might have conjunction with the Lord. AC 8305.

That in this passage Abraham is not meant, but the Lord as to Divine Good, is evident; that Abraham is unknown in heaven, and when he is named from the Word, that the Lord is meant, see AC 1834, 1876, 1989, 6804. AC 3703.

They who are principled in faith separate from charity cannot believe otherwise, than that they are to rise again with the material body, and this not till the day of judgement, which they also confirm from several passages of the Word explained according to the sense of the letter, not at all thinking at the time concerning what the Lord said respecting the rich man and Lazarus, Luke 16:22-31, and to the thief on the cross, "Verily I say to you, today you shall be with Me in paradise," Luke 23:43, and of what He said abundantly in other places. The reason why they so believe, who are in faith separate from charity, is because if they were told that the material body is not to rise again, they would altogether deny a resurrection, not knowing and not comprehending what the internal man is, for no one can know what the internal man is, and his life after death, unless he be principled in charity, for charity is of the internal man. AC 4783.

That heaven and hell are from the human race, the Church might have known from the Word, and made it a part of her doctrine, if she had admitted illustration from heaven, and attended to the Lord's words to the thief, "Today you shall be with Me in paradise" Luke 23:43; and to what the Lord said concerning the rich man and Lazarus, that the former came into hell, and thence discoursed with Abraham, and that the latter came into heaven, Luke 16:19-31; also to what the Lord spoke to the Sadducees concerning the resurrection, "That God is not the God of the dead, but of the living," Matt 22:32. Last Judgement 19.

Verses 23, 26. And in hell lifting up his eyes, being in torments, he sees Abraham afar off; and Abraham said, between us and you there is a great gulf fixed, &c. Afar off signifies removal from what is good and true which is from the Divine [being or principle], thus from things in ternal; consequently
they who are in hell are said to see those who are in heaven afar off, because they are in a state most remote from what is good and true; the great gulf between them is the removal itself from what is good, which also gives the appearance of an interceding gulf; they who think from an idea of space, as all men in the world do, have no other perception than that hell is far distant from man, and likewise heaven; but the case is otherwise, hell and heaven being near man, yea in man, hell in a wicked man, and heaven in a good man; everyone also after death comes into that hell or into that heaven, in which he was in the world; but on this occasion the state is changed, for the hell, which was not perceived in the world, becomes perceptible, and the heaven, which was not perceived in the world, becomes also perceptible, heaven full of all happiness, and hell of all unhappiness. AC 8918.

Verse 24. And crying out he said, father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. They who are not aware that the vital heat belonging to man is from another origin than elementary fire cannot conceive 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 those who are in contrary principles, is turned into the fire of lusts, which, as was said above, are of revenge, of hatred, of cruelty, originating in the love of self and of the world. This fire is what torments those who are in the hells, for when a free rein is given to their lusts, they then rush one upon another, and torment each other by direful and inexpressible methods, inasmuch as every one is willing to be supereminent, and by occult and open arts to take away from another what belongs to him. Since all are in this craving, intestine hatreds thence exist, and consequent cruelties, which are especially exercised by magical arts and by phantasies, which arts are innumerable and altogether unknown in the world. AC 6832.

He who knows that tongue signifies doctrine, may understand what is signified by the words of the rich man in hell to Abraham, To send Lazarus, that he might dip the tip of his finger in water, and cool his tongue, lest he should be tormented in the flame; for water signifies truth, and tongue doctrine, by the falses of which he was tormented, and not by flame; for no one in hell is in flame, but flame there is the appearance of the love of what is false, and fire the appearance of the love of what is evil. AR 282.

In the above parable, as in all the rest, the Lord spoke by correspondences, as may be manifest from this consideration, that by the rich man are not meant the rich, nor by Abraham Abraham, nor by the water with which Lazarus should cool the tongue, water and a tongue, nor by flame, for in hell no one is tormented by flames; but by the rich man are meant those who are of the Church where the Word is, from which they derive spiritual riches, which are truths of doctrine, wherefore by the rich man in the parable are meant the Jews, who at that time were in possession of the Word; by Abraham is meant the Lord; by the water, into which Lazarus was to dip the tip of his finger, is signified truth from the Word, and by tongue is signified the thirst and lust of perverting the truths which are in the Word, and by flame the punishment of that lust, which is various and manifold. Hence it is evident what those things signify in a series, and that by cooling the tongue with water, is signified to appease the thirst and lust of perverting truths, and of confirming falses by them; who cannot see that it is not meant that Lazarus should dip the tip of his finger in water to cool a tongue? AE 455.

Verse 26. And besides all these things, between us and you a great gulf is fixed, so that they who are willing to cross over from here to you cannot, neither can they pass from there to us. That evils avert goods from the Lord is from this ground, because evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they are averse to each other and in conflict against each other, as may be manifest from this consideration that evils are from hell, and goods from heaven, and
hell is most remote from heaven, not as to distance, since there is no distance in the other life, but as to state; wherefore they who are in the state of hell cannot be transferred into the state of heaven, for the evils belonging to the former reject the goods belonging to the latter: this is meant by Abraham's words to the rich man, "Between us and you a great gulf is fixed," &c. where the great gulf denotes opposition and contrariety of states of life. AC 9346.

The reason why the border was to be made of gold was because it represented a closing derived from good; for good cannot be come at by evils, inasmuch as evils cannot endure in any way the sphere of good. When evils, that is they who are in evils, or who are from hell, come into that sphere, which sphere is the sphere of heaven, they are dreadfully tormented, and in proportion as they enter into that sphere, in the same proportion they are made sensible of infernal torture in themselves, and thence become like those who lie in the agony of death, wherefore they cast themselves instantly down into hell, and dare not any more lift up their heads: this is the reason why they who are in heaven are in safety from the infestation of the evils which are from hell: this is meant by Abraham's words to the rich man in hell, "Between us and you there is a great gulf fixed, so that they who are willing to cross over from here to you cannot, neither can they pass from there to us." AC 10187.

Man is regenerated to the end that he may receive in himself the order of heaven, and he is regenerated by faith and by the life of faith, which is charity. He who has order in himself is in heaven, and likewise is heaven in a kind of effigy, but he who has not order in himself is in hell, and is hell in a kind of effigy. The one cannot in any wise be changed and transcribed into the other by immediate mercy, inasmuch as they are opposites, for evil is opposite to good, and in good is life and heaven, whilst in evil is death and hell. That one cannot be transcribed into the other, the Lord teaches in Luke, "Abraham said to the rich man in hell, between us and you a great gulf is fixed" &c. If also immediate mercy was given, all in the world, of whatever character, would be saved, neither would there be a hell, for the Lord is mercy itself, because he is love itself, which wills the salvation of all, and the death of none. AC 10659.

The life of man cannot be changed after death, it remains then such as it had been, for the spirit of man is entirely of the same quality with his love, and infernal love cannot be transcribed into heavenly love, inasmuch as they are opposites; this is meant by Abraham's words to the rich man in hell, "Between us and you there is a great gulf fixed" &c. Hence it is evident that they who come into hell remain there to eternity, and that they who come into heaven, remain there to eternity. NJHD 239.

Inasmuch as the delights of hell are opposite to the delights of heaven, there is a great interstice between them, into which from above flow the delights of heaven, and from beneath the delights of hell; in the midst of this interstice is man whilst he lives in the world, to the intent that he may be in equilibrium, and thus in a free state of turning himself to heaven or to hell. This interstice is what is meant by the great gulf fixed between those who are in heaven and those who are in hell, Luke 16:26. TCR 455.

Verses 27 to 31. But he said, I entreat you therefore father; that you would send him to my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torment, &c. It is manifest from these words, that no one is reformed by discourse with the deceased; for discourse with the dead would produce a similar effect with that of miracles, of which mention was made above, namely: that man would be persuaded and driven to worship for a short time, but inasmuch as this deprives man of rationality, and at the same time shuts in evils, as was said above, this fascination or internal bond is broken, and the enclosed evils burst forth with blasphemy and
profanation. DP 134. By the five brethren above mentioned are signified all who are of such a quality. AE 548.

Verse 29. Abraham says to him, they have Moses and the prophets, let them hear them. To hear Moses and the prophets, denotes to know the things contained in the Word, and to have faith in the Word, thus likewise to will those things, for to have faith without willing is to see and not to hear, whereas to have faith with willing is to have faith and to hear; wherefore both, namely seeing and hearing are mentioned together in the Word throughout, and by seeing is signified the same thing as by Reuben, and by hearing the same thing as by Simeon, for they are joined together as brother to brother. AC 3869.

All they who come from the world express the greatest surprise at their being alive, and at their being men alike as before, at their seeing, hearing and discoursing, and at the sense of touch remaining as before, and that there is no difference at all. But when their surprise ceases, they afterwards wonder that the Church knows nothing concerning such a state of man after death, thus neither concerning heaven nor hell, when yet all, as many as have lived in the world, are in the other life, and live as men. And whereas they also wondered why this was not made manifest to man by visions, inasmuch as it is an essential of the faith of the Church, they were told from heaven, that this might have been done, since nothing is easier when it pleases the Lord, but that still they would not believe who have confirmed themselves in falses against those things, although they were to see; also that it is dangerous to confirm any thing by visions with those who are in falses, because hereby they would first believe, and afterwards would deny, and thus would profane that truth itself, for to profane is to believe and afterwards deny, and they who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words, "He has blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with the heart, and convert themselves, and I should heal them," John 12:40; and that they who are in falses would still not believe, is meant by these words, "Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them; but he said, nay father Abraham, but if one from the dead went to them, they will repent; but Abraham said to him, if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead. H. & H. 456. See also Last Judgement 17.

All they who wish for miracles and visions are like the sons of Israel, who, after that they had seen so many wonders in Egypt, at the Red Sea, and on Mount Sinai, still in a month afterwards receded from the worship of Jehovah, and worshiped a golden calf, Exod. xxxii. They are also like the rich man in hell, who said to Abraham, if one from the dead went to his brethren, they would repent; to whom Abraham replied, they have Moses and the prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. And they are like Thomas, who said that he would not believe unless he saw, to whom tho Lord said, blessed are they who believe and yet do not see, John 20:29. They who believe, and do not see, are such as do not wish for signs, but truths from the Word, thus Moses and the prophets, and believe them; these latter are internal men and become spiritual, but the former are external and remain sensual. Moreover it is a known thing, that no one can be compelled to love and to believe, but that love and belief must be rooted inwardly in man, consequently no one can be led to love God and to believe in Him by miracles and visions, because they compel. For he who does not believe in consequence of the miracles related in the Word, how shall he believe in consequence of miracles out of the Word? AE 1156.

Hence it is evident what is the effect of miracles, which would have still less effect at this day, when there is no acknowledgement of any influence from the spiritual world, and when the existence of every thing of the kind is denied, and every thing is attributed to nature; For a negative principle
universally prevails against Divine influx and government in the earths; wherefore at this day, in case
the man of the Church saw the veriest Divine miracles, he would first attribute them to nature, and thus
defile them, and afterwards would reject them as phantasies, and lastly he would ridicule all who
attributed them to the Divine [being or principle], and not to nature. That miracles are of no effect, is
also manifest from the Lord's words in Luke, "If they hear not Moses and the prophets, neither will
they be persuaded if one rose from the dead." AC 7290.

Chapter XVI. Translators Notes and Observations.

VERSE 8. And the lord commended the unjust steward, because he had done prudently, for the sons of
this age are in their generation more prudent than the sons of light. In the common version of the New
Testament, what is here rendered prudently, and more prudent, is expressed by wisely and wiser; but the
original Greek is phronimos and phronimoteroi, which properly mean prudently and more prudent,
conveying a sense distinct from wisely and wiser, in like manner as prudence is distinct from wisdom.
For prudence has more relation to the external man, and to his conduct in external things, or the
government of his external life, whereas wisdom, or what is called in the Greek tongue sophia has more
relation to the internal man, and to his conduct in internal things. The Lord therefore commends the
prudence of the unjust steward, though perhaps he would not have commended his wisdom, and the
sons of this age are said to be in their generation more prudent than the sons of light, though it is
possible they might not be more wise.

Verse 13. No domestic can serve two masters. The Greek term here rendered domestic is oichetes which
properly signifies one belonging to a house.

Verse 15. What is highly esteemed amongst men is abomination before GOD. What is here rendered
highly esteemed amongst men, is expressed in the original Greek by to si anthropois upsilon, which
literally means what is high, or lofty, in men, as all pride, ambition, and desire of preeminence. It might
therefore be the intention of the Great Saviour, in the above passage, to point at the abomination, not
only of what is highly esteemed amongst men, but of what is highminded and aspiring in men.

Verse 25. But Abraham said, son, remember that you received your good things in your life, and
likewise Lazarus evil things. This is a literal rendering of the original Greek, in which no mention is
made of lifetime, as it is expressed in the common version of the New Testament, but only of life,
which is called your life, to intimate its quality, as being his own, thus natural and not spiritual life. It is
further observable, that the good things, which the rich man is said to have received, are called your
good things, whereas the evil things, which Lazarus is said to have received, are not called his evil
things, but simply evil things, to instruct us, that mere natural men consider all good things as their own
property, and thus call them their own, as if self-derived, and consequently not the effect of Divine
bounty, so much as of their own prudence; and to teach us further, that the evil things, which frequently
fall to the lot of the best men, are not properly their's, but are only dispensed for a time with a view to
their further purification.

Verse 26. And besides all these things, between us and you there is a great gulf fixed, so that they who
are willing to cross over from here to you cannot, neither can they pass from there to us. In the common
version of the New Testament no distinction is made between what is here called crossing over, and
passing, whereas in the original Greek two distinct terms are applied, the first term being derived from
the verb diazaino, and the second from the verb diaperoo.
## Luke Chapter 17

<table>
<thead>
<tr>
<th></th>
<th>Chapter 17</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>BUT he said to the disciples, it is impossible but that offences will come, but wo to him by whom they come.</td>
<td>THAT though the Divine providence cannot prevent the operation of evils and falses, yet the fault is not in providence, but in those who cherish evils and falses, vs 1.</td>
</tr>
<tr>
<td>2</td>
<td>It were better for him if an ass's millstone was hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.</td>
<td>Therefore it is better for a man not to have known what is good and true, but only what is evil and false, than to pervert those who acknowledge the LORD, VS 2.</td>
</tr>
<tr>
<td>3</td>
<td>Take heed to yourselves; but if your brother sin against you, rebuke him; and if he repent, forgive him.</td>
<td>Thus there is need of caution, that if another commit evil, he may be convinced of his evil, and if on conviction he turns away from evil, that evil be no longer imputed to him, and this on all occasions as often as he turns away from evil, vs 3, 4.</td>
</tr>
<tr>
<td>4</td>
<td>And if he sin against you seven times in a day, and seven times in a day turn again to you, saying, I repent, you shall forgive him.</td>
<td>All therefore ought to pray that they may abide in the LORD, that so by virtue of faith derived from the LORD, and not from themselves, they may be enabled to cast out from themselves the faith of what is false grounded in evil, v, 5, 6.</td>
</tr>
<tr>
<td>5</td>
<td>And the Apostles said to the Lord, increase our faith.</td>
<td>And in all their exploration of truth and of good, may submit themselves to Divine guidance and government, that so they may appropriate what is good and true from the LORD, and thus ascribe all merit to Him, vs 7 to 11.</td>
</tr>
<tr>
<td>6</td>
<td>But the Lord said, if you had faith as a grain of mustard seed, you might say to this sycamine tree, be you rooted up, and be you planted in the sea, and it would obey you.</td>
<td></td>
</tr>
</tbody>
</table>

7. But who of you having a servant ploughing, and taking care of cattle, will say to him immediately when he comes from the field, come, sit down to meat?  
   8. But will not rather say to him, make ready with which I may dine, and being girded serve me, till I have eaten and drunken, and after this you may eat and drink?  
   9. Does he thank that servant because he did the things that were commanded him! I conceive not.  
   10. So likewise you, when you have done all things that are commanded
you, say, we are unprofitable servants; we have done that which was our duty to do.

11. And it came to pass as He went to Jerusalem, that he passed through the midst of Samaria and Galilee. And should they fall at any time into profanation of truth, they should then supplicate the Divine mercy of the LORD for deliverance, and open their minds to the reception of that mercy, in which case deliverance would be effected, vs 11 to 15.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: They should also confess in humility and gratitude that their deliverance is solely the result of that mercy, vs 15 to 20.

13. And they lifted up their Voices, saying Jesus master, have mercy upon us,

14. And seeing he said to them go show yourselves to the Priest. And it came to pass as they went, they were cleansed. For the Divine good and Divine truth of the LORD, in which the angels are principled, are not out of man, but within him. vs 20, 21.

15. But one of them, seeing that he was healed turned, with a great voice glorifying God. They should also confess in humility and gratitude that their deliverance is solely the result of that mercy, vs 15 to 20.

16. And fell upon his face at his feet, giving him thanks, and he was a Samaritan.

17. But Jesus answering said, were there not ten cleansed? But where are the nine?

18. There were not found that returned to give glory to God, except this stranger.

19. And He said to him, arise, go your way, your faith has saved you.

20. But being questioned by the Pharisees when the kingdom of God comes, he answered them, and said, the kingdom of God comes not with observation. For the Divine good and Divine truth of the LORD, in which the angels are principled, are not out of man, but within him. vs 20, 21.

21. Neither shall they say, lo here! or lo there! for behold, the kingdom of God is within you.

22. But he said to the disciples, the days will come when you shall desire to see one of the days of the Son of man, and shall not see. And in the end of the Church, there will be no longer any faith, because there is no charity, at which time all Divine Truth will perish, vs 22, 23.

23. And they shall say to you, lo here! or lo there! go not after, nor pursue
### Matthew 24-34

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>24.</strong></td>
<td>For as the lightning that lightens out of the one [part] under heaven, shines to the other [part] under heaven, so shall also the Son of man be in his day.</td>
<td>And as the lightening is instantly dissipated, so the internal worship of the LORD will at that time be dissipated also, in consequence of opposition made to His Holy Word, vs 24, 25.</td>
</tr>
<tr>
<td><strong>25.</strong></td>
<td>But first he must suffer many things, and be rejected of this generation.</td>
<td></td>
</tr>
<tr>
<td><strong>26.</strong></td>
<td>And as it was in the days of Noah, so shall it be also in the days of the Son of man.</td>
<td>Thus the state of vastation of those who are of the Church will resemble that of the first or most ancient Church, whose last judgement is described by a flood, vs 26.</td>
</tr>
<tr>
<td><strong>27.</strong></td>
<td>They did eat, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.</td>
<td>For they will appropriate what is evil and false, and will conjoin those principles in themselves, until they are entirely inundated by them, vs 27.</td>
</tr>
<tr>
<td><strong>28.</strong></td>
<td>Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;</td>
<td>Thus they will live to themselves and the world, and will procure to themselves evils and falses, and communicate them to others, and confirm themselves in such things, so as to live in them, vs 28.</td>
</tr>
<tr>
<td><strong>29.</strong></td>
<td>But on the day that Lot departed from Sodom, it rained fire and brimstone from heaven, and destroyed them all.</td>
<td>On which occasion the falsities and lusts of self-love shall have rule, to the entire destruction of heavenly love and truth, vs 29, 30.</td>
</tr>
<tr>
<td><strong>30.</strong></td>
<td>According to these things shall it be in the day when the Son of man is revealed.</td>
<td></td>
</tr>
<tr>
<td><strong>31.</strong></td>
<td>In that day whoever shall be upon the house top, and his furniture in the house, let him not come down to take it away; and he that is in the field let him likewise not return to things behind.</td>
<td>They therefore who are in the good of heavenly love ought not to take themselves thence to those things which are of the doctrinals of faith, inasmuch as those things are signified by Lot's wife, vs 31, 32.</td>
</tr>
<tr>
<td><strong>32.</strong></td>
<td>Remember Lot's wife.</td>
<td>But should rather renounce self-love and its guidance, that so they may be led of the Divine Love, vs 33.</td>
</tr>
<tr>
<td><strong>33.</strong></td>
<td>Whosoever shall seek to save his soul, shall lose it, and whoever shall lose it, shall preserve it alive.</td>
<td>Since when there is no faith, because no charity, they within the Church who live according to the doctrine of truth will be saved, and they within the Church who</td>
</tr>
</tbody>
</table>
live contrary to the doctrine of what is true will be damned, vs 34.

35. Two [women] shall be grinding together; the one shall be taken, and the other left. They also who confirm themselves in truths from the Word will be saved, and they who confirm themselves in falses will be damned, vs 35.

36. Two shall be in the field; the one shall be taken, and the other left. They too will be saved who are principled in truth of doctrine, and they will be damned who are principled in the false of doctrine, vs 36.

37. And they answering said to him, where, Lord? But he said to them, where the body is there will the eagles be gathered together. And confirmations of what is false will be multiplied in the vastated Church, vs 37.

Translation

1. BUT he said to the disciples, it is impossible but that offences will come, but wo to him by whom they come.

2. It were better for him if an ass's millstone was hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3. Take heed to yourselves; but if your brother sin against you, rebuke him; and if he repent, forgive him.

4. And if he sin against you seven times in a day, and seven times in a day turn again to you, saying, I repent, you shall forgive him.

5. And the Apostles said to the Lord, increase our faith.

6. But the Lord said, if you had faith as a grain of mustard seed, you might say to this sycamine tree, be you rooted up, and be you planted in the sea, and it would obey you.

7. But who of you having a servant ploughing, and taking care of cattle, will say to him immediately when he comes from the field, come, sit down to meat?

8. But will not rather say to him, make ready with which I may dine, and being girded serve me, till I have eaten and drunken, and after this you may eat and drink?

9. Does he thank that servant because he did the things that were commanded him! I conceive not.

10. So likewise you, when you have done all things that are commanded you, say, we are unprofitable servants; we have done that which was our duty to do.

11. And it came to pass as He went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:
13. And they lifted up their Voices, saying Jesus master, have mercy upon us,
14. And seeing he said to them go show yourselves to the Priest. And it came to pass as they went, they were cleansed.
15. But one of them, seeing that he was healed turned, with a great voice glorifying God.
16. And fell upon his face at his feet, giving him thanks, and he was a Samaritan.
17. But Jesus answering said, were there not ten cleansed? But where are the nine?
18. There were not found that returned to give glory to God, except this stranger.
19. And He said to him, arise, go your way, your faith has saved you.
20. But being questioned by the Pharisees when the kingdom of God comes, he answered them, and said, the kingdom of God comes not with observation.
21. Neither shall they say, lo here! or lo there! for behold, the kingdom of God is within you.
22. But he said to the disciples, the days will come when you shall desire to see one of the days of the Son of man, and shall not see.
23. And they shall say to you, lo here! or lo there! go not after, nor pursue [them].
24. For as the lightning that lightens out of the one [part] under heaven, shines to the other [part] under heaven, so shall also the Son of man be in his day.
25. But first he must suffer many things, and be rejected of this generation.
26. And as it was in the days of Noah, so shall it be also in the days of the Son of man.
27. They did eat, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29. But on the day that Lot departed from Sodom, it rained fire and brimstone from heaven, and destroyed them all.
30. According to these things shall it be in the day when the Son of man is revealed.
31. In that day whoever shall be upon the house top, and his furniture in the house, let him not come down to take it away; and he that is in the field let him likewise not return to things behind.
32. Remember Lot's wife.
33. Whosoever shall seek to save his soul, shall lose it, and whoever shall lose it, shall preserve it alive.
34. I say to you, in that night two shall be in one bed; the one shall be taken, and the other shall be left.
35. Two [women] shall be grinding together; the one shall be taken, and the other left.

36. Two shall be in the field; the one shall be taken, and the other left.

37. And they answering said to him, where, Lord? But he said to them, where the body is there will the eagles be gathered together.

Chapter XVII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 2. It were better for him that an ass's millstone was hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. By offending one of the little ones who believe in Jesus, is signified to pervert those who acknowledge the Lord; by its being better that an ass's millstone should be hanged about his neck, is signaled that it would be better for him not to have known any thing good and true, but only what is evil and false; this latter is an ass's millstone, and to be hanged about the neck denotes interception to prevent his knowing what is good and true; by being cast into the sea is signified to be thrown down into hell; the reason why this is better is, because to know goods and truths and to pervert them is to profane. AE 1182.

Inasmuch as by a mill stone is signified the truth of the Word adulterated, and by the sea hell, therefore the Lord says, It were better for him that an ass's millstone was hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. AR 791.

Verse 4. And if he sin against you seven times in a day? and seven times in a day turn again to you, saying, I repent, you shall forgive him. To forgive seven times, if he should return seven times, is to forgive as often as he returns, thus on all occasions. Lest it should be supposed that only seven times is meant, the Lord explains to Peter what was meant by seven times, where he says, I say not to you until seven times, but until seventy times seven, Matt 18:21, 22, where seventy times seven denotes always and without number. AE 257.

Verse 6. But the Lord said, if you had faith as a grain of mustard seed, you might say to this sycamine tree, be you rooted up, and be you planted in the sea, and it would obey you. By these words is described the power of those who are in the Lord; these do not will any thing, and thus do not ask any thing, but from the Lord, and whatever they will and ask from the Lord, this is done, for the Lord says, "Without Me you cannot do any thing, abide in Me and, I in you;" such power have the angels in heaven, that if they only will any thing, they obtain it; nevertheless they do not will any thing but what is of use, and this they will as from themselves, but still from the Lord. AR 951.

That the above words are to be understood otherwise than according to their literal sense, may be manifest from this consideration, that it was said to the disciples, if they had faith as a grain of mustard seed, that they might pluck up a mountain and sycamore tree from their place, and cast them into the sea, also, as it is written in Mark, that they should receive whatever they should ask, when yet it is not of Divine order, that every one should receive what he asks for, provided he has faith; also that they should pluck up a mountain and a tree from its place, and cast it into the sea; but by faith is here meant faith from the Lord, wherefore it is called in Mark the faith of God; and he who is in faith from the Lord asks for nothing else, but what is conducive to the good of the Lord's kingdom and to his own salvation; other things he does not, will, for he says in his heart, why are things to be asked for which are not of such use? Wherefore he cannot have the faith of God, or faith from the Lord, in asking any
thing but what is given to him from the Lord to ask; yea it is impossible for the angels of heaven to will any thing else, thus to ask any thing else, since if they do, they cannot have faith that they should receive it. The reason why the Lord compared such faith to the ability and power of casting a mountain or a sycamore tree into the sea, was because the Lord, in this as in other passages, spoke by correspondences, wherefore those words are also to be understood spiritually; 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 out 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 also why comparison is made of the power and ability of faith from the Lord with the plucking up and casting away of a mountain and a sycamore tree, is because in the spiritual world it is actually so done; those evil loves occasionally appear there as mountains, and the faith of what is false grounded in evil as a sycamore tree, and both of them may be rooted up and cast into hell by an angel through faith from the Lord. AE 815.

Verses 9, 10. *Does he thank that servant because he did the things that were commanded him? I conceive not. So likewise you, when you have done all things that were commanded you, say, we are unprofitable servants, we have done that which was our duty to do.* It is said, that by the mouth of the beast speaking great things, is signified doctrine, and thence instruction, preaching, and reasoning, destroying the goods of the Word, wherefore it may be expedient to say by what he destroys; he destroys those goods principally by teaching that faith without good works justifies and saves, and he confirms what he says by this reasoning, because no one can do good of himself, and because the good which man does of himself must of necessity be meritorious; and this likewise he endeavours to establish from the Word, especially from the Pharisee and the Publican praying in the temple, on which occasion it is said, that the latter was justified by only saying, *God be merciful to me a sinner*; and that the Pharisee was not justified who said, *that he was not rapacious, unjust and an adulterer, like other men,* and that he fasted twice in a week, and gave tithe of all that he possessed, Luke 18:10-14; and likewise from these words of the Lord, "*Does he thank that servant because he did the things which were commanded him? I conceive not; so likewise you, when you have done all things that were commanded you, say, we are unprofitable servants; we have done that which was our duty to do; but they who conclude from these words that there is nothing of justification and salvation in good works, but in faith alone, are in the greatest error, for they do not know what good works are; for there are works which are done by man, which are not good, and there are works which are done from the Lord by man, and these are good; nevertheless both appear alike in the external form, but in the internal they are altogether dissimilar. The works which the Pharisee recounted were works from himself, and hence were likewise meritorious; in like manner the works which the servant did from command, who is nevertheless called unprofitable. Now therefore it shall be explained how works are done by man himself, and how works are done from the Lord with man, also how the latter are to be distinguished from the former. It was shown above that man has two minds, the one spiritual, the other natural; the spiritual mind is what is called the internal and spiritual man, and the natural mind is what is called the external and natural man; and whereas man has a spiritual internal principle and a natural external principle, and the internal principle is conjoined with heaven, and the external principle is conjoined with the world, it follows that whatever a man does from that internal principle by the external, this he does from heaven, that is, by heaven from the Lord; but whatever man does from the external principle without the internal, this he does from himself. AE 794."
Verses 20, 21. But being questioned by the Pharisees when the kingdom of God comes, he 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. 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 is regenerate by the life of faith, wherefore he likewise is called heaven, because heaven is in him; also the kingdom of God, because the kingdom of God is in him, which the Lord teaches in the above words, "Being questioned by the Pharisees," &c. AC 29.

It is a known thing that there are three heavens, and that the inmost heaven is called the third heaven, the middle heaven the second heaven, and the lowest the first heaven, wherefore the Word, when it ascends or descends, in the Lord is Divine, in the third heaven is celestial, for that heaven is the celestial heaven; in the second heaven is spiritual, for that heaven is the spiritual heaven, but in the first heaven is celestial and spiritual-natural, and the same heaven takes its name accordingly. But in the Church with man, the Word is, as to the sense of the letter, natural, that is worldly and terrestrial; hence it is evident what is the quality of the Word, and how it is with the Word whilst it is read by man who is in a holy principle, that is, who is in good and truth, for in such case it appears to him as worldly, or as historical, in which nevertheless is a holy principle, whereas in the first heaven it appears as celestial and spiritual-natural, in which nevertheless is the Divine [principle]; but in the second heaven it is spiritual; and in the third heaven it is celestial; and in the Lord it is Divine.

The sense of the Word is according to the heavens; the supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the kingdom of the Lord is treated of, is for the middle or second heaven, but the inferior sense of the Word, in which the internal sense of the Word is determined to the nation which is there named, is for the lowest or first heaven; but the lowest or literal sense is for man, whilst he yet lives in the world; which sense is nevertheless such that an interior sense may be communicated to it, also the internal or supreme sense, for man communicates with the three heavens, being created for an image of the three heavens, insomuch that whilst he lives in love to the Lord, and in charity towards the neighbour, he is a heaven in the least form; hence it is, that the kingdom of the Lord is within that man, as the Lord Himself teaches in Luke, "Behold, the kingdom of God is within you" AC 4279. Moreover the Lord is present with man and is conjoined to him by the Word, inasmuch as the Lord is the Word, and in it as it were speaks with man, also because the Lord is Divine truth itself, and the Word is likewise the same. From this consideration it is evident that the Lord is present with man, and at the same time conjoined to him, according to his understanding of the Word, for according to that understanding man has truth and hence faith, also love and thence life. But the Lord is present with man by the reading of the Word, whereas he is conjoined to him by the understanding of truth from the Word, and according to it; and so far as the Lord is conjoined to man, so far the Church is in man. The Church is in man; the Church which is out of him, is the Church belonging to several in whom the Church is; this is meant by the Lord's words to the Pharisees, "The kingdom of God is within you," where by the kingdom of God is meant the Lord, and the Church from Him. SS 78.

There are three degrees of interior things belonging to every one both angel and spirit, and likewise to man; they with whom the third degree is open are in the inmost heaven; they with whom the second, or only the first is open, are in the middle or ultimate heaven. Interior things are opened by the reception of Divine Good and Divine Truth; they who are affected with Divine Truths, and admit them immediately into the life, thus into the will and thence into act, are in the inmost or third heaven, and have a place there according to the reception of good from the affection of truth; but they who do not admit truths immediately into the will, but into the memory and thence into the understanding, and
from that source will and do them, are in the middle or second heaven; whereas they who live morally, and believe in a Divine [being or principle], without any great concern about instruction, are in the ultimate or first heaven. Hence it may be manifest that states of interior things make heaven, and that heaven is within every one, and not out of him, which also the Lord teaches when He says, "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." HH 33.

That the abodes of the angels are with men in their affections of good and of truth, is understood by these words of the Lord, *He who loves Me, keeps My saying, and My Father will love him, and We will come to him, and make abode with him*" John 14:23, in which words by Father and Lord is also meant heaven, for when the Lord is, there is heaven, inasmuch as the Divine Principle proceeding from the Lord makes heaven: the same is likewise understood by these words of the Lord, "The Comforter, the Spirit of Truth abides with you, and shall be in you," John 14:17, where the Comforter is the Divine truth proceeding from the Lord, whence also he is called the Spirit of Truth; and the Divine truth makes heaven, and likewise the angels, because they are recipients. The like is also meant by these words of the Lord, "The kingdom of God is within you," where the kingdom of God is the Divine good and truth, in which the angels are principled. Last Judgement LJ 9.

Verses 22, 23, *But he said to the disciples, the days will come when you shall desire to see one of the days of the Son of man, and shall not see. And they shall say to yon, to here! and lo there! go not after, nor pursue them. To desire to see one of the days of the Son of man* is to desire to see Truth Divine which is genuine as to somewhat of it; in these words is meant the end of the Church, when there is no longer any faith, because there is no charity, at which time all Divine Truth will perish; and whereas Truth Divine is signified by the Son of man, therefore it is said, "Then shall they say, lo here! or lo there! pursue not." AE 63.

In the above words the consummation of the age is treated of, or the last time of the Church, when there is no longer any faith AC 3863.

To desire to see one of the days of the Son of man denotes one of the states of Truth Divine, which is genuine; the subject treated of is concerning the end of the Church, when there is no longer any faith, because there is no charity, at which time all genuine Truth Divine will perish; and whereas Truth Divine is signified by the Son of man, therefore it is said, then shall they say, lo here! or lo there! pursue not, which may be said of Truth Divine from the Lord, but not of the Lord Himself. AC 9807.

Verse 25. *But first He must suffer many things, and be rejected of this generation.* By the Son of man suffering and being put to death, was signified that the Divine Truth would be so treated, consequently the Lord, who was Divine Truth itself, which thing also He Himself teaches in Luke, where he says, *but first He must suffer many things, and be rejected of this generation.* AE 63.

Verse 28. *Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.* By eating and drinking is here signified to live to themselves and the world, and to appropriate to themselves evils and falses; by buying and selling is signified to procure those things to themselves, and to communicate them to others; by planting and building is signified to confirm themselves in those things, and to live in them. AE 840.

Verses 29, 30. *But on the day that Lot departed from Sodom, it rained fire and brimstone from heaven, and destroyed them all. According to these things shall it be in the day when the Son of Man is revealed.* That fire and brimstone shall not then rain, must be obvious to every one, but that the
falsities and lusts of self love shall then have rule, which are signified by fire and brimstone, and which make the hells. AC 2446. See also AR 452, 494, 504.

By those who were in Sodom and Gomorrah, are meant those who were in the falses of evil originating; in self love; and whereas the falses of evil originating in that love destroyed them, therefore it rained brimstone and fire, brimstone from the craving of destroying the Church by the cravings of evil, and fire because that craving originated in self love. That this will be the case when the Son of Man shall be revealed, signifies that on that occasion also the falses of evil grounded in self love will destroy the Church. Such rain also appears in the spiritual world, when the wicked, who are in falses derived from that love, are cast down into hell. AE 578.

That by Sodom and Gomorrah are meant all evils and falses flowing from the love of self, has been told me from heaven, for when they who are in evils grounded in that love perish, as was the case in the day of the last judgement, there appeared as it were sulphur and fire raining from heaven, which was also seen by me. That such will be the case also in the day of the last judgement, is predicted by the Lord in the above words. AE 653.

Verses 31, 32. In that day whoever shall be upon the house top, and his furniture in the house, let him not come down to take it away; and he that is in the field, let him likewise not return to things behind. Remember Lot's wife. These words of the Lord are altogether unintelligible without the internal sense, thus unless it be known what is signified by being on the housetop, what by furniture in the house, what by coming down to take it away, what by field, and lastly what by returning to things behind. According to the internal sense, to be on the house top denotes to be in good, for that house denotes good, see AC 710, 2233, 2234; furniture in the house denotes the truths which are of good, for that truths are vessels of good, see AC 1496, 1832, 1900, 2063, 2269; to go down to take them away denotes to avert himself from good to truth, which is evident, for good, as it is prior, is also superior, and truth, as it is posterior, is also inferior; that field denotes the Church, so called from the seed which it receives, consequently that they are fields who are in the good of doctrine, is manifest from many passages in the Word; hence it is evident what is signified by returning to things behind, namely turning away from good, and looking to doctrinals, wherefore, inasmuch as those things are signified by Lot's wife, it is added, remember Lot's wife. AC 2454.

All spiritual good either proceeds from faith, that is, by faith, or proceeds from love; during man's regeneration, the good belonging to him at that time proceeds from the truth of faith, for he then acts according to truth, not from the affection of truth, but from obedience, because it is so commanded; but afterwards, when he is regenerated, he does good from affection, thus from love. These two States belonging to man are carefully distinguished in the Word, by reason that man cannot be in both states at the same time; he who is in the first state cannot enter into the second until he be regenerated; and he who is in the second state must not take himself to the former; if he so betakes himself, he then loses the affection of doing good from love, and falls back into the state of faith, which had served to introduce him to good, and likewise out of that state. This, in the internal sense, is meant by the Lord's words concerning the last judgement in Matthew, "Then he that is on the house top, let him not go down to take away any thing out of his house; and he that is in the field, let him not return back to take away his clothes," Matt 24:17, 18; and likewise by Lot's wife, in that she looked back behind her, Luke 17:31, 32. AC 7857.

It may be expedient briefly to say how the case herein is; man before regeneration acts from truth, and by it is acquired good; for truth then becomes good with him when it becomes of his will and thus of his life; but after regeneration he acts from good, and by it truths are procured. That this may be better
understood, it may be observed, that man before regeneration acts from obedience, but after regeneration from affection; those two states are the inverse of each other, for in the former state truth has dominion, but in the latter good has dominion, or in the former state man looks downwards or backwards, but in the latter upwards or forwards. When man is in the latter state, namely when he acts from affection, he is not allowed any longer to look back and to do good from truth, for then the Lord flows in to good, and leads him by good; in this case, if he was to look back or to do good from truth, he would act from something of his own, for he who acts from truth leads himself, but he who acts from good is led of the Lord. These are the things which are meant by the Lord's words in Matthew, "When you shall see the abomination of desolation, let not him, who is on the house, go down to take any thing out of his house; and he, who is in the field, let him not return back to take his garments," Matt 24:15, 17, 18; and in Luke, "In that day whoever shall he upon the house top, and his furniture in the house, let him not go down to take them away; and whoever is in the field, let him likewise not return to things behind him; remember Lot's wife." AC 8505.

When good and truth desire to be conjoined reciprocally the one to the other, that is, good to truth and truth to good, then they mutually respect each other; but when truth plucks itself away from good, in such case they mutually turn away from each other, and look back or behind them; this is signified by Lot's wife in Luke, "Whosoever shall be on the house top, and his furniture in the house, let him not go down to take it away; and whosever is in the field, let him likewise not return to things behind him, remember Lot's wife." AC 6207. See also AC 10184, and the Heavenly Doctrine of the New Jerusalem, 186.

Inasmuch as the conjunction of the heaven is effected by influx from the Lord alone, therefore the greatest care is taken, lest any angel of a superior heaven should look down into a society of an inferior one, and speak with any one there; for when this is the case, the angel is instantly deprived of his intelligence and wisdom: the reason is because every angel has three degrees of life, as there are three degrees of heaven; to those who are in the inmost heaven, the third or inmost degree is open, and the second and first are closed; to those who are in the middle heaven the second degree is open, and the first and third are closed; and to those who are in the ultimate heaven the first degree is open, and the second and third closed: as soon therefore as an angel of the third heaven looks down into a society of the second, and speaks with any one there, his third degree is closed, and when this is closed, he is deprived of his wisdom, for his wisdom resides in the third degree, and he has none in the second and first. These are the things which are understood by the Lord's words in Matthew, "Let not him, who is on the house top, go down to take any thing out of his house; and he who is in the field let him not return back to take his garments." And in Luke, "In that day, he that is on the house top, and his furniture in the house, let him not go down to take it away; and he that is in the field let him not return to things behind him: remember Lot's wife. HH 208.

Verses 34, 35, 36. I say to you, in that night two shall be in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. That by the consummation of the ago, the end of days, or the Last Judgement, nothing else is meant but, the state of the Church when it is vastated, or when there is no longer in it any faith, consequently not the destruction of the world, is very manifest from the above words of the Lord in Luke, where the last time is called night, because there is no faith, that is, charity; and that some shall be left, by which is plainly declared that the world shall not then perish. AC 931. See also AC 2353.
Two shall be in one bed, &c. By bed is signified doctrine, and this from correspondence, since as the
body lies down in its bed, so the mind repose in its doctrine; but by bed is signified the doctrine which
every one procures to himself either from the Word, or from his own proper intelligence, for in that his
mind rests and as it were sleeps. The beds, which are used for lying down upon in the spiritual world,
are from no other origin; every one has there a bed according to the quality of his science and
intelligence, the wise having magnificent beds, the unwise vile beds, and those who are in falses, sordid
beds. This is signified by bed in Luke, "I say to you, in that night two shall be in one bed, the one shall
be taken, the other shall be left," speaking of the last judgement; two in one bed denote two in one
doctrine, but not in similar life. AR 137.

In the above words the consummation of the age is treated of, which is the last time of the Church,
when judgement comes; to be in one doctrine, is to be in one doctrine of the Church; two women grinding
together denote those who collect and learn such things as are serviceable to faith; two in the field
denote those in the Church who apply to themselves truths and goods. AE 163.

Verse 37. And they answering said to Him, where, Lord? But He said to them, where the body is, there
will the eagles be gathered together: By body is here signified the spiritual world, where all men both
good and bad are together, and by eagles are signified those who are in truths, and who are in falses,
thus who are in true intelligence, and who are in false intelligence; the latter intelligence is from the
proprium of man, but true intelligence is from the Lord by [or through] the Word. AE 281.

It is written in Matthew, wherever the carcase is, there will the eagles be gathered together. Matt 24:28,
by which words is signified that confirmations of what is false will be multiplied by reasonings in the
vastated Church. The Church, when it is without good and the truth of faith thence derived, or when it
is vastated, is then said to be dead, for its life is from good and from truth, hence, when it is dead, it is
compared to a carcase; reasonings concerning goods and truths to prove they do not exist but so far as
they are comprehended, and confirmations of what is evil and false by such reasonings, are eagles, as
may be evident from what will be said presently; that carcase in this passage denotes the Church as
void of the life of charity and faith is manifest from the Lord's words in Luke, speaking of the
consummation of the age, "The disciples said, where, Lord? [namely where would be the
consummation of the age or the last judgement?] Jesus said to them, where the body is, there will the
eagles be gathered together; it is here called body instead of carcase, for it is a dead body which is here
meant, and it signifies the Church, inasmuch as it is evident from the Word throughout, that judgement
must first begin at the house of God, or at the Church. The ground and reason why the last state of the
Church it compared to eagles gathered together to a carcase or a body is because by eagles are signified
man's rational principles, which, when predicated of the good, are true rational principles, but when
predicated of the wicked, are false rational principle, or principles of mere ratiocination. Birds in
general signify man's knowledges both in a good and in a bad sense; and each species signifies some
particular species of knowledge; eagles, as flying aloft and being sharp sighted, signify rational
principles. That this is the case, may be evident from several passages in the Word. AC 3901.

Chapter XVII. Translator's Notes and Observations.

VERSE 2. It were better for him if an ass's millstone was hanged about his neck, &c. In the common
version of the New Testament no notice whatever is taken in this passage of the Greek term onichos,
which is here rendered ass's, or belonging to an ass, because formerly the larger kinds of millstones
were turned by asses. It is however of importance that the onichos should be retained and expressed,
especially on account of the internal sense. [See the extract on this passage].
Verse 22. The days will come, when you will desire to see one of the days of the Son of Man, and shall not see. It is remarkable that in the original Greek two distinct terms are here applied to express the act of seeing, for when it is said, you will desire to see one of the days of the Son of Man, the term idein is used, but when it is said, and shall not see, the term opseze is used. This distinction of terms can only be accounted for from the internal sense and meaning of each term, the latter being designed to express a more interior sight than the former; so that it is the same thing as if the Lord had said, The days will come, when you will desire to see [according to your external notion of seeing] one of the days of the Son of Man, and shall not see [shall not be able by such external sight to apprehend what can only be seen, or apprehended by more interior vision]. For such, it would appear, was the nature and quality of sight amongst the Jews, at the time that the INCARNATE GOD appeared among them. Many of them, possibly, desired to see [idein] his day, but did not see [theazai] it, inasmuch as they were looking for His manifestation in a different form from that which He was pleased to assume, and thus, for want of interior vision, were not able to see Him in the form in which He appeared. Such too, it is not improbable, may be the case amongst Christians at this day of the LORD’S second advent, since it may easily be supposed that many, according to their external views of that advent, would be desirous to see it, who yet, not having the interior discernment to discover it, according to its true nature and spiritual reality of power and glory, will not see it.

Verse 23. And they shall say to you, lo here! or lo there! go not after nor pursue [them]. The enlightened author of the extracts, in quoting this passage, renders it go not after, nor investigate, thus expressing the original Greek, which is literally, go not after nor pursue, by a term which marks the internal or spiritual sense of pursuing, namely investigating, since to pursue a truth, which is the subject here treated of, is to investigate it.

Verse 31. Let him not return to things behind. This is a literal rendering of the original Greek, me episrepsato eis ta opiso.
# Luke Chapter 18

<table>
<thead>
<tr>
<th>Chapter 18</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT He spoke also a parable to them, to the end that men ought always to pray, and not to faint.</td>
<td>THAT man ought to keep his internal or spiritual mind continually open to Divine influx, notwithstanding all the opposition of the external or natural mind vs. 1.</td>
</tr>
<tr>
<td>2. Saying, there was a certain judge in a certain city, who feared not God, and revered not man.</td>
<td>Since however false principles may prevail in the latter mind, yet if the desire of truth grounded in good prevail at the same time in the former mind, it will sooner or later become accepting of the light of truth, vs 2 to 6.</td>
</tr>
<tr>
<td>3. But there was a certain widow in that city, and she came to him, saying, avenge me of mine accuser.</td>
<td></td>
</tr>
<tr>
<td>4. And he was not willing for a while; but afterward he said in himself, though I fear not God, and regard not man;</td>
<td></td>
</tr>
<tr>
<td>5. Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.</td>
<td></td>
</tr>
<tr>
<td>6. But the Lord said, hear what the unjust judge says.</td>
<td></td>
</tr>
<tr>
<td>7. But shall not God avenge His own elect, which cry day and night to Him, though he bear long with them.</td>
<td>Which consideration ought therefore to be attended to, because it proves that the Divine Truth is always present with those who are in the love of it, to deliver them from all false and evil persuasions, however it may appear at times to be absent, and to produce no effect, vs 7 and former part of the 8th. verse.</td>
</tr>
<tr>
<td>8. I say to you that He will avenge them speedily. Nevertheless, when the Son of man comes, shall he find faith on the earth?</td>
<td>Still, at the end of the Church, when there is no longer any faith, because there is no charity, Divine Truth, though revealed from heaven, will not be received, vs 8, latter part.</td>
</tr>
<tr>
<td>9. But he said also this parable to certain who trusted in themselves that they were just and despised others.</td>
<td>For at that time man will be under the delusive idea, that he may be admitted into heaven by virtue of his works, without any regard to the principle from which they are done, whereas none are admitted into heaven but the humble and the penitent, whose works are not done from themselves, but from the LORD, vs 9 to 15.</td>
</tr>
<tr>
<td>10. Two men went up into the temple to pray, the one a Pharisee and the other a Publican.</td>
<td></td>
</tr>
<tr>
<td>11. The Pharisee standing by himself prayed thus. God I thank you that I am not as other men, extortioner,</td>
<td></td>
</tr>
</tbody>
</table>
unjust, adulterer, or even as this Publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the Publican, standing afar off, was not willing to lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I say to you, this [man] went down justified to his house, [rather] than the other; for every one that exalts himself shall be abased, but he that humbles himself shall be exalted.

15. But they brought to Him infants, that He should touch them, but the disciples seeing rebuked them.

16. But Jesus calling them to Him, said, suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God.

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

18. And a certain ruler asked him, saying, good master, what shall I do to inherit eternal life?

19. But Jesus said to him, why call you me good? none is good except one God.

20. You know the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and your mother.

21. But he said, all these things have I kept from my youth.

22. But Jesus hearing these things said Yet these precepts cannot be fulfilled, until man removes his heart from riches, fights against cravings, and acknowledges the LORD to be GOD.
23. But on hearing these things he was very sorrowful, for he was very rich. Which things appear grievous to those who are in the knowledges of truth separate from the good of charity, vs 23.

24. But when Jesus saw that he was very sorrowful, He said, how hardly shall they who have wealth enter into the kingdom of God! Therefore those knowledges, when so separated from the good of life, are rather hindrances to the attainment of conjunction with the LORD, since it is contrary to Divine order that knowledges of themselves, without the life of love and charity, should introduce any one into heaven, vs 24, 25.

25. For 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. But they who heard said, who then can be saved? Nevertheless they are no hindrances in case the Divine Truth be respected and exalted, vs 26, 27.

27. But He said, the things which are impossible with men are possible with God.

28. But Peter said, lo, we have forsaken all things, and followed You. Inasmuch as all who reject their hereditary evils and falses and acknowledge the LORD as to His Human essence to be GOD, shall be elevated to communication and conjunction with the LORD, and to all the joys of His eternal kingdom, vs 28, 29, 30.

29. But He said to them, verily I say to you, there is no one who has left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God,

30. Who shall not receive manifold more things in this present time, and in the age to come life eternal.

31. But taking the twelve, He said to them, behold, we go up to Jerusalem, and all things must be accomplished which are written by the Prophets respecting the Son of Man. That in the Church, where mere falses of doctrine and evils of life prevail, Divine Truth will be blasphemed, and perverted, and its good destroyed, nevertheless the Human principle of the LORD will attain to plenary glorification, vs 31, 32, 33.

32. For He shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spit upon.

33. And scourging they shall put him to death, and the third day He shall rise again.
34. And they understood none of these things; and this saying was hid from them, and they knew not the things that were said.

But these things cannot be apprehended even by those who are principled in the goods and truths of the Church, vs 34.

35. But it came to pass as He came near to Jericho, a certain blind man sat by the wayside, begging.

Until they receive spiritual understanding from the LORD, vs 35 to the end of the chapter.

36. But hearing the multitude pass by, he asked what it meant?

37. But they told him, that Jesus of Nazareth passes by.

38. And he cried, saying, Jesus Son of David have mercy on me.

Asking it of Him from the pure love of truth, vs 38.

39. And they who went before rebuked him, that he should be silent; but he cried out the more, Son of David have mercy on me.

And are the more urgent to receive, in proportion as they meet with opposition, vs 39.

40. But Jesus standing still commanded him to be brought to him, and when he was come near, he asked him,

And explore diligently the end or intention they have in view, when they seek the knowledge of the truth, vs 40, 41.

41. Saying, what will you that I shall do to you? but he said, Lord, that I may receive my sight.

42. And Jesus said to him, receive your sight, your faith has saved you.

For in such case their understandings receive light by communication with the LORD'S Divine Human principle, which they gratefully acknowledge, and which is thus acknowledged by others, vs 42, 43.

43. And immediately he received his sight, and followed him, glorifying God, and all the people seeing, gave praise to God.

Translation

1. BUT He spoke also a parable to them, to the end that men ought always to pray, and not to faint.

2. Saying, there was a certain judge in a certain city, who feared not God, and revered not man.

3. But there was a certain widow in that city, and she came to him, saying, avenge me of mine accuser.

4. And he was not willing for a while; but afterward he said in himself, though I fear not God, and regard not man;

5. Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.
6. But the Lord said, hear what the unjust judge says.

7. But shall not God avenge His own elect, which cry day and night to Him, though he bear long with them.

8. I say to you that He will avenge them speedily. Nevertheless, when the Son of man comes, shall he find faith on the earth?

9. But he said also this parable to certain who trusted in themselves that they were just and despised others.

10. Two men went up into the temple to pray, the one a Pharisee and the other a Publican.

11. The Pharisee standing by himself prayed thus. God I thank you that I am not as other men, extortioner, unjust, adulterer, or even as this Publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the Publican, standing afar off, was not willing to lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I say to you, this [man] went down justified to his house, [rather] than the other; for every one that exalts himself shall be abased, but he that humbles himself shall be exalted.

15. But they brought to Him infants, that He should touch them, but the disciples seeing rebuked them.

16. But Jesus calling them to Him, said, suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God.

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

18. And a certain ruler asked him, saying, good master, what shall I do to inherit eternal life?

19. But Jesus said to him, why call you me good? none is good except one God.

20. You know the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and your mother.

21. But he said, all these things have I kept from my youth.

22. But Jesus hearing these things said to him, yet lack you one thing; sell all that you have, and distribute to the poor, and you shall have treasure in heaven, and come, follow me.

23. But on hearing these things he was very sorrowful, for he was very rich.

24. But when Jesus saw that he was very sorrowful, He said, how hardly shall they who have wealth enter into the kingdom of God!

25. For 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. But they who heard said, who then can be saved?
27. But He said, the things which are impossible with men are possible with God.
28. But Peter said, lo, we have forsaken all things, and followed You.
29. But He said to them, verily I say to you, there is no one who has left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God,
30. Who shall not receive manifold more things in this present time, and in the age to come life eternal.
31. But taking the twelve, He said to them, behold, we go up to Jerusalem, and all things must be accomplished which are written by the Prophets respecting the Son of Man.
32. For He shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spit upon.
33. And scourging they shall put him to death, and the third day He shall rise again.
34. And they understood none of these things; and this saying was hid from them, and they knew not the things that were said.
35. But it came to pass as He came near to Jericho, a certain blind man sat by the wayside, begging.
36. But hearing the multitude pass by, he asked what it meant?
37. But they told him, that Jesus of Nazareth passes by.
38. And he cried, saying, Jesus Son of David have mercy on me.
39. And they who went before rebuked him, that he should be silent; but he cried out the more, Son of David have mercy on me.
40. But Jesus standing still commanded him to be brought to him, and when he was come near, he asked him,
41. Saying, what will you that I shall do to you? but he said, Lord, that I may receive my sight.
42. And Jesus said to him, receive your sight, your faith has saved you.
43. And immediately he received his sight, and followed him, glorifying God, and all the people seeing, gave praise to God.

Chapter XVIII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 2. There was a certain judge in a certain city, who feared not God, and revered not man. The fear of God in general signifies worship, as is evident from the above verse, where not fearing God denotes not worshiping Him. AC 2826.

Mention is made in the above verse of fearing God, and revering man, because to fear signifies to revere in a superior degree. AE 696.
Verse 8. *When the Son of man comes shall He find faith on the earth;* that is, when Truth Divine shall he revealed from heaven, that it will not be believed; the Son of man also in this passage denotes the Lord as to Truth Divine, or Truth Divine proceeding from the Lord; the coming of the Lord is the revelation of Truth Divine at the end of the Church. AC 9807.

Faith separate from charity is no faith, inasmuch as charity is the life of faith, is its soul, and its essence; and where there is no faith in consequence of there being no charity, there is no Church; wherefore the Lord says, *When the Son of Man comes, shall He find faith on the earth.* Doc. Faith. 69.

That the end of the Church is when there is no longer any faith within the Church, is known from the Word, but it has not yet been known, that there is not any faith if there be no charity; wherefore it may be expedient to say something on the subject. That at the end of the Church there is no faith, is predicted by the Lord in these words, *"When the Son of Man cometh shall He find faith on the earth;"* and likewise at that time there is no charity, in these words, *"In the consumption of the age iniquity shall be multiplied, and the charity of many shall grow cold; and this gospel shall be preached in the whole orb of earths,“* Matt 24:12, 14. The consummation of the age is the last time of the Church; in that chapter is described by the Lord the successively decreasing state of the Church as to love and faith, but it is described there by mere correspondences; wherefore the things which are there predicted by the Lord cannot be understood, unless the spiritual sense corresponding to each be known, wherefore it has been given me by the Lord to explain all things which were said in that chapter, and some which were said in the following chapter, concerning the consummation of the age, His coming, the successive vastation of the Church, and the last judgement. It is commonly supposed that so long as the doctrinals of the Church are believed, there is faith, thus that faith is a principle belonging to those who believe; nevertheless merely to believe is not faith, since faith consists in willing and doing what is believed. When the doctrinals of the Church, therefore, are only believed, they are not in the life of man, but only in his memory, and thence in the thought of the external man, nor do they enter into his life until they enter into his will and thence into his actions; in this case they first gain a place in the spirit of man, for the spirit of man, the life of which is the very essential life of man, is formed from his will, and so far from the thought as this latter proceeds from the will. The memory of man and the thought thence derived is only an introductory court. Whether we speak of the will or the love, it is the same thing, inasmuch as every one loves what he wills, and wills what he loves; the will also is the receptacle of love, whilst the understanding, the property of which is to think, is the receptacle of faith. Man may know, may think and understand many things, but if they are not in accord with his will or love, he rejects them from himself, when being left to himself alone, he meditates from his own will, or from his own love, on which account he rejects them also after the life of the body, when he lives in the spirit; for that alone remains in the spirit of man, which has entered into his will or love, as was said just above; all other things after death are viewed as strangers, which, because they are not of his love, he casts out of the house, and likewise holds in aversion. The case is otherwise if man not only believes the doctrines of the Church, which are derived from the Word, but also wills and does them, for in this case faith is produced, inasmuch as faith is the affection of truth derived from willing what is true, because it is true; for to will what is true because it is true, is the very spiritual principle of man, being abstracted from the natural principle, which consists in willing what is true, not for the sake of truth, but for the sake of self-glory, reputation and gain; for truth considered abstractedly from such things is spiritual, because in its essence it is Divine; wherefore to will what is true because it is true, is also to acknowledge and to love what is Divine. Last Judgement, 35, 36.

The Lord says, *when the Son of man comes shall he find faith on the earth,* that is, when Divine Truth shall be revealed from heaven, it will not be believed; the Son of man also in this passage is the Lord as
to Truth Divine; the coming of the Lord is the revelation of Truth Divine in the end of the Church. AE 63.

That at this day it is not believed in Christendom, that the Lord is one with the Father, and hence the God of heaven and God of earth, is understood by the Lord's words in Luke, "When the Son of man comes, shall He find faith on the earth." AE 815.

Verses 9 to 14. Whatsoever man produces from himself cannot be good, because it is from himself, who is an impure and most unclean fountain, from which it is impossible that any good can come forth, for he is always thinking of merit and his own righteousness, some still more, because they despise others in comparison with themselves, as the Lord teaches, Luke 18:9-14, others in other ways. Man's own lusts mix themselves, so that what he does appears outwardly as if it was good, and still inwardly it is filthy; wherefore the good, which a man does in this state, is not the good of faith; the case is similar with the truth which he thinks, and which, although it be most true, still, so long as it is from his own proprium, there is indeed in it the truth of faith, but not the good of faith. All truth, to the intent that it may be the truth of faith, must have in it the good of faith from the Lord, in which case it first becomes good and true. AC 874.

The nature and quality of the Jewish nation is manifest from several things, which the Lord Himself spoke in parables, and which, in the internal historical sense, were said of that nation; as in the parable concerning those who despise others in comparison with themselves, Luke 18:10-14. AC 4314.

By Gad are also signified those who place the all of salvation in works alone, as the Pharisee, of whom the Lord says in the parable, "The Pharisee standing by himself prayed thus, God I thank you that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithe of all that I possess;" thus he regarded external things as the most essential truths; persons of this quality are also in the Lord's kingdom, but in the threshold; wherefore the Lord says, "I say to you, the Publican went down to his house justified rather than the Pharisee," intimating thus that the Pharisee also went down justified, because he had done works in obedience to the commandment. AC 6405.

It is said that by the mouth of the beast speaking great things, is signified doctrine, and thence instruction, preaching, and reasoning, destroying the goods of the Word, wherefore it shall be shown by what it destroys, and that it is principally by this, that it teaches that faith without good works justifies and saves, confirming this dogma by the following reasoning, that no one can do good from himself, and that the good which man does from himself must of necessity be meritorious; this likewise it endeavours to establish from the Word, especially from the Pharisee and Publican praying in the Temple, where it is said, that the latter was justified merely by saying, God be merciful to me a sinner; and that, the Pharisee was not justified, who said, "that he was not an extortioner, unjust and an adulterer like other men, and that he fasted twice in a week, and gave tithe of all that he possessed;" and likewise from these words of the Lord, "Does the Lord thank that servant, because he did the things that were commanded him? I conceive not. So likewise you, when you have done all things that were commanded you, say we are unprofitable servants; we have done that which was our duty to do," Luke 17:9, 10. But they who conclude from these passages that there is nothing of justification and salvation in good works, but in faith alone, are in a very great error, for they do not know what good works are; for there are works which are done from man, and these are not good; there are also works which are done from the Lord by man, and these are good; nevertheless both appear alike in the external form, but in the internal they are altogether dissimilar. The works which the Pharisee
recounted were works from himself, and hence also were meritorious; in like manner the works which
the servants did from command, which nevertheless were called useless. AE 794.

Verses 15, 16, 17. But they brought to Him infants, &c. A little one, or a little child, in the Word
signifies innocence, and also charity, for true innocence is not given without charity, neither true charity
without innocence. There are three degrees of innocence, which in the Word are distinguished by
sucklings, infants and little children; and whereas true innocence cannot be given without true love and
charity, therefore also by the same, namely by sucklings, infants and little children, are signified three
degrees of love, which are tender love as of a suckling towards a mother or a nurse; love as of an infant
towards parents; and charity as of a little child towards an instructor; as in Isaiah, "The wolf shall dwell
together with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and fat
cattle together; and a little child shall lead them," Is 11:6, where a lamb, a kid, and a calf, denote the
three degrees of innocence and of love; the wolf, the leopard, the young lion denote the opposites; the
little child denotes charity. And in Jeremiah, "You do a great evil against your souls, by your cutting off
man and wife, infant and suckling horn the midst of Judah, so that what is left makes for you no
remains," Jer 44:7; where man and wife denote the intellectual things of truth and the voluntary things
of truth; infant and sucking denote the first degrees of love. That an infant and little child denote
innocence and charity is very manifest from the Lord's words in Luke, "They brought infants to Jesus,
that He might touch them, who said, suffer the little ones to come to Me and forbid them not, for of
such is the kingdom of God: Verily I say to you, whoever does not receive the kingdom of God as a
child, shall not enter into it." The Lord himself is called a little one or a little child, Isaiah 9:5, because
he is innocence itself, and love itself; and he is there called Wonderful, Counsellor, God, Hero, Father
of Eternity, the Prince of Peace. AC 430.

In the heavens the case is this, the inmost 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 the inhabitants
of that heaven, who are principled in love to Him, are in innocence, who, although they are the wisest
of all in the heavens, still appear to others as infants; it is from this ground, and likewise from the
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 that principle must be interiorly the
principle of all who are in the heavens; the case herein is like that of things successive to things
coexistent, or of those things which are distinct from each other by degrees to those which exist from
them, for every thing, which exists simultaneously, arises from things successive; when the former
things exist from the latter, they place themselves in the same order, in which they were before
distinguished by degrees; as for the sake of illustration; end, cause, and effect, are things successive and
distinct from each other; when these exist together, they place themselves in the same order, namely
end in the inmost, next to it the cause, and lastly the effect; the effect is coexisting, since unless a cause
be in it, and in the cause an end, there is no effect, for if you remove cause from effect, you destroy
effect, and the more so if you remove end from cause, for the end proposed gives birth to the cause, as
the cause gives birth to effect. So likewise it is in the spiritual world, since as end, cause, and effect are
distinct from each other, so in the spiritual world, charity towards the neighbour, and works of charity,
are distinct from each other; 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 what 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, which
makes one with love to the Lord, so that unless it be inwardly in charity, it is not charity, consequently
unless charity, in which is innocence, be inwardly in works of charity, they are not works of charity. Hence it is that innocence must be an interior principle belonging to all who are in the heavens. That this is the case, and that by infants is signified innocence, is manifest from Mark, "Jesus said to the disciples, suffer infants to come to Me, and forbid them not, for of such is the kingdom of God. Verily I say to you, whoever shall not receive the kingdom of God as an infant, shall not enter into it. Wherefore taking them up into His arms, He put his hand upon them and blessed them," Mark 10:14, 15, 16. Luke 18:15, 16, 17, Matt 18:3; that by infants in this passage is signified innocence, may be manifest, because innocence appertains to infants, and because innocences in heaven appear as infants. That no one can enter into heaven, unless he has something of innocence, see AC 4797. Moreover infants suffer themselves to be ruled by angels, who are innocences, and do not as yet act from the proprium, like adults, who role themselves by virtue of their own judgement and their own will, That infants suffer themselves to he ruled 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 see 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, "Out of the mouths of infants and sucklings You have perfected praise," Matt 21:16: Psalm 8:3. Again in Matthew, "You have hid these things from the wise and intelligent, and revealed them to infants," Matt 11:25, Luke 10:21; for the innocence, which is signified by infants, is wisdom itself, inasmuch as genuine innocence dwells in wisdom, AC 2305, 2306, 4797; hence it is said, that out of the mouth of infants and sucklings You have perfected praise, also that such things were revealed to infants. So in Isaiah, "The cow and the bear shall feed, their young shall lie down together, and the suckling shall play on the hole of the viper," Is 11:6, 7, speaking of the Lord's kingdom, and specifically of a state of peace and innocence there. Suckling denotes innocence; that nothing of evil can befall those who are in innocence, is signified by the suckling playing on the hole of the viper. But as to what concerns the innocence of infants, it is only external, but not internal, and since it is not internal, it cannot be conjoined with any wisdom; but the innocence of the angels, especially of those of the third heaven, is internal, and thus conjoined with wisdom, AC 2805, 2306, 3495, 4563, 4797. 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.

No one can profane what he is ignorant of as to its quality and existence. This is the reason why more of the Gentiles are saved than of the Christians, which the Lord also says in Luke 13:23, 28, 29, 30, besides that their infants are all of the Lord's kingdom, Matt 18:10, 14. Luke 18:16. AC 1059.

On the subject of innocence I have had much discourse with the angels, and have been informed that innocence is the esse of all good, and hence that good is only so far good as innocence is in it, consequently that wisdom is only so far wisdom as it partakes of innocence, in like manner love, charity, and faith; and that hence it is that no one can enter into heaven unless he have innocence; and that this is what is meant by the Lord, when he says, "Suffer infants to come to Me, and forbid them not, for of such is the kingdom of the heavens: Verily I say to you, whoever shall not receive the kingdom of the heavens as an infant shall not enter into it," Mark 10:14, 15; Luke 18:17. By infants in this passage, as likewise in other parts of the Word, are meant the innocent; a state of innocence is also described by the Lord, Matt 6:24-35, but by mere correspondences. The reason why good is good so far as innocence is in it is, because all good is from the Lord, and innocence consists in being led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, but by means of innocence; hence also it is, that an angel is not an angel of heaven, unless innocence be in him; for heaven is not in any one until truth be conjoined to good in Him, whence the conjunction of
truth and of good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed, that love truly conjugal derives its existence from innocence, because from the conjunction of good and of truth, in which the two minds, namely of the husband and wife, are principled, which conjunction, when it descends, is presented under an aspect of conjugal love; for conjugal partners, like their minds, love each other mutually, and hence is the sport as of infancy and of innocence in conjugal love. Inasmuch as innocence is the very esse itself of good with the angels of heaven, it is evident that the Divine good proceeding from the Lord is innocence itself, for it is this good which flows into the angels, and affects their inmost principles, arranging and adapting them to receive all the good of heaven; the case is similar in regard to infants, whose interiors by the transflux of innocence from the Lord are not only formed, but are also continually adapted and arranged to receive the good of celestial love, inasmuch as the good of innocence acts from an inmost ground, being, as was said, the esse of all good. From these considerations it may be manifest that all innocence is from the Lord. Hence it is that the Lord in the Word is called a Lamb, for a Lamb signifies innocence. Inasmuch as innocence is the inmost principle in every good of heaven, therefore also it so affects the mind, that he who is sensible of it, as is the case when an angel of the inmost heaven approaches, seems to himself to be no longer master of his own judgement, and hence to be affected with such delight, and as it were to be taken out of himself, that every worldly delight appears to be nothing respectively; I speak this from apperception.

All who are in the good of innocence are affected with innocence, and so far as they are in that good, so far they are affected. But they who are not in the good of innocence are not affected with it; wherefore all they who are in hell are altogether opposed to innocence; neither do they know what innocence is; yea, they are of such a quality, that so far as one is innocent, so far they burn with a desire to do him mischief; hence it is, that they cannot endure the sight of infants, and as soon as they see them, they are inflamed with a cruel desire of hurting them. Hence it was made evident that the proprium of man, and consequently the love of self, is opposed to innocence, for all who are in hell are in such proprium and thence in the love of self. HH 281, 282, 283. See also AC 5236, and CL 414.

Verses 18 to 23. And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life, &c. In a foregoing article it was said concerning works, that works done from man are not good, but only such as are done from the Lord with man. But that works may be done from the Lord and not from man, two things are necessary, first, that the Divine [principle] of the Lord be acknowledged, and also that He be acknowledged to be the God of heaven and earth, even as to his Human [principle], and that from Him is all good which is good. Secondly, that man live according to the precepts of the decalogue, by abstaining from those evils which are there forbidden; as from the worship of other gods, from profanation of the name of God, from theft, from adultery, from murder, from false witness, from the craving of what belongs to 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 into man and lead him, so long as those evils are not removed as sins, for they are infernal, yea, they are hell with man; and unless hell be removed, the Lord cannot enter and open heaven. These things are also understood by the Lord's words to the rich man, Matt 19:16-22. Mark 10:19-21. Luke 18:18

to 23, who asked Him concerning eternal life, and said from his youth he had kept the precepts of the decalogue, of whom it is said that; the Lord loved him, and taught him, that one thing was wanting, 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 religions principles, which were traditions, for he was a Jew, and likewise that he should leave his property, which consisted in his loving himself and the world more than God, thus in leading
himself; and by following the Lord is signified to acknowledge Him alone, and to be led by Him, wherefore also the Lord said, why call you Me good? none is good but God alone; by taking up his cross is signified to fight against the evils and the falses which are from the proprium, AE 934.

That man cannot even think what is good, nor will what is good, consequently cannot do what is good, except from the Lord, is manifest to every one from the doctrine of faith, for the Lord says in Matthew, "He who sows the good seed is the Son of man," Matt 13:37. Neither can good come but from the very fountain itself, which is only one, as He also says, "There is none good but one God," Luke 18:19. Nevertheless, when the Lord raises into life, or regenerates man, He permits at first that he should so suppose, for man, at that time, cannot conceive otherwise, nor can he otherwise be led to believe, and afterwards to perceive, that all good and truth is from the Lord alone. AC 39.

Jesus said to the young ruler, yet lack you one thing; sell all that you have and distribute to the poor; and you shall have treasure in heaven, and come, follow Me" By those words in the internal sense is meant that all things proper to himself, which are nothing but evils and falses, ought to be alienated, for those things are all that he has, and that in such case he would receive goods and truth from the Lord, which are treasure in heaven. AC 5886.

Chapter XVIII. Translator's Notes and Observations.

VERSE 11. The Pharisee standing by himself prayed thus. In the common version of the New Testament this passage is rendered, the Pharisee stood and prayed thus with himself, by which rendering, the words, with himself, are separated from their connection with standing, and applied to prayer, so that it appears as if the Pharisee was said to pray with himself, without any reference whatever to his standing with [or by] himself, whereas there is every reason to conclude, both from the original Greek, and also from the proper sense and meaning of the passage, that the words, by himself, were intended to apply exclusively to the act of standing. For the original Greek is thus expressed; O' Pharisios satheis oros eauton tauta oroseucheto, which is literally, The Pharisee standing with [or by] himself prayed these things [or thus]. The proper sense and meaning of the passage too requires, that the words should be read in this order, and that thus with [or by] himself should be connected with the act of standing. For standing is a bodily act, figurative and consequently expressive of a mental one, and when applied in the Sacred Scriptures, is used to denote a state of intellect, or of understanding, as fixed or decided in its purposes. When therefore to this act is added the striking character, by himself, the significant language evidently marks an intellect, or understanding, full of all that self-sufficiency, arrogance, and self-dependence, which is in perfect accord with the proud Pharisee to whom it is applied. This interpretation of the passage receives no small confirmation from what is afterwards said of the publican, at verse 13, where we read of his standing also, but not with [or by] himself, but a far off, to denote his humility and self-distrust, under a sense of his great distance from the Divine source of all goodness and truth.
## Luke Chapter 19

<table>
<thead>
<tr>
<th>Chapter 19</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND entering He passed through Jericho:</td>
<td>THAT the Gentiles, who are out of the Church, are accepted of the LORD, and have conjunction with Him in charity and the good of life, vs 1 to 10.</td>
</tr>
<tr>
<td>2. And behold, a man named Zaccheus, and he was the chief Publican, and he was rich.</td>
<td>Because, notwithstanding their deficiency in the knowledges of truth from the Word, they are desirous to know the truth, and by that desire are elevated into the truths and goods of the external Church, vs 3, 4.</td>
</tr>
<tr>
<td>3. And he sought to see Jesus who He is, and could not for the multitude, because he was little of stature.</td>
<td>And are thus acknowledged by the LORD, and declared to be the members of His Church and kingdom, which declaration they receive with joy, vs 5, 6.</td>
</tr>
<tr>
<td>4. And running before he climbed up into a sycamore tree, to see Him; for He was about to pass that way.</td>
<td>Still it appears contrary to order, that the Divine Truth should be imparted to those who are in disorder of life, vs 7.</td>
</tr>
<tr>
<td>5. And when he came to the place, Jesus looking up saw him, and said to him, Zaccheus, make haste and come down, for today I must abide at your house.</td>
<td>Until it is seen, that the Gentiles, who are out of the Church, are principled in charity, and that by charity they are capable of being saved, and thus of being received within the Church, vs 8, 9.</td>
</tr>
<tr>
<td>6. And making haste he came down, and received Him with joy.</td>
<td>Since the LORD operates charity, faith, freewill, repentance and regeneration with every one, inasmuch as He wills the salvation of all, vs 10.</td>
</tr>
<tr>
<td>7. And when they all saw, they murmured, saying, that He was come in to be a guest with a man that is a sinner.</td>
<td></td>
</tr>
<tr>
<td>8. But Zaccheus standing said to the Lord, behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any one by false accusation, I restore him four fold.</td>
<td></td>
</tr>
<tr>
<td>9. But Jesus said to him, today is salvation come to this house, for as much as he also is a son of Abraham.</td>
<td></td>
</tr>
</tbody>
</table>
11. But when they heard these things, He adding spoke a Parable, because He was near to Jerusalem, and because they thought that the kingdom of God was to be immediately manifested. For the LORD is willing to communicate to all the knowledges of truth and good from the Word, with the faculty of perceiving them, vs 11, 12, 13.

12. He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return. And this, notwithstanding the force of hereditary and actual evil on the part of man, which is opposed to the Divine Love and Wisdom, vs 14.

13. But calling his ten servants, he gave them ten pounds, and said to them, take the management till I come. Every one therefore, sooner or later, must give an account of his application of those knowledges, vs 15.

14. But his citizens hated him, and sent a message after him, saying, we are not willing that this [man] should reign over us. On which occasion it becomes manifest, that some procure, to themselves much intelligence and wisdom, and others procure some, and others none, vs 16 to 21.

15. And it came to pass that when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the silver, that he might know how every one had managed. And that they who procure none are deprived of the truths which they possessed in the memory only, and not in the life, vs 20 to 27.

16. But the first came, saying, Lord, your pound has gained ten pounds. And another came, saying, Lord, behold your pound, which I have kept laid up in a napkin. For I feared you that you are an austere man; you take up what you lay not down, and reap what you did not sow.

17. And he said to him, Well, you good servant, because you have been faithful in the least, be you ruler over ten cities. Since they think harshly of the Divine mercy, and accuse it of expecting more from man than he has the ability to perform, vs 21.

18. And the second came, saying, Lord, your pound has made five pounds. And the second came, saying, Lord, your pound has made five pounds. And he said to him, be you also over five cities.

19. But He said to him, be you also over five cities.
22. But he says to him, out of your own mouth will I judge you, [you] wicked servant, You knew that I am an austere man, taking up what I laid not down, and reaping what I did not sow.

23. Wherefore then did you not give my silver to the bank, that at my coming I might have required it with increase?

24. And he said to them that stood by, take from him the pound, and give [it] to him that has ten pounds.

25. And they said to him, Lord, he has ten pounds.

26. For I say to you, that to every one that has shall be given; but from him that has not, even that he has shall be taken away from him.

27. Moreover, those mine enemies, which were not willing that I should reign over them, bring here, and slay [them] before me.

28. And saying these things, he went before, going up to Jerusalem.

29. And it came to pass, as He drew near to Bethphage and Bethany at the Mount called [the Mount] of Olives, He sent two of His disciples,

30. Saying, go you into the village opposite, in the which at your entering you shall find a colt tied, on which no man ever sat; loose him, and bring [him here].

31. And if any one ask you, why do you loose [him]? thus shall you say to him, because the Lord has need of him.

Whereas this their idea of the Divine mercy ought to have led them to exert themselves the more in procuring charity and the good of life, vs 22, 23.

And inasmuch as they have not made the use of the knowledges which they possessed, therefore those knowledges are taken away from them, since it is an eternal law, that they who are in the good of charity shall sooner or later be enriched with truths, whereas they who are in falses derived from evil in the other life are deprived of all truths, vs 24, 25, 26.

At the same time they are deprived of all spiritual life, vs 27.

That the LORD from His Divine love, and by His Divine truth, explores the principles of the natural man as to truth, requiring them to be separated from all that is evil and false, and to receive influx of life from Himself, vs 28, 29, 30.

And if the persuasions of the natural man oppose, they are to be overcome by teaching the necessity of such an influx to restore order, vs 31.
<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
<th>note</th>
</tr>
</thead>
<tbody>
<tr>
<td>32.</td>
<td>And they that were sent going away found as He said to them.</td>
<td>Which necessity is accordingly taught, and is acknowledged by the natural man, vs 32, 33, 34.</td>
</tr>
<tr>
<td>33.</td>
<td>But as they were loosing the colt, the owners thereof said to them, why loose you the colt?</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>But they said, the Lord has need of him.</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>And they brought him to Jesus; and casting their garments upon the colt, they set Jesus thereon.</td>
<td>So that truths in every complex are submitted to the Lord, vs 35, 36.</td>
</tr>
<tr>
<td>36.</td>
<td>But as He went, they spread their garments in the way.</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>But when He was near now to the descent of the Mount of Olives, the whole multitude of the disciples rejoicing began to praise God with a great voice, for all the mighty works that they had seen,</td>
<td>And all, who are principled in what is good and true, exalt the Divine Human principle of the Lord, and His Divine operation, as the source of every blessing, vs 37, 38.</td>
</tr>
<tr>
<td>38.</td>
<td>Saying, Blessed he the King that comes in the name of the Lord: Peace in heaven, and glory in the Highest.</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>And some of the Pharisees said to Him, Teacher, rebuke your disciples.</td>
<td>Which doctrine is taught, not only in the spiritual and internal sense of the Word, but also in its natural and literal sense, vs 39, 40.</td>
</tr>
<tr>
<td>40.</td>
<td>And He answering said to them, I tell you if these should be silent, the stones would cry out.</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>And when He was come near, beholding the city He wept over it,</td>
<td>The rejection therefore of this doctrine by the Jewish nation excites the tenderness of the LORD's love, that, if possible, they might receive it, but reception is now become impossible, vs 41, 42.</td>
</tr>
<tr>
<td>42.</td>
<td>Saying, if you hadst known, even you, and indeed in this your day, the things [which belong] to your peace, but now they are hid from your eyes.</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>For days shall come upon you, and your enemies shall cast a rampart about you, and shall compass you round, and shall straighten you on every side;</td>
<td>Inasmuch as through rejection of the LORD at his advent, they were immersed in evils and falses of every kind, so that the representatives of a Church no longer existed amongst them, vs 43, 44.</td>
</tr>
<tr>
<td>44.</td>
<td>And shall lay you even with the ground, and your children within you, and they shall not leave in you stone upon stone, because you knew not the time of your visitation.</td>
<td></td>
</tr>
</tbody>
</table>
45. And entering into the Temple, He began to cast out them that sold therein; and them that bought; For they made gain of holy things, and thus defiled all worship by perversion of what is holy, vs 45, 46.

46. Saying to them, it is written, My house is a house of prayer, but you have made it a den of thieves.

47. And He taught daily in the Temple. And when the LORD would have instructed them in the things concerning himself and his kingdom, they opposed all his love and wisdom, yet not without caution, since there were still some remains of the affection of truth in the lower principles, vs 47, 48.

48. But the chief Priests and the Scribes and the chiefs of the people sought to destroy Him; for all the people hung upon Him to hear Him.

**Translation**

1. AND entering He passed through Jericho:
2. And behold, a man named Zaccheus, and he was the chief Publican, and he was rich.
3. And he sought to see Jesus who He is, and could not for the multitude, because he was little of stature.
4. And running before he climbed up into a sycamore tree, to see Him; for He was about to pass that way.
5. And when he came to the place, Jesus looking up saw him, and said to him, Zaccheus, make haste and come down, for today I must abide at your house.
6. And making haste he came down, and received Him with joy.
7. And when they all saw, they murmured, saying, that He was come in to be a guest with a man that is a sinner.
8. But Zaccheus standing said to the Lord, behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any one by false accusation, I restore him four fold.
9. But Jesus said to him, today is salvation come to this house, for as much as he also is a son of Abraham.
10. For the Son of man is come to seek and to save that which was lost.
11. But when they heard these things, He adding spoke a Parable, because He was near to Jerusalem, and because they thought that the kingdom of God was to be immediately manifested.
12. He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13. But calling his ten servants, he gave them ten pounds, and said to them, take the management till I come.
14. But his citizens hated him, and sent a message after him, saying, we are not willing that this man should reign over us.

15. And it came to pass that when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the silver, that he might know how every one had managed.

16. But the first came, saying, Lord, your pound has gained ten pounds.

17. And he said to him, Well, you good servant, because you have been faithful in the least, be you ruler over ten cities.

18. And the second came, saying, Lord, your pound has made five pounds.

19. But He said to him, be you also over five cities.

20. And another came, saying, Lord, behold your pound, which I have kept laid up in a napkin.

21. For I feared you that you are an austere man; you take up what you lay not down, and reap what you did not sow.

22. But he says to him, out of your own mouth will I judge you, you wicked servant, You knew that I am an austere man, taking up what I laid not down, and reaping what I did not sow.

23. Wherefore then did you not give my silver to the bank, that at my coming I might have required it with increase?

24. And he said to them that stood by, take from him the pound, and give it to him that has ten pounds.

25. And they said to him, Lord, he has ten pounds.

26. For I say to you, that to every one that has shall be given; but from him that has not, even that he has shall be taken away from him.

27. Moreover, those mine enemies, which were not willing that I should reign over them, bring here, and slay them before me.

28. And saying these things, he went before, going up to Jerusalem.

29. And it came to pass, as He drew near to Bethphage and Bethany at the Mount called the Mount of Olives, He sent two of His disciples,

30. Saying, go you into the village opposite, in the which at your entering you shall find a colt tied, on which no man ever sat; loose him, and bring him here.

31. And if any one ask you, why do you loose him? thus shall you say to him, because the Lord has need of him.

32. And they that were sent going away found as He said to them.

33. But as they were loosing the colt, the owners thereof said to them, why loose you the colt?

34. But they said, the Lord has need of him.
35. And they brought him to Jesus; and casting their garments upon the colt, they set Jesus thereon.

36. But as He went, they spread their garments in the way.

37. But when He was near now to the descent of the Mount of Olives, the whole multitude of the disciples rejoicing began to praise God with a great voice, for all the mighty works that they had seen,

38. Saying, Blessed he the King that comes in the name of the Lord: Peace in heaven, and glory in the Highest.

39. And some of the Pharisees said to Him, Teacher, rebuke your disciples.

40. And He answering said to them, I tell you if these should be silent, the stones would cry out.

41. And when He was come near, beholding the city He wept over it,

42. Saying, if you hadst known, even you, and indeed in this your day, the things [which belong] to your peace, but now they are hid from your eyes.

43. For days shall come upon you, and your enemies shall cast a rampart about you, and shall compass you round, and shall straighten you on every side;

44. And shall lay you even with the ground, and your children within you, and they shall not leave in you stone upon stone, because you knew not the time of your visitation.

45. And entering into the Temple, He began to cast out them that sold therein; and them that bought;

46. Saying to them, it is written, My house is a house of prayer, but you have made it a den of thieves.

47. And He taught daily in the Temple. But the chief Priests and the Scribes and the chiefs of the people sought to destroy Him;

48. And could not find what they might do; for all the people hung upon Him to hear Him.

Chapter XIX. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 10. For the Son of Man is come to seek and to save that which was lost. It is to be noted, that the Lord operates charity, faith, freewill, repentance, reformation and regeneration with every man, these being the steps to heaven, for the Lord wills the salvation of all, wherefore the salvation of all is to him an end, and he who wills the end, wills also the means. His coming, redemption and passion of the cross, were for the salvation of men, Matt 18:11. Luke 19:10; and whereas the salvation of men was and is to eternity to him an end, it follows that the above operations are mediate ends, and salvation the ultimate end. TCR 142.

Verse 12 and following verses. A certain nobleman went into a far country. A merchant in the Word signifies those who have the knowledges of good and truth, and merchandise signifies those
knowledges themselves; in regard to these significations the case is this. All who are reformed and regenerated are gifted with charity and faith from the Lord, but every one according to his faculty and state; for the evils and falses with which man has imbued himself from infancy are the things which render it impossible for one to receive the like gift as another; those evils and falses must be vastated, before man can be regenerated. In proportion to the quantum of celestial and spiritual life which remains after vastation, in the same proportion this quantum may be illustrated by truth, and enriched with good; the remains, which are goods and truths from the Lord stored up with man, are what then receive life. Goods and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer, and these are reserved in his internal man; neither can they be brought forth, until his external man be reduced to correspondence, which is effected principally by temptations, and by several kinds of vastation; for before the corporeal principles which are contrary to them, as are the things of self love and the love of the world, become quiescent, the celestial and spiritual things, which are of the affection of good and truth, cannot flow in. This is the reason why every one is reformed in the way of application to his state and faculty, as the Lord also teaches in the parable concerning the man who "went into a far country, and called his own servants, and delivered to them his goods, and to one he gave five talents, to another two, and a third one, to every one according to his proper faculty. He who received five talents traded with them, and gained other five talents; in like manner he who received two, he also gained other two," Matt 25:14, and following verses; also concerning the ten servants to whom he gave ten pounds, that they might trade with them, Luke 19:12, and following verses. AC 2967.

He who does not know that there is any internal sense of the Word, which does not appear in the letter, will be much surprised at being informed, that numbers in the Word also signify things, principally because he cannot form any spiritual idea of numbers; nevertheless that numbers flow from the spiritual idea, which the angels have, may be seen, AC 5265; but what the ideas are, or what the things are to which numbers correspond, may indeed be known, but what is the ground of that correspondence, is as yet unknown; as what is the ground of the correspondence of twelve with all the things of faith, and of the correspondence of seven with holy things, also of the correspondence of ten, and likewise of five, with goods and truths stored up in the interior man from the Lord, and so forth. Still however it is sufficient to know, that there is a correspondence, and that by virtue of that correspondence all numbers in the Word signify something in the spiritual world, consequently that a Divine [principle] also is inspired and lies concealed in them; as for example, in the following passages where mention is made of five; as in the Lord's parable concerning the man who went abroad, "and delivered to his servants their property, to one five talents, to another two, and to a third one; and he who received five talents, traded with them, and gained other five talents; in like manner he who received two, gained other two; but he who received one, hid his lord's silver in the earth," Matt 25:14 and following verses. He who thinks no further than the literal sense will of necessity conceive that these numbers, namely five, two, and one, are only assumed to give the parable its historical form, and that they involve nothing further; when yet there is an arcanum contained in these very numbers; for by the servant who received five talents are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two are signified those who in advanced age have adjoined charity to faith; and by him who received one are signified those, who maintained faith alone without charity; concerning this latter it is said, that he hid his Lord's silver in the earth, for by the silver, which is predicated of him, in the internal sense, is signified the truth which is of faith, AC 1551, 2954, for faith cannot make gain, or bear fruit, without charity; such are the contents of those numbers.

253
The case is similar in the other parables, as concerning the man going into a far country to receive for himself a kingdom, in that he gave to his servants ten pounds, and said to them, that they should trade with them until he came; when he returned, the first said, Lord, your pound has gained ten pounds, to whom he said, well done good servant, because you have been faithful in the least, be you [ruler] over ten cities. The second said, Lord, your pound has made five pounds, to whom also he said, be you likewise over five cities; the third had laid up the pound in a napkin, but the Lord said, take from him the pound and give to him who has ten pounds," Luke 19:12, and following verses. In this parable in like manner ten and five signify remains, ten, abundant remains, five, fewer; he who laid up the pound in a napkin denotes those who procure to themselves the truths of faith, but do not conjoin them to the goods of charity, who thus procure nothing of gain or of fruit. AC 5291.

By city is signified doctrine, and the reason is, because by earth [or land], specifically by the land of Canaan, is signified the Church in its whole complex, and hence by the inheritances, into which the land of Canaan was divided, were signified various things of the Church, and by the cities in them doctrinals. From this signification of city it may be manifest what is meant by cities in the above parable of the Lord, and that they signify doctrinals, or truths of doctrine, and by being rulers over them is to be intelligent and wise, thus to give power over them is to give intelligence and wisdom; ten signify much, and five some; that by trading and gaining is signified to procure to themselves intelligence by the use of their faculties, is evident. AR 194. See also AE 223.

The reason why the numbers ten and five are adopted in the above parable is, because ten signify all and all things, and five some and some things; by the ten servants whom the nobleman, who was going into a far country, called to him, are meant all who are in the world, specifically who were of the Church, for by the nobleman is meant the Lord, and by journeying into a far country is meant His departure out of the world, and on this occasion as it were absence; by the ten pounds which he gave to the ten servants for trading, are signified all the knowledges of truth and of good from the Word, with the faculty of perceiving them, for the pound, which was silver and money, signifies the knowledges of truth and the faculty of perceiving them, and to trade signifies to procure to themselves by those knowledges intelligence and wisdom. They who procured much to themselves are meant by the servant who from the pound gained ten pounds; and they who procured some to themselves are understood by him who from the pound gained five pounds; by the cities which were given them are signified truths of doctrine, and by possessing those cities is signified intelligence and wisdom, and consequent life and happiness; hence it is evident what is signified by ten cities and by five cities. Inasmuch as they who procure to themselves nothing of intelligence are like foolish virgins, who only possess truths in the memory, and not in the life, they are deprived of them after their departure out of the world; but they who possess truths both in the memory and in the life, enrich in themselves intelligence to eternity, therefore it is said that they should take the pound from him who gained nothing by it, and should give it to him who had ten pounds. AE 675.

What had been the qualify of the Jewish nation, is evident from the parable of the man, who gave talents to his servants, on which occasion he who received one talent went and hid it in the earth, Matt 25:14-30. Luke 19:13-16. AC 4314.

It may be expedient briefly to say, what is meant by a full state. Every one, who is either damned or saved, has a certain measure which is capable of being filled; the wicked, or they who are damned, have a certain measure of what is evil and false, whilst the good, or they who are saved, have a certain measure of what is good and true; this measure with every one is filled in the other life; but some have a greater measure, and some again a lesser; this measure is procured in the world by the affections.
which are of love, by virtue of which every one, who had more cherished the love of what is evil and false, had procured to himself a greater measure; and in proportion as he had more loved what is good and true, he had a greater measure. The limits and degrees of the extension of that measure appear manifestly in the other life, and cannot there be extended, but they may be filled, and likewise actually are filled, namely with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falses in the case of those who have been in the affection of what is evil and false; hence it is evident that that measure is the faculty of receiving either what is evil and false, or what is good and true, procured in the world. This state is what is meant by a full state, and is signified by thirty; it is described by the Lord in the parables concerning the talents in Matthew 25:14-31, and concerning the pounds in Luke 19:13-25; and at length in these words in Matthew, "To every one that has shall be given that he may have abundance, but from him who has not, even what he has shall be taken away from him," Matt 25:29; and in Luke, "He said to the bystanders, take from him the pound, and give it to him who has ten pounds. They said to you, that to every one who has shall be given, but from him who has not, even what he has shall be taken away from him," Luke 19:24, 25, 26. AC 7984. See also AE 548.

That unless it appears to man as if he lived from himself, and thus he thinks and wills, speaks and acts as from himself, man would not be man, was fully demonstrated in what has been said above. Hence it follows that unless man, as from his own proper prudence, arranges all things which regard his employment and his life, he cannot be led and governed by the Divine Providence; for he would be as if he stood with his hands hanging down, his mouth open, his eyes shut, and his breath withheld, in expectation of influx, thus he would put off from himself the human principle, which he has from the perception and sensation that he lives, thinks, wills, speaks and acts as of himself, and at the same time, in such case, he would put off from himself those two faculties of his, which are liberty and rationality, by which he is distinguished from the beasts. Wherefore, if you are willing to be led of the Divine Providence, use prudence, as a servant and minister, who faithfully disposes of the goods of his lord. This prudence is the pound which was given to the servants to trade with, of which they were to render an account, Luke 19:13-25. Matt 25:14-31. Prudence itself appears to man as his own, and so long as it is believed to be his own, so long man keeps shut up in himself the most bitter contempt of God and of the Divine Providence which is the love of self; this enemy dwells in the interiors of every man from his birth. If you do not know him, for he is not willing to be known, he dwells securely, and keeps the gate, lest it should be opened by man, and thus he should be cast out by the Lord. That gate is opened by man by shunning evils as sins, and doing this as from himself, with the acknowledgement that it is from the Lord. This is the prudence, with which the Divine Providence acts in unity. DP 210.

Truth is said to be acquired from the proprium, which is believed to be true by induction from principles conceived from the proprium, and yet is not true; such is the truth belonging to those who, without illustration from the light of heaven, explain the Word, that is, who read it not from the affection of truth for the sake of the good of life, for such persons are not illustrated; if this be extinguished after full contemplation, the punishment of death, that is, damnation, does not ensue, because it is not spiritual Divine Truth, but if it be extinguished before full contemplation, damnation ensues, for it is the rejection of the truth of his faith. For what has once been made an article of any one's faith, although it were not true, is not to be rejected, until after full contemplation, since if it be rejected sooner, the beginning of his spiritual life is extirpated; wherefore also the Lord in no case breaks such truth belonging to man, but, as far as is possible, bends it. This case may be illustrated by examples; he who believes that the glory and consequent joy of heaven consists in dominion over many, and in agreement with this preconceived principle explains the Lord's words concerning the
servants who gained ten and five pounds, in that they were to have power over ten cities and over five cities, Luke 19:17, 19; also the Lord's words to the disciples, that they should sit on thrones, and judge the twelve tribes of Israel, Luke 22:30; if, before full contemplation, he extinguishes his faith, which is the faith of truth derived from the literal sense of the Word, he occasions the loss of his spiritual life; but if, after full contemplation, he interprets those words of the Lord as meaning, that he who wills to be greatest, must be the least, and he who would be the first, must be the servant of all, in this case, if he extinguishes his faith concerning heavenly glory and joy, as originating in dominion over many, he does not occasion the loss of his spiritual life; for by the cities over which they were to have power, who had gained pounds, are signified the truths of faith, and hence intelligence and wisdom; in like manner by the thrones, on which the disciples were to sit. AC 9039.

They who come into the other life are all brought back into a life similar to what they led in the body, and afterwards with the good, evils and falses are separated, that by goods and truths they may be elevated of the Lord into heaven; but with the wicked, goods and truths are separated, that by evils and falses they may be brought into hell, according to the Lord's words in Matthew, "Whosoever has, to him shall be given, that he may have more abundance; but whoever has not, even that which he has shall be taken away from him," Matt 13:22. Luke 19:24, 25, 26. AC 2449.

The scientifics of truth and of good, belonging to those of the Church, who are acquainted with the mysteries of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church. This is signified by the Lord's words in Matthew, "The Lord said to him, who went away and hid his talent in the earth, take the talent from him and give it to him that has ten talents," &c. Matt 25:25, 28, 29, 30; see also Luke 19:24, 25, 26. The reason is, because the knowledges of good and truth with the wicked are applied to evil uses; and the knowledges of good and truth with the good are applied to good uses; the knowledges are the same, but the application to uses determines their quality with every one. In this respect the case is as with worldly riches, which with one person are applied to promote good uses, with another to promote evil uses; hence riches with every one acquire a quality according to the uses to which they are applied. AC 7770: see also AC 9330.

It is with difficulty that man, during his abode in the world, can come into the conjunction or union either of good and truth, or of what is evil and false, for so long as he lives in the world, he is kept in a state of reformation and regeneration; but after death every man comes into one or the other, because he can then no longer be reformed or regenerated, remaining then of such a quality as his life had been in the world, that is, of the same quality with his ruling love. Wherefore if his life had been that of the love of evil, every truth is taken away from him, which he had procured to himself in the world from his teachers, from preaching, or from the Word, and when this is taken away he imbues what is false, and in agreement with his own evil, as a sponge imbibes water; but if his life had been a life of good, every false principle is removed, which he had received in the world by hearing and by reading, and had not confirmed in himself, and in its place is given truth, which is in agreement with his good. This is meant by the Lord's words, "Take from him the talent, and give it to him that has ten talents," &c. Matt 25:28, 29. Luke 19:24-26. DP 17.

Unless evil be separated from good, and good from evil, man can neither be in heaven nor in hell, when yet every man must either be in one or in the other, and cannot be in both; unless therefore evil was separated from good, and good from evil, he would at one moment be in heaven, at another in hell, and whilst he was in heaven he would act in favour of hell, and whilst in hell he would act in favour of heaven, thus he would destroy the life of all around him, heavenly life with the angels, and infernal life with the devils. Hence it is that the Lord, after man's decease, when he becomes a spirit or spiritual
man, separates good from evil and evil from good; good from evil with those who are interiorly in evil, and evil from good with those who are interiorly in good, agreeable to his own words, "To every one that has shall be given," &c. &c. DP 227.

Verses 28 to 41. To ride upon a she-ass, was a distinction belonging to a judge, and to ride upon a mule was a distinction belonging to a king; and to ride upon a he-ass was a distinction belonging to the sons of a judge, and on a he-mule was a distinction belonging to the sons of a king, by reason, as was said, because a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, a he-ass natural truth itself, and a he-mule, and also the son of a she-ass, rational truth. Hence it is evident what is meant by the prophecies concerning the Lord in Zechariah, "Exult, O daughter of Zion, sing, O daughter of Jerusalem, behold your King shall come to you, just and being saved, lowly and riding upon an ass, and upon a colt the foal of she-asses. His dominion is from sea even to sea, and from the river even to the ends of the earth," Zech 9:9, 10; that the Lord was willing, when he came to Jerusalem, to ride on those [animals], is plainly declared in the Evangelists, as in Matthew, "Jesus sent two disciples, saying to them, go you into the village which is over against you, and immediately you shall find a she-ass tied, and a young one with her, loose them and bring them to me; this was done that it might be fulfilled which was said by the prophets, saying, "Tell the daughter of Zion, behold your King comes to you, meek, sitting on a she-ass, and on a foal the son of one accustomed to the yoke, and they brought the she-ass and the foal, and set their garments on them, and placed him upon them," Matt 21:2, 4, 7. To ride on a he-ass was a significative sign that the natural principle was subordinate, and to ride upon a foal the son of a she-ass, that the rational principle was subordinate; that the son of a she-ass signifies the same as a he-mule, was shown above in the explication of Genesis 49:11; for this reason, and because it was a distinction of a supreme Judge and of a King to ride upon them, and that the representatives of the church at the same time might be fulfilled, this was pleasing to the Lord, as it is thus written in John, "The day following, a great multitude, who had come to the feast, when they had heard that Jesus was coming to Jerusalem, took branches of palms, and went to meet him, and cried, Hosanna, blessed is He who comes in the name of the Lord, the King of Israel. But Jesus finding an ass, sat upon him; as it is written, fear not daughter of Zion, behold your king comes sitting on the foal of a she-ass. But these things his disciples knew not at first, but when Jesus was glorified they then remembered that these things were written of him, and that they had done these things to him" John 12:12-16. Mark 11:1-12. Luke 19:28-41. From these things it is now manifest that all and singular things in the church of 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 and the foal of a she-ass, by which was represented the natural man as to good and truth; the reason of the representation was that the natural man ought to serve the rational, and this the spiritual, but this the celestial, and this the Lord; such is the order of subordination. AC 2781.

Verse 38. Blessed be the King that comes in the name of the Lord; peace in heaven, and glory in the highest, Blessed be he that comes in the name of the Lord, signifies be glorified, because from him is all Divine truth and Divine good; the name of the Lord signifies every thing by which he is worshiped, and since all that has reference to the good of love and to the truth of faith, therefore these things are signified by the name of the Lord. AE 340.

These things were said by the disciples, when the Lord went to Jerusalem, that by the passion of the cross, which was His last temptation, he might there fully unite his human [principle] to his Divine, and might likewise altogether subdue the hells, and since in this case all Divine good and Divine truth would proceed from Him, they say, blessed be the king who comes in the name of the Lord, by which was signified acknowledgement, glorification, and giving of thanks, because those things were from
him. By peace in heaven and by glory in the highest, is signified that those things, which are signified by peace, are from the union of His Divine and Divine Human principles and are hence communicated to angels and men by conjunction with the Lord; for when the hells were subdued by the Lord, then peace was made in heaven, and then its inhabitants had Divine truth from the Lord, which is glory in the highest. AE 365.

That by the name of Jehovah, or of the Lord, is not meant the name itself, but all things of love and of faith, is a truth originating in the spiritual world; for in that world the names which are given to persons and things here on earth are not 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 things are connected into one expression; hence it is that names also, in that world, like all other things, are spiritual. Neither is the name, Lord, and the name, Jesus Christ, 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 belonging to them; for the Lord is with every one in the good things of love and of faith which are from himself. This being the case, every one is there immediately known as to his quality in regard to love and faith in the Lord, if so be he only utters with a spiritual voice, or spiritual name, the Lord, or Jesus Christ. And hence likewise it is that they who are not principled in any love or in any faith in Him are not able to name Him, that is, to form any spiritual name concerning Him. From these considerations it is now evident from what ground it is that by the name of Jehovah, of the Lord, or of Jesus Christ, in the Word is not meant name, but the all of love and of faith by which he is worshiped.

Lest, therefore, an opinion should prevail, as is too generally the case, that the name alone of Jesus Christ, separate from love and faith in Him, thus separate from the knowledges by which love and faith are acquired, conduces at all to salvation, it may be expedient to produce some passages from the Word, where it is said, for the sake of His name, and in his name, from which passages they who think more deeply on the subject may be enabled to see, that the name alone is not meant; thus, Jesus said, you shall be hated of all for my name's sake," Matt 10:22, 24:9, 10. "Where two or three are gathered together in my name, there am I in the midst of them," Matt 18:20. "As many as received Him, to them gave he power to become the sons of God, believing in His name," John 1:12. "When Jesus was at Jerusalem, many believed in His name" John 2:23. "He that believes not is judged already, because he has not believed in the name of the Only-begotten Son of God" John 3:17, 18. "These things are written that you may believe that Jesus is the Christ the Son of Cod, and that believing, you may have life in His name, John 20:31. "Blessed is He who comes in the name of the Lord," Matt 21:9; 23:39. Luke 13:35; 19:38. AE 102. Verse 41. And when He was come near, beholding the city He wept over it, saying, if you hadst known, even you, and indeed in this your day, the things [which belong] to your peace, but now they are hid from your eyes. By weeping is signified mercy, when it is predicated of the Lord, for mercy is love grieving; the Divine Love is, therefore, called mercy, because the human race of themselves are in hell; and when man apperceives this in himself he implores mercy. The Jerusalem over which the Lord wept, or on which Me had mercy, and over which he grieved, was not only the city of Jerusalem, but the Church, the last day of which comes when there is no longer any charity, and hence any faith; it was on this account that he wept out of compassion and grief. AC 5480.

They who think of the above words, and of those which immediately follow, from the sense of the letter only, believe, because they see nothing else, that they were spoken by the Lord concerning the destruction of Jerusalem; but all the things which the Lord spoke, being from the Divine principle, had no respect to temporal and worldly things, but to heavenly and eternal; wherefore by Jerusalem, over which the Lord wept, in this as well as other passages, is signified the Church, which was then so
entirely vastated that there was no longer in it any truth, and consequently any good, and thus that there
would be eternal destruction. Wherefore He says, if you hadst known, and indeed in this your day, the
things [which belong] to your peace, that is, which appertain to eternal life and happiness, which are
from the Lord alone; for by peace, as was said, is meant heaven and heavenly joys by conjunction with
the Lord. AE 365.

Verse 44. They shall not leave in you stone upon stone, because you knew not the time of your
visitation. The day of visitation denotes the Lord's advent, and illustration on the occasion; but in
respect to the Jewish nation, because they did not acknowledge Him, it denotes the last time of the
representatives of a Church amongst them. AC 6588.

Verse 45. And entering into the temple, He began to cast put them that sold therein, and them that
bought. By them that sold and bought are here signified those who make to themselves gain of holy
things; by the tables of moneychangers, are signified from holy truths, and by the seats of them that
sold doves, are signified from holy goods; wherefore it is afterwards said, that they made the temple a
den of thieves, thieves denoting those who make a spoil of the goods and truths of the Church, and
hence procure to themselves gain. AE 840.

Verse 46. Saying to them, it is written, My house is the house of prayer, but you have made it a den of
thieves. By the house of the Lord is signified the Church, and by prayer worship there; and by a den of
thieves profanation of the Church and of worship. From this also it is evident that prayer signifies
worship from the good of love and charity. AE 325.

By house in the universal sense is signified the Church; and since worship was performed in the temple
at Jerusalem, therefore it is called a house of prayer; that temple signifies the Church, may be seen in
the AC 3720; that prayers signify worship, see AE 325; that to be called signifies the same as above, to
name my name upon it, AC 3421. AE 410.

Chapter XIX. Translators Notes and Observations.

VERSE 10. Fur the Son of Man is come to seek and to save that which was lost. The intelligent reader
will not fail to note in this passage that seeking has reference to the regeneration of mankind by TRUTH,
and saving to their regeneration by GOOD; thus both expressions mark the heavenly marriage.

Verse 18. And the second came, saying, Lord, your pound has made five pounds. It is remarkable that,
when the first servant speaks of his profits, he says to his lord, your pound has gained ten pounds,
whereas when his second servant describes his profits, he says, your pound has made five pounds. A
distinction therefore is here evidently made between gaining and making, which has not been attended
to in the common version of the New Testament, when yet doubtless it is of importance with respect to
the internal sense of the two expressions.

Verse 21. I feared you that thon are an austere man, you take up what you laid not down, and reap
what you did not sow. Another instance here occurs of reference to the heavenly marriage of good and
truth, since the expression, you take up what you laid not down, has respect to good in the will, whilst
the expression, you reap what you did not sow, has respect to truth in the understanding.

Verse 43. For days shall come upon you, and your enemies shall cast a rampart about you, &c. In the
common version of the New Testament this passage is rendered, the days shall come upon you that
your enemies shall cast a trench, about you, but the original Greek is, Oti exasin emerai epi se, chai
oer zalasin oi echthroi sa characha soi, which is literally, *for days shall come upon you, and your enemies shall cast a rampart about you*, from which it is evident that the term *days* is here applied to express, not so much any *portion of time*, as the *states* and *circumstances* which would befall the unhappy people who are here treated of.
## Luke Chapter 20

<table>
<thead>
<tr>
<th>Chapter 20</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AND it came to pass on one of those days, as he taught the people in the</td>
<td>THAT they who are of the perverted Church still make a show of enquiring concerning the LORD'S Divine power and it's origin, but inasmuch as they never submit to be purified by the truths of the Word, therefore they are incapable of receiving any saving knowledge respecting the LORD'S Divine Human principle, vs 1 to 9.</td>
</tr>
<tr>
<td>temple, and preached the Gospel, the chief priests and the scribes stood</td>
<td></td>
</tr>
<tr>
<td>near with the elders.</td>
<td></td>
</tr>
<tr>
<td>2. And accosted him, saying, tell us in what power You do, these things,</td>
<td></td>
</tr>
<tr>
<td>or who is Me that gave you this power.</td>
<td></td>
</tr>
<tr>
<td>3. But he answering said to them, I will also ask you one word, and tell</td>
<td></td>
</tr>
<tr>
<td>Me;</td>
<td></td>
</tr>
<tr>
<td>4. Was the baptism of John from heaven or of men?</td>
<td></td>
</tr>
<tr>
<td>5. But they reasoned with themselves, saying, if we say from heaven, He</td>
<td></td>
</tr>
<tr>
<td>will say, why then did you not believe him.</td>
<td></td>
</tr>
<tr>
<td>6. But if we say from men, all the people will stone us; for they are</td>
<td>Yet human considerations restrain them from denying with their lips the Divinity of the Word, vs 6.</td>
</tr>
<tr>
<td>persuaded that John was a prophet.</td>
<td></td>
</tr>
<tr>
<td>7. And they answered that they did not know whence it was.</td>
<td></td>
</tr>
<tr>
<td>8. And Jesus said to them, neither do I tell you in what power I do these</td>
<td>Thus they are in a worse state than those who are ignorant of the Word, inasmuch as they profane its truths, on which account they are finally deprived of those truths, vs 9 to 17.</td>
</tr>
<tr>
<td>things.</td>
<td></td>
</tr>
<tr>
<td>9. But he began to speak to the people this parable. A certain man planted</td>
<td>For the LORD is willing to implant in all men the knowledges of truth by His word, for which purpose he communicates those knowledges, and for a time appears absent, vs 9.</td>
</tr>
<tr>
<td>a vineyard, and let it out to husbandmen, and went abroad for a convenient</td>
<td></td>
</tr>
<tr>
<td>time.</td>
<td></td>
</tr>
<tr>
<td>10. And at a season he sent a servant to the husbandmen, that they should</td>
<td>He requires also that every good of love and charity derived from those knowledges should be ascribed to himself, vs 10, former part.</td>
</tr>
<tr>
<td>give him of the fruit of the vineyard; but the husbandmen, beating him,</td>
<td></td>
</tr>
<tr>
<td>sent him away empty.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>And again he sent another servant; but beating and shamefully entreating him, they sent him away empty.</td>
</tr>
<tr>
<td>12.</td>
<td>And again he sent a third, but they also wounding him cast him out.</td>
</tr>
<tr>
<td>13.</td>
<td>But the Lord of the vineyard said, what shall I do? I will send my beloved Son; possibly when they see him they will reverence [him].</td>
</tr>
<tr>
<td>14.</td>
<td>But when the husbandmen saw him, they reasoned with themselves, saying this is the heir, come, let us kill him, that the inheritance may become ours.</td>
</tr>
<tr>
<td>15.</td>
<td>And casting him out of the vineyard, they killed him. What therefore shall the Lord of the vineyard do to them;</td>
</tr>
<tr>
<td>16.</td>
<td>He shall come, and shall destroy those husbandmen, and shall give the vineyard to others. And when they heard, they said, let it not, be so.</td>
</tr>
</tbody>
</table>
20. And being on the watch they sent forth spies, feigning themselves to be just, that they might take hold of his words, for the purpose of delivering him to the authority and power of the governor.
21. And they asked him, saying, teacher, we know that you say and teach rightly, and do not accept person, but teach the way of God in truth;
22. Is it lawful for us to give tribute to Caesar, or not?
23. But perceiving their craftiness he said to them, why tempt you me? But this they do without any regard to the regulation of the internal man, vs 23.
24. Show me a penny. Whose image and superscription has it? but they answering said Caesar's. Therefore they are instructed, that the external man hears the image of this world for which it was created, and on this account 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 on that account ought to be regulated by and submit to the laws of heavenly or spiritual life, vs 24, 25.
25. But he said to them, render therefore to Caesar the things which be Caesar's, and to God the things which be God's.
26. And they could not take hold of His saying before the people, and wondering at His answer, they were silent. The wisdom of which instruction cannot be contradicted, vs 26.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>But certain of the Sadducees, who deny that there is any Resurrection, coming [to him] asked him,</td>
<td>That they also who deny the Scripture doctrine of regeneration consult the Word respecting it, and especially respecting the conjunction of good and truth in the regenerate mind, vs 27 to 34.</td>
</tr>
<tr>
<td>28.</td>
<td>Saying, teacher, Moses wrote to us that if a man's brother die having a wife, and he die childless, that his brother should take his wife, and raise up seed to his brother.</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>There were then seven brethren, and the first taking a wife, died childless.</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>And the second took the wife, and he died childless.</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>And the third took her, and in like manner the seven also, and they left no children, and died.</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>But last of all the woman died also.</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>In the resurrection therefore, whose wife of them is she? For the seven had her to wife.</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>And Jesus answering said to them, the sons of this age marry and are given in marriage;</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>But they who shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage:</td>
<td>Therefore they are instructed, that such conjunction must be effected during man's abode in the world, otherwise it cannot be effected after his departure out of it; and that such conjunction forms angelic life, vs 35, 36.</td>
</tr>
<tr>
<td>36.</td>
<td>For they cannot any more die; for they are equal to the angels, and are the sons of God, being sons of the resurrection.</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>But that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob;</td>
<td>Also that all celestial, spiritual, and natural life is from the LORD, vs 37, 38.</td>
</tr>
<tr>
<td>38.</td>
<td>For He is not God of the dead, but of the living, for all live to him.</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>But some of the scribes answering said, teacher, you have well said.</td>
<td>Which doctrine is grateful to those who are in the affection of good and truth, vs 39.</td>
</tr>
</tbody>
</table>
40. But after that they dared not question him further.
41. But he said to them, how say they that Christ is the Son of David?
42. And David himself says in the book of psalms, the Lord said to my Lord, sit you on my right hand,
43. Till I make your enemies your footstool,
44. David therefore calls him Lord, and how is he then his son.

45. But in the audience of all the people he said to his disciples.
46. Beware of the scribes who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47. Who devour widows houses, and for pretence make long prayers; the same shall receive more abundant judgement.

Translation

1. AND it came to pass on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes stood near with the elders.
2. And accosted him, saying, tell us in what power You do, these things, or who is Me that gave you this power.
3. But he answering said to them, I will also ask you one word, and tell Me;
4. Was the baptism of John from heaven or of men?
5. But they reasoned with themselves, saying, if we say from heaven, He will say, why then did you not believe him.
6. But if we say from men, all the people will stone us; for they are persuaded that John was a prophet.
7. And they answered that they did not know whence it was.
8. And Jesus said to them, neither do I tell you in what power I do these things.
9. But he began to speak to the people this parable. A certain man planted a vineyard, and let it out to husbandmen, and went abroad for a convenient time.
10. And at a season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen, beating him, sent him away empty.
11. And again he sent another servant; but beating and shamefully entreating him, they sent him away empty.

12. And again he sent a third, but they also wounding him cast him out.

13. But the Lord of the vineyard said, what shall I do? I will send my beloved Son; possibly when they see him they will reverence [him].

14. But when the husbandmen saw him, they reasoned with themselves, saying this is the heir, come, let us kill him, that the inheritance may become ours.

15. And casting him out of the vineyard, they killed him. What therefore shall the Lord of the vineyard do to them;

16. He shall come, and shall destroy those husbandmen, and shall give the vineyard to others. And when they heard, they said, let it not, be so.

17. But he looking upon them, said, what is this then that is written, the stone which the builders rejected, the same is become the head of the corner?

18. Every one who fails upon that stone, shall be broken, but on whomsoever it shall fail, it will grind him to powder.

19. And the chief priests and scribes sought to lay hands on him in that same hour; and they feared the people, for they knew that he had spoken this parable against them.

20. And being on the watch they sent forth spies, feigning themselves to be just, that they might take hold of his words, for the purpose of delivering him to the authority and power of the governor.

21. And they asked him, saying, teacher, we know that you say and teach rightly, and do not accept person, but teach the way of God in truth;

22. Is it lawful for us to give tribute to Caesar, or not?

23. But perceiving their craftiness he said to them, why tempt you me?

24. Show me a penny. Whose image and superscription has it? but they answering said Caesar's.

25. But he said to them, render therefore to Caesar the things which be Caesar's, and to God the things which be God's.

26. And they could not take hold of His saying before the people, and wondering at His answer, they were silent.

27. But certain of the Sadducees, who deny that there is any Resurrection, coming [to him] asked him,

28. Saying, teacher, Moses wrote to us that if a man's brother die having a wife, and he die childless, that his brother should take his wife, and raise up seed to his brother.

29. There were then seven brethren, and the first taking a wife, died childless.

30. And the second took the wife, and he died childless.
31. And the third took her, and in like manner the seven also, and they left no children, and died.
32. But last of all the woman died also.
33. In the resurrection therefore, whose wife of them is she? For the seven had her to wife.
34. And Jesus answering said to them, the sons of this age marry and are given in marriage;
35. But they who shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage:
36. For they cannot any more die; for they are equal to the angels, and are the sons of God, being sons of the resurrection.
37. But that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob;
38. For He is not God of the dead, but of the living, for all live to him.
39. But some of the scribes answering said, teacher, you have well said.
40. But after that they dared not question him further.
41. But he said to them, how say they that Christ is the Son of David?
42. And David himself says in the book of psalms, the Lord said to my Lord, sit you on my right hand,
43. Till I make your enemies your footstool,
44. David therefore calls him Lord, and how is he then his son.
45. But in the audience of all the people he said to his disciples.
46. Beware of the scribes who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47. Who devour widows houses, and for pretence make long prayers; the same shall receive more abundant judgement.

Chapter XX. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 9 and the following. But he began to speak to the people this parable; a certain man planted a vineyard, and let it out to husbandmen, &c, &c. In the Word, Churches are every where described by gardens, also by trees of a garden, and are likewise so named, and this by reason of fruits, which signify those things which are of love or charity, wherefore it is that man is known from his fruit. Comparisons of Churches with gardens, trees and fruits, took their rise from representations in heaven, where likewise gardens are sometimes presented in expressible beauty, according to the spheres of faith; hence also the celestial Church was described by a paradisaical garden, 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, by reason of the fruits which are grapes; which represent and signify works of charity.

The quality of the Jewish nation is made manifest from this, as from other parables of the Lord. AC 4314.

The above words were spoken concerning the Church established among the Jews, and by them is described the falsification and perversion of every truth which they derived from the Word, by traditions and by applications to themselves. Singular things therein contain a spiritual sense, for whatever the Lord spoke he spoke also spiritually, because from the Divine [being or principle]; by the vineyard which a man planted, is signified the Church, which is principled in truths; by the servants whom he three times sent, is meant the Word given by Moses and the Prophets; it is said three times, because three signify what is full and complete. By smiting them, wounding, and sending empty out of the vineyard, is signified the falsification and perversion of the truths therein; 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 is hence also called the Word; by their casting Him out of the vineyard and slaying Him, is signified that they not only so treated Him, but also every Divine truth which is from Him. AE 315.

Verse 14. But when the husbandmen saw him, they reasoned with themselves, saying, this is the heir; come, let us kill him, that the inheritance may become ours. That, to inherit, in the internal sense, when it is predicated of the Lord, denotes to have the life of the Father, thus in Himself; and when it is predicated of men, that it denotes to have the Lord's life, is manifest from several passages of the Word. To have life in Himself is the very esse itself of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord by love and faith, and inasmuch as such receivers are in the Lord, and are of the Lord, they are called heirs and his sons. In the Word of the Old Testament inheritance is predicated both of the celestial principle or good, and of the spiritual principle or truth, but still one is expressed by a different expression from the other; it is allowable to interpret the former expression by possessing hereditarily, but the latter by inheriting; the former expression also in the original tongue involves possession, but the latter derivation thence, as is the case with the celestial principle in regard to the spiritual, or with good in regard to truth. In this verse where by Isaac is represented the Divine Rational principle, or the Divine Human of the Lord, it is the expression of possession by hereditary right, because the Divine Human [principle] of the Lord is the only possessing heir, as he himself also teaches in the parable, Matt 21:33, 37, 38. Mark 12:7. Luke 20:14, and everywhere declares that all things of the Father are His. AC 2658.

Verses 17, 18. But he looking upon them said, what is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Every one who falls upon that stone shall be broken, but on whomsoever it shall fall, it will winnow him. In this passage stone denotes the Lord as to Divine truth, AC 6426; to be broken, inasmuch as it relates to the truths which are from Him, denotes to be dissipated, thus to be destroyed, and with the truths those things which are of spiritual life, as is the case with those who deny the Lord, and reprobate the truths which are from Him, who are those who reject the stone. AC 9162. One time was represented to me the way which leads to heaven, and which leads to hell; it was a broad way tending to the left, or towards the north; there appeared many spirits who journeyed in if, but at a distance was seen a stone of considerable size, where the broad way terminated. From that stone afterwards the way was divided into two, one to the left, and one opposite to it to the right; the way which tended to the left was narrow or straight, leading through the west to the south, and thus into the light of heaven; the way which tended to the right was broad and spacious, 268
leading obliquely downwards towards hell. All at first were seen to go the same way, even to the great stone at the division into two ways, but when they came thither they separated, the good turning aside to the left, and entering the straight way which led to heaven; whereas the wicked did not see the stone at the division into two ways, but fell upon it, and were hurt, and when they arose they ran hastily in the broad way to the right, which tended to hell. Afterwards it was explained to me what all those things signified, namely that by the first way, which was broad, in which many both good and bad went together, and discoursed with each other as friends, because there appeared no visible difference between them, were represented those who in externals live in similar sincerity and justice, and who are not distinguished by any visible marks. By the stone at the division of the ways or the corner stone, on which the wicked fell, and from which they afterwards ran hastily into the way leading to hell, was represented the Divine truth, which is denied by those who look towards hell; in the supreme sense by the same stone was signified the Divine Human [principle] of the Lord. But they who acknowledged Divine truth and at the same time the Lord's Divine [principle] were conveyed by the way which led to heaven. From these considerations it was again evident, that the wicked lead the same life in externals with the good, or go the same way, thus one as easily as the other, and yet that they who acknowledge the Divine [principle] from the heart, especially within the Church, who acknowledge the Divine [principle] of the Lord, are led to heaven; and they who do not acknowledge are conveyed to hell. The thoughts of man, which proceed from intention or will, are represented in the other life by ways; ways also are presented to appearance there altogether according to the thoughts of intention, and every one likewise walks according to his thoughts which proceed from intention; hence it is, that the quality of spirits, and of their thoughts, is known from their ways. From these considerations it was made evident what is meant by the Lord's words, "Enter in through the straight gate; for wide is the gate and broad the way which leads to destruction, and many are they who walk therein; because straight is the way and narrow the gate, which leads to life, and few there are who find it," Matt 7:13, 14; that the way is straight which leads to life, is not because it is difficult, but because there are few who find it, as it is said. From the above stone seen in the corner, where the broad and common way terminated, and from which two ways seemed to tend into opposite quarters, it was made evident what was signified by these words of the Lord, "Have you not read what is written, the stone which the builders rejected is become the head of the corner? Whosoever shall fall on that stone shall he broken," Luke 20:17, 18. Stone signifies Divine truth, and the stone of Israel the Lord as to the Divine Human [principle]; the builders are those who are of the Church; the head of the corner is where the way divides into two; to fall and to be broken is to deny and perish. HH 534.

The corner stone signifies every Divine Truth on which heaven and the church are founded, thus every foundation; and whereas the foundation is the ultimate on which a house or temple rests, therefore it signifies all things. Inasmuch as by the corner stone are signified all things on which the Church is founded, therefore it is said, He will lay in Zion a stone, a corner stone of price, of a foundation founded, and it is called a stone for the corner, and a stone of foundations; and whereas by the stone of a corner is signified every Divine Truth on which the Church is founded, therefore also the Lord is signified as to the Divine Human [principle], because all Divine Truth proceeds from Him. The builders or architects who rejected that stone, as it is written in the Evangelists, are those who were of the Church, thus of the Jewish Church, which rejected the Lord, and with him every Divine Truth; for nothing appertained to them but vain traditions derived from the literal sense of the Word, in which the essential truths of the Word were falsified and the goods adulterated. AE 417.

Verses 27 to 38. But certain of the Sadducees, who deny that there is any resurrection, coming to him asked him, &c. &c. There are two things, which the Lord taught on this occasion, first, that man rises
again after death, and secondly, that in heaven they are not given in marriage. That man rises again after death, He taught by these words, that God is not the God of the dead but of the living, and that Abraham, Isaac and Jacob are alive; and further in the parable concerning the rich man in hell, and Lazarus in heaven, Luke 16:22-31. Secondly, that in heaven they are not given in marriage, He taught by these words, that they who are accounted worthy to attain the other age, neither marry nor are given in marriage. That no other marriages are here meant than spiritual marriages, is manifest from the words which immediately follow, that they can no longer die, because they are like the angels, and the sons of God, being sons of the resurrection. By spiritual marriage is meant conjunction with the Lord, and this is effected on earth, and when it is effected on earth, it is effected also in the heavens, wherefore in the heavens marriage is not again repeated, nor are they given in marriage; this also is meant by these words; 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. These also are by the Lord called sons of the marriage, Matt 9:15. Mark 2:19, and now 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 is 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 out 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, five of whom being prepared entered into the marriage, " Matt 25:1 and following verses; that the Lord here meant himself, is evident from verse 13 of that chapter, where it, is said, Watch you, because you know not the day nor. the hour, in which the Son of Man shall come. Also from the Apocalypse, "The time of the marriage of the Lamb is come, and his wife has made herself ready: blessed are they who are called to the marriage supper of the Lamb," Matt 19:7, 9. That there is a spiritual meaning in all and singular things which the Lord spoke, has been fully shown in the doctrine of the New Jerusalem concerning the Sacred Scripture. CL 41.

Marriages in the heavens differ from marriages on earth in this respect, that marriages on earth are for the additional purpose of the procreation of offspring, but not in the heavens for in the heavens, in the place of such procreation, there is the procreation of Good and of Truth; the reason why this latter procreation is instead of the former is, because there marriage is the marriage of good and of truth, as was shown above, and in that marriage good and truth and their conjunction are loved above all things, therefore these are the principles which are propagated from marriages in the heavens. Hence it is that by nativities and generations in the Word are signified spiritual nativities and generations, which are those of good and of truth, by mother and father truth conjoined to the good which procreates, by sons and daughters the truths and goods which are procreated, and by sons-in-law and daughters-in-law, their conjunctions, and so forth. From these considerations it is evident that marriages in the heavens are not like marriages in the earths, being spiritual in the heavens, which ought not to be called marriages, but conjunctions of minds derived from the marriage of good and truth; but on earth they are marriages, because they are not only of the spirit, but also of the flesh. And since there are no marriages in the heavens, therefore two conjugal partners there are not called husband and wife, but the conjugal partner of another, from the angelic idea of the conjunction of two minds into one, is called by an expression which signifies that each is mutually the other's. From these considerations it may be known how the Lord's words concerning marriage are to be understood, Luke 20:35, 36. HH 382.

Verse 38. For he is not the God of the dead, but of the living. Who does not know what the Lord taught concerning the resurrection, that He is not the God of the dead but of the living? This man knows, and likewise he so thinks and so speaks, when he thinks and speaks from the spirit, but when from
doctrinals he expresses himself otherwise, saying he is not to rise till the last day; when yet it is everyone's last day when he dies, and likewise he is then judged, as several also teach. AC 5078.

Verses 41 to 44. From these verses it is evident that the Lord, as to the glorified Human [principle], was neither the son of Mary nor of David. Doc. Lord. 35.

It is generally believed that the Lord as to the Human [principle] not only was, but is, the son of Mary, but on this point the Christian world is under a mistake; that He was the son of Mary, is true, but that He still is so, is not true, for by acts of redemption he put off the human [principle] from the mother, and put on the human [principle] 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. That he put off the human [principle] from the mother, and put on the human [principle] from the father, which is the Divine Human, may be seen from this consideration, that on no occasion he called Mary his mother, as may be manifest from the following passages, The mother of Jesus said to him, they have no wine; Jesus said to her, what [is that] to me and to you, WOMAN, mine hour in not yet come, John 2:4. And in another place, Jesus from the cross sees the mother, and the disciple standing near whom he loved; he says to his mother, WOMAN, behold your son, afterwards he says to the disciple, behold your mother; John 19:26, 27. And once that he did not acknowledge her, "It was told Jesus by those who said, your mother and your brethren stand without, and desire to see you; Jesus answering said, My mother and my brethren are these who hear the Word of God and do it, Luke 8:20, 21. Matt 12:46-49. Mark 3:31-35; thus the Lord did not call her mother but woman, and gave her to John for a mother; in other passages she is called His mother, but not from his own mouth. This also is confirmed by the consideration, that He did not acknowledge himself to be the Son of David; for it is written 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 said to them, how then does David in spirit call Him his Lord, saying, THE LORD SAID TO MY LORD, sit on my right hand, until I make your enemies your footstool? If then David call Him Lord, how is He his Son? And no one could answer him a word," Matt 22:39-44. Mark 12:35, 36, 37. Luke 20:41-44. Psalm 110:1. To the above I will add this new information; it was once given me to discourse with the mother Mary; she passed by on a time, and was seen in heaven over my head, in a white garment as of silk, and then stopping a while she said, that she was the mother of the Lord, because He was born from her, but that being made God, He put off all the Human [principle] which He had from her, and that therefore she adores Him as her God, and that she is unwilling that any one should acknowledge Him as her Son, because in Him all is Divine. From these considerations this truth is now resplendent, that thus Jehovah is a Man, as in first principles so also in last, according to these words, "I am Alpha and Omega, the Beginning and the End; Who is, Who was, and Who is to come, the Almighty," Rev 1:8, 11. TCR 102. See also AC 2649, where it is added, as to what concerns the separation and putting off of the maternal humanity, it is not apprehended by those, who have merely corporeal ideas of the Lord's humanity, and think of it as of the humanity of another man, whence they conceive offence, not knowing, that such as is the quality of the life, such is the man, and that the Divine esse of life, or Jehovah, appertained to the Lord from conception, and that a similar esse of life existed in his Human [principle] by union. Verse 42, 43. And David himself says in the book of Psalms, the Lord said to my Lord, sit you on my right hand, till I make your enemies your footstool. Mention is made of footstool in the Word throughout, but it is not generally known what it signifies in the internal sense; as in Isaiah, "Jehovah said, the heavens are my throne, and the earth my footstool; where is the house which you will build for me, and where is the place of my rest?" Is 66:1. The heavens denote celestial and spiritual things, thus inmost things, both of the Lord's kingdom in the heavens, and of his kingdom in the earths, or in the Church, also with every man who is a kingdom of the Lord, or a Church; thus also they denote celestial and spiritual
things considered in themselves, which are of love and charity, and of the faith thence derived; thus all things which are of internal worship, in like manner all things which are of the internal sense of the Word. These things are the heavens, and are called the throne of the Lord; but the earth denotes all inferior things corresponding to them, as are inferior and rational things, of which, by virtue of correspondence, celestial and spiritual things are also predicated, such as are those which are in the inferior heavens, also which are in the church, and which are in external worship, and in the literal sense too of the Word, in short, all things which proceed from internal, and are presented to view in external; these, as being natural things, are called earth, and the Lord's footstool. In the representative Church, thus in the Jewish Church, it was supposed that the house of God, and the temple was the footstool, not being aware that by the house of God and the temple was signified external representative worship; thus that by footstool are signified things natural, also the sensual, scientific, and rational principles of man, which are called enemies, when they pervert worship, and this from the literal sense of the Word, so that it is worship only in externals, and no internal worship, or only what is filthy; when those principles are so perverted and defiled, they are called enemies, but whereas, when viewed in themselves, they have reference to internal worship, they become, where that worship is restored, as was said above, the footstool. AC 2162.

That the above words were spoken of the Lord, is a known thing; by them 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 there signifies Divine truth, wherefore it is said, until I make Yours enemies Your footstool, for by enemies are signified the hells; by making them a footstool is signified altogether to subdue them. AE 298.

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 Yours enemies Your footstool, signifies until the hells are conquered and subdued, and the wicked cast thither; enemies are the hells, consequently the wicked, and footstool signifies the lowest region under the heavens, beneath 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 47 Who devour widows houses, &c. Frequent mention is made of widow in the Word, and he who is unacquainted with the internal sense cannot believe otherwise, than that by widow is signified widow; but by widow in the internal sense is there signified the truth of the Church without good, that is, they who are in truths without good, and still desire to be in good, consequently who love to be led by good; husband is the good which should lead; such in the ancient Church were understood in the good sense by widows, whether they were women or men; to devour therefore widows houses, denotes to deprive those of truths, who desire truths, and to teach them falses. AC 4844.

Chapter XX. Translator's Notes and Observations.

VERSE 18. Every one who falls upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder: A distinction is here manifestly made between a man falling upon that stone, and that stone falling on the man; also between the different effects produced on each occasion, and expressed in the former case by being broken, and in the latter, by being ground to powder. It is to be lamented that our enlightened Commentator has taken no notice of these distinctions, and therefore we are left, in some degree, to the uncertainty of conjecture respecting their edifying meaning. Nevertheless, if he has not referred to the distinction between a man falling on that stone, and that
stone falling on a man, also between being broken in the former case, and being ground to powder in the latter, he has taught us what we are to understand by falling on that stone, namely that it denotes offence at, and consequent rejection of the truth of the Lord's Divinity, also offence at and consequent rejection of the internal sense of the WORD; and he has taught us further, that by being broken is to be understood, the dissipation, in such case, of all truths, and of every thing belonging to spiritual life. Hence then we may be enabled to discover, in some degree, what is meant by that stone falling on, a man, and also by its effect, in grinding him to powder, namely that in the judgement, when all are to be explored as to their reception of truth, and especially of the truth relating to the Divinity of the LORD'S Humanity, and to have their lot accordingly, then a denial of this latter truth will lead to eternal damnation, consisting in a total separation from all the good of heavenly love and life, signified by being ground to powder; or, as the original Greek expression lichmeset may be interpreted, by being winnowed, and thus reduced to chaff.
Luke Chapter 21

<table>
<thead>
<tr>
<th>Chapter 21</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT as he looked up he saw the rich cast in their gifts into the treasury.</td>
<td>THAT the LORD, from His Divine Love, perceives the quality of every man's worship, as proceeding either from the knowledges of truth in the understanding, or from the desire of truth in the will, vs 1, 2,</td>
</tr>
<tr>
<td>2. But he saw also a certain poor widow casting in thither two mites.</td>
<td>And that the worship proceeding from the latter source is more acceptable to Him than the worship proceeding from the former source, vs 3, 4.</td>
</tr>
<tr>
<td>3. And he said, truly I say to you, that this poor widow has cast in more than they all.</td>
<td>The state of the Church therefore is not to be judged of from the external appearances of the truths which the members of the Church profess to believe, since if these truths be without the good of charity, the Church itself must come to vastation and destruction, vs 5, 6.</td>
</tr>
<tr>
<td>4. For all these from their abundance have cast into the gifts of God; but she of her penury has cast in all the living that she had.</td>
<td>And that which the worship proceeding from the latter source is more acceptable to Him than the worship proceeding from the former source, vs 3, 4.</td>
</tr>
<tr>
<td>5. And as some spoke of the temple, that it was adorned with goodly stones, , and consecrated gifts, He said,</td>
<td>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 this is truth, when yet it is neither of faith, nor is it truth, but what is false, vs 7, 8.</td>
</tr>
<tr>
<td>6. [As for] these things which you behold, the days will come, in which there shall not be left stone upon stone which shall not be thrown down.</td>
<td>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 this is truth, when yet it is neither of faith, nor is it truth, but what is false, vs 7, 8.</td>
</tr>
<tr>
<td>7. But they asked him, saying, teacher, when then shall these things be, and what is the sign when these things shall come to pass?</td>
<td>Debates also and disputes will exist concerning truths, vs 9.</td>
</tr>
<tr>
<td>8. But he said, see that you be not deceived, for many shall come in my name, saying, that I am, and the time is near, go you not therefore after them.</td>
<td>Debates also and disputes will exist concerning truths, vs 9.</td>
</tr>
<tr>
<td>9. But when you shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not immediately,</td>
<td></td>
</tr>
</tbody>
</table>

274
10. Then he said to them, nation shall rise against nation, and kingdom against kingdom. And evil is about to fight against evil, and the false against the false, so that the state of the Church shall be changed, and there shall no longer be any knowledge of what is good and true, but infection from falses, vs 10, 11.

11. And there shall be great earthquakes in diverse places, and famines, and pestilences, and fearful and great signs shall be from heaven.

12. But before all these things they shall lay their hands on you, and shall persecute, delivering [you] up to the synagogues and prisons, being led before kings and rulers for my name's sake. Good and truth also are about to perish, first by perversion, next by the withholding and captivity of truths by falses, and all on account of the goods of love and the truths of faith from the LORD, VS 12.

13. But it shall turn to you for a testimony. Which goods and truths will thus finally become more confirmed, vs 13.

14. Settle it therefore in your hearts not to premeditate what you shall answer. So that they who are principled in such goods and truths have nothing to fear, inasmuch as they are continually vivified by thought grounded in affection from the LORD, VS 14, 15.

15. For I will give you a mouth and a wisdom, which all your adversaries shall not be able to deny nor resist.

16. But you shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and they shall cause [some] of you to be put to death. And thus preserve the life of truth amongst falses, notwithstanding the temptations which they undergo, on account of truths, vs 16 to 20.

17. And you shall be hated of all [men] for My name's sake.

18. And there shall not a hair of your head perish.

19. In your patience possess you your souls.

20. But when you shall see Jerusalem encompassed with armies, then know you that the desolation thereof is near. When the Church therefore is brought to its consummation by the evils and falses which devastate it, its members are to take refuge in the good of love to the LORD, VS 20, 21, 22.

21. Then let those who are in Judea flee to the mountains, and let those who are in the midst of it depart out, and let not those who are in the countries enter into it.

22. For these are the days of vengeance, that all things which are written may be fulfilled.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>But woe to them that are with child, and to them that give suck in those days! for there shall be great distress upon the earth and wrath upon this people. Yet they who at that time receive the good of love to the LORD, and the truths of that good, will be in danger of profaning them, by reason of the evil and the false which then will have rule in the Church, vs 23.</td>
</tr>
<tr>
<td>24.</td>
<td>And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled. For truth shall then be destroyed by falses, in consequence of which destruction, there will arise persuasions and obsessions from evils of every kind, leading to the plenary destruction and perversion of the doctrine of the Church, until evil is consummated, vs 24,</td>
</tr>
<tr>
<td>25.</td>
<td>And there shall be signs in the sun and in the moon and in the stars, and upon the earth straitness of nations in perplexity; the sea roaring and agitation. Love to the LORD also, and charity towards the neighbour, together with faith and the knowledges of faith, will then be obscured, and vanish away, so that all good will perish, through ratiocinations against the truth made from the sense of the letter of the Word, ignorantly and perversely applied, vs 25.</td>
</tr>
<tr>
<td>26.</td>
<td>Men expiring for fear and the expectation of those things that are coming on the earth; for the powers of the heavens shall be shaken: They also who are in the heavens will feel alarm lest every thing of the Church, should perish as to good, in consequence of the decay of truth, vs 26.</td>
</tr>
<tr>
<td>27.</td>
<td>And then shall they see the Son of Man coming in a cloud with power and much glory. And then shall be the manifestation of truth Divine through the literal sense of the Word, which truth Divine has ability, and from which is intelligence, vs 27.</td>
</tr>
<tr>
<td>28.</td>
<td>But when these things begin to come to pass, look up, and lift up your heads, because your redemption draws near. So that the human understanding and Will will then be elevated, because a new Church will then commence, which in the beginning will be external, vs 28 to 32.</td>
</tr>
<tr>
<td>29.</td>
<td>And He spoke a parable to them; behold the fig-tree and all the trees!</td>
</tr>
<tr>
<td>30.</td>
<td>When they now shoot forth, seeing [it] you know of your own selves that summer is now near.</td>
</tr>
<tr>
<td>31.</td>
<td>So likewise you, when you see these things come to pass, know you that the kingdom of God is near.</td>
</tr>
<tr>
<td>32.</td>
<td>Verily I say to you, that this generation shall not pass away, until all things be fulfilled, In the meantime the Jewish nation shall not be extirpated like other nations, vs 32.</td>
</tr>
</tbody>
</table>
33. Heaven and earth shall pass away, but my Word shall not pass away. And the internals and externals of the former Church, will perish, but the Word of the LORD will remain, vs 33.

34. But take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares. All therefore ought to be upon their guard against the appropriation of what is evil and false, that so they may be preserved from enticement and deception by the delights of selfish and worldly love, vs 34, 35.

35. For as a snare shall it come upon all that sit upon the face of the whole earth. All therefore ought to be upon their guard against the appropriation of what is evil and false, that so they may be preserved from enticement and deception by the delights of selfish and worldly love, vs 34, 35.

36. Watch you therefore, praying on every occasion, that, you may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man. For which purpose they ought to procure to themselves spiritual life, and to prepare for its reception from the Word, vs 36.

37. And in the day time he was teaching in the temple, but going forth at night he lodged in the mount called [the mount] of Olives. That the LORD, during His abode in the world, taught from His Divine Wisdom grounded in His Divine Love, and that what He taught was gladly received by those who were in; the affection of good and truth, vs 37, 38.

38. And all the people came early in the morning to him in the temple to hear Him.

Translation

1. BUT as he looked up he saw the rich cast in their gifts into the treasury.

2. But he saw also a certain poor widow casting in thither two mites.

3. And he said, truly I say to you, that this poor widow has cast in more than they all.

4. For all these from their abundance have cast into the gifts of God; but she of her penury has cast in all the living that she had.

5. And as some spoke of the temple, that it was adorned with goodly stones, and consecrated gifts, He said,

6. [As for] these things which you behold, the days will come, in which there shall not be left stone upon stone which shall not be thrown down.

7. But they asked him, saying, teacher, when then shall these things be, and what is the sign when these things shall come to pass?

8. But he said, see that you be not deceived, for many shall come in my name, saying, that I am, and the time is near, go you not therefore after them.
9. But when you shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not immediately,

10. Then he said to them, nation shall rise against nation, and kingdom against kingdom.

11. And there shall be great earthquakes in diverse places, and famines, and pestilences, and fearful and great signs shall be from heaven.

12. But before all these things they shall lay their hands on you, and shall persecute, delivering [you] up to the synagogues and prisons, being led before kings and rulers for my name's sake.

13. But it shall turn to you for a testimony.

14. Settle it therefore in your hearts not to premeditate what you shall answer.

15. For I will give you a mouth and a wisdom, which all your adversaries shall not be able to deny nor resist.

16. But you shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and they shall cause [some] of you to be put to death.

17. And you shall be hated of all [men] for My name's sake.

18. And there shall not a hair of your head perish.

19. In your patience possess you your souls.

20. But when you shall see Jerusalem encompassed with armies, then know you that the desolation thereof is near.

21. Then let those who are in Judea flee to the mountains, and let those who are in the midst of it depart out, and let not those who are in the countries enter into it.

22. For these are the days of vengeance, that all things which are written may be fulfilled.

23. But woe to them that are with child, and to them that give suck in those days! for there shall be great distress upon the earth and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled.

25. And there shall be signs in the sun and in the moon and in the stars, and upon the earth straitness of nations in perplexity; the sea roaring and agitation.

26. Men expiring for fear and the expectation of those things that are coming on the earth; for the powers of the heavens shall be shaken:

27. And then shall they see the Son of Man coming in a cloud with power and much glory.

28. But when these things begin to come to pass, look up, and lift up your heads, because your redemption draws near.

29. And He spoke a parable to them; behold the fig-tree and all the trees!
30. When they now shoot forth, seeing [it] you know of your ownselves that summer is now near.

31. So likewise you, when you see these things come to pass, know you that the kingdom of God is near.

32. Verily I say to you, that this generation shall not pass away, until all things be fulfilled,

33. Heaven and earth shall pass away, but my Word shall not pass away.

34. But take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares.

35. For as a snare shall it come upon all that sit upon the face of the whole earth.

36. Watch you therefore, praying on every occasion, that, you may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man.

37. And in the day time he was teaching in the temple, but going forth at night he lodged in the mount called [the mount] of Olives.

38. And all the people came early in the morning to him in the temple to hear Him.

Chapter XXI. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 5 to the end. The learned of the present times, both clergy and laity, understand by the destruction of the Jewish temple its ruin by Vespasian; and that by the coming of the Lord is meant the end and dissolution of the world. But by the destruction of the temple we are not only to understand its destruction by the Romans, but also the overthrow of the present Church; and by the consummation of the age, and the coming of the Lord at that time, we are to understand that the end of this Church, and the establishment of a new one by the Lord is meant; that these things are to be understood, is evident from the beginning to the end of this whole Chapter, wherein only the successive declensions and corruptions of the Church to its final ruin, when there will be an end of it, are treated of. That by the temple, in a strict sense, we are to understand the temple of Jerusalem; in an extensive sense, the Church of the Lord; in a more extensive one, the angelic heaven; and in the most extensive of all, the Lord with respect to His humanity; may be seen in the Apocalypse Revealed, AR 529. That by the end of the world we are to understand the end of the Church, which is to take place when there does not remain any true doctrine taught from the Word, which is not falsified and of course made an end of, see AR 658, 676, 750, That by the coming of the Lord we are to understand His coming in His Word, and that then the New Church will be built in the place of the former which is ended, plainly appears from His words in this chapter, verses 27, 28; also from the two last chapters of the Revelation, where also are these words, "I Jesus am the root and offspring of David, the bright and morning star; and the spirit and the bride say, come; and let him that hears say, come; and let him that is athirst come. I also come quickly; even so, come, Lord Jesus," Rev 22:17, 20.

That there is an end of the Church when there no longer exist the truths of faith, and consequently neither the goods of charity, is self evident; that the false things of faith extinguish the truths of doctrine, and that the evil things of life burn up the good things of charity; and that where the false principles of faith are, there will also be the evil things of life, and that where the evil things of life are,
there also are the false things of faith, will be severally demonstrated in treating on these subjects. The reason why people have not hitherto known, that by the end of the world we are to understand the end of the Church, is, because where false opinions are taught, and the doctrine resulting from them is believed and honoured as orthodox, it cannot possibly be discerned; for false things are considered as true, and true as false, in which case what is false explodes what is true, and blackens it, as ink does water, or as soot does white paper; for the most learned persons of the present age believe and proclaim, that they are in the clearest light of the gospel; although to all appearance they are in darkness; to such a degree of blindness are they reduced by the web that has covered their sight.

We shall see in the work itself where these chapters will be explained, that in chap. xxiv. of Matthew, xiii. of Mark, and xxi. of Luke, the destruction of the city and temple of Jerusalem are not described, but that the successive changes of the state of the Christian Church are foretold in their regular order to the end of it; and at what time that will happen, will be seen in the work itself; and in the mean time from these words of the above Evangelists, "Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of heaven to the other," Matt 24:30, 31. Mark 13:26, 27. Luke 21:27. It is well known that these things were neither seen nor heard at Jerusalem when it was destroyed, and that it is at this day believed they will happen at the end of the world. Similar things are also said in the Apocalypse, in which, from the beginning to the end, nothing is treated of but the last state of the Church, where are these words, "Behold, Jesus Christ comes in the clouds, and all kindreds of the earth shall wail because of Him," Rev 1:5, 7, which words may be seen explained in the Apocalypse Revealed, AR 24 to 28; and what the kindreds and tribes of the earth and their wailing mean, AR 27, 348, 349. Brief Exposition, BE 70 to 74.

That the consummation of the age signifies the last time of the Church, was shown in the foregoing article, whence it is evident what is meant by the consummation of the age, concerning which the Lord spoke in the Evangelists, Matt. xxiv. Mark xiii. Luke xxi. on which occasion He predicted and described the consummation, such as would successively take place even to His coming, and that then He would come in the clouds of heaven with power and glory, and would gather together His elect, with many other circumstances, which never came to pass at the destruction of Jerusalem. These things the Lord described in prophetic language, every word of which has its weight; but what each word involves, has been explained in the ARCANA COELESTIA, AC 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3757, 3898 to 3901, 4057 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424.

That all those things which the Lord spoke with his disciples had relation to the last time of the Christian Church, is very manifest from the Apocalypse, where similar things are predicted, concerning the consummation of the age and his coming, all which things have been particularly explained in the APOCALYPSE REVEALED, published in the year 1766. Now whereas those things, which the Lord said to his disciples concerning the consummation of the age and his coming, coincide with those, which he afterwards revealed in the Apocalypse by John on the same subjects, it is very evident that he meant no other consummation than that of the present Christian Church. Moreover the end of the Church was also prophetically announced in Daniel, wherefore the Lord says, "When you shall see the abomination of desolation, predicted by Daniel the prophet, standing in the holy place, he that reads let him mark it well," Matt 24:15. Dan 9:27; in like manner also in the rest of the prophets. That such abomination of desolation at this day has place in the Christian Church, will still further appear from the appendix, in which it will be seen, that there is not a single genuine truth remaining in the Church, and likewise that unless a New church be raised up in place of the present one no flesh can be saved, according to the
Lord's words in Matthew 24:32. That the Christian church, such as it is at this day, has been so far consummated and vastated, cannot be seen by those on earth, who have confirmed themselves in its falses; the reason is because the confirmation of what is false is the denial of what is true, wherefore it places a kind of veil under the understanding, and by this prevents the entrance of any thing Which may pluck away its ropes and posts, by which it has erected and formed as it were its systematic tent. Add to this, that the natural rational principle can confirm whatever it pleases, thus what is false alike with what is true, and when it is confirmed, each appears in similar light, and it is not known whether the light be a fanciful light such as is given in a dream, or whether it be a true light, such as is given in open day. But it is altogether otherwise with the spiritual rational principle, which has place with those who look to the Lord, and from Him are in the love of truth. TCR 757, 758.

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 coining of the Lord the beginning of a new Church, and by the consummation of the age the end of the old Church, wherefore the Lord in Matt 24:3. Mark 13:4. Luke 21:7, instructs the disciples concerning the successive vastation of the former Church, and the establishment of a new Church at its end; 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. AE 706. See also AC 1843.

Verse 6. There shall not be left stone upon stone which shall not be thrown down. By these words is signified the destruction and total vastation of the Church; stone also signifies the truth of the Church, and in consequence of this signification the subject treated of in those chapters in the Evangelists is concerning the successive variation of the Church. AE 220.

Verse 8. Many shall come in My Name, &c. To come in My name and to say that I am, is to preach falses, and to call them truths, and thus to seduce. The like is signified by saying that he is Christ, and yet is not. AE 102.

It may be expedient briefly to speak of truths which are from another source than from the Lord, which truths in general are those in which the Lord is not. The Lord is not in the truths belonging to man, when man denies Him and His Divinity, and likewise when he acknowledges Him, and still believes that goods and truths are hot from Him, but from himself, and who hence claims to himself justice. The truths also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter of the Word and explained in favour of self-dominion and selfish lucre; these in themselves are truths, because from the Word, but they are hot truths in consequence of being wrongly explained and thus perverted; such are the truths which are meant by what the Lord says in Matthew, "If any one shall say, lo! here is Christ, or there, believe not, for false Christs and false Prophets shall arise, and shall give great signs and prodigies, so as to deceive, if possible, even the elect." Matt 24:14, 15, 16; and in Luke, "See that you be not deceived, for many shall come in My name, saying that I am, and the time is near: go you not therefore after them," Luke 21:8. The truths which are from the Lord are true in the internal form even from the Lord; and the truths which are not from the Lord appear true only in the external form, but not in the internal form, for within they are either vain or false, or evil. To constitute a truth, it is necessary that life be in it, for truth without life is not the truth of faith belonging to man, and life is from no other source than from good, that is, by good from the Lord, if therefore the Lord is riot in truth, truth is without life, thus is hot true, but if a false principle be in it, or evil be in it, the truth itself belonging to man is false or evil; for what is within constitutes essence, and likewise in the other life is translucent through what is external. AC 8868.
Verses 9, 10, 11. But when you shall hear of wars and commotions, be not terrified, for these things must first come to pass, but the end is not immediately. Then He said to them, nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in diverse places, and famines, and pestilences, and fearful and great signs shall be from heaven. These changes of their state were attended with various concussions of their habitations and of the earths around them, which were followed by earthquakes, more tremendous according to their aversion from what is good and true: Here and there also were made great clefts towards the hells which were beneath them, and thus communication was opened with the hells; there were then seen vapours ascending as of smoke mixed with sparks of fire. These likewise were preceding signs, which are also understood by the Lord's words in the Evangelists concerning the consummation of the age and the last judgement at the time, where He says, "Nation shall rise up against nation; there shall be great earthquakes in diverse places; great and terrible signs also shall be from heaven." Continuation of last judgement, CLJ 25.

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 last period, which is described in Matt. xxiv. Mark xiii. Luke xxii; wherefore also by those words is meant, the successive perversion and falsification of the truth and good of the Word, 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 Christ, and shall seduce many, is signified that some will come who will say that this is Divine truth, when yet it is truth falsified, which in itself is false, for by Christ is meant the Lord as to Divine truth, but there in the opposite sense as to truth falsified; that they shall hear of wars and rumours of wars, signifies, that there shall be disputes and litigations respecting truths, and that hence will come falsifications. By nation rising against nation, and kingdom against kingdom, is signified that evil shall fight with evil, and the false with the false, for evils in no case agree one with another, neither do falses, and this is the reason why churches are divided one amongst another, and so many heresies have had birth, nation signifying those who are in evils, and kingdom those who are in the false which prevail in the church; by famine, and pestilence, and earthquakes, is signified that there shall be no longer any knowledges of truth and of good, and that by reason of the falses which shall infect, the state of the church would be changed; famine is the privation of the knowledges of truth and of good, pestilence is infection from falses, and earthquakes denote changes of the church. AE 734. see also AE 380, 400.

Verse 12. But before all these things they shall lay their hands on you, and shall persecute, delivering you up to the synagogues and prisons, &c. He who is aware that by the Lord's disciples are meant all those who are principled in truths grounded in good from the Lord, and in the abstract sense the truths themselves grounded in good, and that by their being cast into custody by the devil is meant the attempt of those who are in falses grounded in evil to deprive them of truths, and in the sense abstracted from persons the withholding and captivity of truths by falses, may be able to understand what is signified in each sense in the following passage, "They shall lay their hands on you, and persecute you, delivering you up to the synagogues and prisons for My name's sake:" That for the sake of the Lord's name signifies for the sake of the goods of love and the truths of faith from Him, may be seen above, AE 102. AE 122.

Verse 15. For I will give you a mouth and a wisdom, which all your adversaries shall not be able to deny nor resist. By the mouth and by the things of the mouth are signified those things which are of the understanding, and thence of the thought and speech, for these correspond to the mouth, since all the organs, which are said to be of the mouth, as the larynx, the epiglottis, the throat, the tongue, the lips, are organs serviceable to the understanding for utterance and elocution. Hence it is that by the mouth is signified thought and consequent reasoning. That the mouth by correspondence, thus in the spiritual
sense, signifies thought, but in the natural sense utterance, may be manifested from the following passages, "The mouth of the just meditates wisdom" Psalm 37:30, where by mouth is signified thought grounded in affection, for man from that thought meditates wisdom, but not from the mouth and its speech. And in Luke, "Jesus said, I will give you a mouth and a wisdom," &c. where mouth denotes speech grounded in intellect, thus the thought from which a man speaks. AE 580.

Verses 16 to 20. But you shall be betrayed both by parents and brethren, and kinsfolk, and friends, and they shall cause some of you to be put to death. And you shall be hated of all men for My name's sake. And there shall not a hair of your head perish. In your patience possess you your souls. These words relate to the last time of the church, when the judgement comes; the temptations, which the faithful are then to undergo for the sake of truths, are described by their being delivered up by parents, brethren, kinsfolk, and friends, and by their being put to death, also by their being hated for the sake of the Lord's name; by parents, brethren, kinsfolk and friends, are meant those who are of the same church, but in evils and falses; that they are to undergo temptations, is meant by their being put to death and hated; hence then by possessing their souls in patience is signified to preserve the life of truth amongst falses, the life of truth being signified by soul. Ap. Ex. 813. See also AE 366.

Verse 18. And there shall not a hair of your head perish. For several years I have noted attentively whether fortune was any thing, and I have found that it was, and that prudence on such occasion is of no avail; all likewise, who have reflected for any time on the subject, know and confess this, but they do not know whence it comes; that it is from the spiritual world, is scarce known to any one, when yet its source is thence. On a time, when I was playing with dice, the spirits attendant upon me discoursed with me concerning fortune in games of play, and said that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and when the dusky cloud appeared around me, that I could not possibly win; and they likewise predicted from that mark my chances in the game; hence it was given to know that what is attributed to fortune, even in games of play, is from the spiritual world; much more so that which befalls man as to the vicissitudes in the course of his life; and that what is called fortune is from an influx of Providence in the ultimates of order, where it so exists; thus that providence is in the most singular of all things, according to the Lord's words, that not even a hair falls from the head without the will of God. AC 6494.

Inasmuch as ultimates also signify all things or the whole, therefore the hair and the beard, which are ultimates and excrescences with man, are taken for all things, in like manner the feet, yea the toes and fingers. That this is the signification of hair and the beard, is manifest from Isaiah, "In that day the Lord shall shave with a razor by the king of Assyria the head, the hairs of the feet, and also the beard" Is 7:24, where the king of Assyria denotes ratiocination, such as prevails amongst those, who by it destroy Divine things. To shave the head, the hairs of the feet, and the beard, is to take away ultimate things, for when these are taken away, interior things are dispersed, and perish; hence also it is said, that the hairs of the head are all numbered. Matt 10:30, by which is signified that all and singular thing's in man are numbered; also that there shall not a hair of the head perish, Luke 21:18. AC 10044.

Verse 19. In your patience possess you your souls. To possess souls denotes those things which are of faith, and thence of spiritual life. AC 9051.

Verse 20. But when you shall see Jerusalem encompassed with armies, then know you that the desolation thereof is near. The Lord here speaks of the consummation of the age, or of the last time of the church, when there is no longer any faith; that by Jerusalem is signified the church, see AC 2117, which is encompassed with armies when it is besieged by falses. AC 3448. See also AC 3652.
By Jerusalem is here signified the church, and by armies the evils and falses which shall devastate it; for by armies in the Word are signified the goods and truths of heaven and the church, and in the opposite sense evils and falses. AR 447, 862. See also AE 573.

Verse 21. Then let those who are in Judea flee to the mountains. By Judea is not meant Judea but the Church, and by mountains are not meant mountains, but the good of love to the Lord; and whereas these things were said concerning the end of the church, it is evident what is signified by those who are in Judea fleeing to the mountains, and by those who are in the midst of it departing out, namely that when the judgement comes, all those of the church will be saved who are in the good of love to the Lord. AE 313.

Verse 23. But woe to them that are with child, and to them that give suck in those days, for there shall be great distress upon the earth, and wrath upon this people. These things were said concerning the consummation of the age, which is the last time of the church; that good and truth cannot then be received, is signified by woe to them that are with child and to them that give suck; that good is rejected by reason of evil which then has rule in the church, and that truth also is rejected by reason of the false, is signified by there being great distress upon the earth, and wrath upon the people, distress here denoting the rule of evil, and wrath denoting the rule of what is false grounded in what is evil, for in the end of the church the wicked are tormented by good, and are made angry by truth. AE 693.

By those who are with child, and by those who give suck in those days, on whom woe is denounced, are meant those who at that time receive the goods of love, and the truths of that good, those who are with child denoting those who receive the good of love, and those who give suck denoting those who receive the truths of that good, for the milk which is sucked signifies truth derived from the good of love; the reason why a woe is denounced against them is, because they cannot guard the goods and truths which they receive, since at that time hell prevails, and takes away goods and truths, whence comes profanation. AE 710.

Verse 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled. By falling by the edge of the sword is signified the destruction of truth by falses, the sword signifying the combat of the false against truth, and also the destruction of truth by falses; by being led into captivity among all nations, are signified persuasions and obsessions thence arising from evils of every kind, for when truths are destroyed, not only falses, but also evils, succeed in their place; all nations signify evils of every kind. By Jerusalem being trodden under foot, is signified the plenary destruction and perversion of the doctrine of the church, Jerusalem signifying the church as to doctrine, and to tread down signifying altogether to destroy, which is effected principally by falsifications and adulterations of the Word, AE 811. See also AC 9164, 1857. AR 52. AE 131.

Until the times of the nations be fulfilled, signifies until evil is consummated. AE 632.

As to what the Lord spoke concerning the last times, that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise up against nation, and kingdom against kingdom, with several other particulars, Matt 24:7-29. Luke 21:25, all and singular things signify the state of the church, what would be its quality at the time of its last judgement; and by the sea and the waves roaring, nothing else was signified, than that heresies and controversies, in general within the church, and in particular in every individual, will be thus noisy. By the sun nothing else was meant than love to the Lord and charity towards the neighbour; by the moon, faith; and by the stars, the knowledges of faith, which in the last times will be thus obscured, will not

284
give light, and will fall from heaven, that is, will vanish away; the like was predicted by the Lord in
Isaiah 13:10; also by nation against nation, and kingdom against kingdom, nothing else was meant than
evils against evils, and falses against falses; and so forth. The reason why the Lord so spoke was
grounded in many secret causes; that seas, the sun, the moon, the stars, nations and kingdoms, have
such a signification, I know of a certainty, and it has been shown in the first part of this work. AC 2120.

Verses 25, 26, 35. And there shall be signs in the sun and in the moon and in the stars, and upon
the earth straitness of nations in perplexity; the sea roaring and in agitation. Men expiring for fear and the
expectation of those things that are coming on the earth, for the powers of the heavens shall be shaken.
The subject here treated of is concerning the last time of the church, when there shall be judgement,
and by the earth is there meant the church; straitness of nations upon the earth, the fear and expectation
of those things that are coming upon the earth, and on all who sit on the face of the whole earth, does
not signify that it will be upon those who are in the natural world, but upon those who are in the
spiritual world; that there are earths also in that world, may be seen in what is premised to this article,
and that the last judgement had place there, may be seen in the small work concerning the LAST
JUDGEMENT. What is meant by the sun, by the moon, and by the stars, in which were signs, was said
above, namely that the sun signifies love, the moon faith thence derived, and the stars the knowledges
of good and truth; the sea and waves roaring signify ratiocinations and assault made on the truth from
the sense of the letter of the Word ignorantly and perversely applied; the powers of the heavens which
shall be shaken signify the Word in the sense of the letter, inasmuch as this sense is the foundation of
the spiritual truths which are in the heavens. AE 304.

The state of heaven on the occasion is described by the above words where it is said, that men expire
for fear and the expectation of those things that are coming on the earth, by which words is described
the fear of those who are in the heavens, lest every thing of the church should perish as to good, and
consequently as to its truths, also the expectation of aid from the Lord. That the power of Divine truth
was decayed is signified by the shaking of the powers of the heavens, the powers of the heavens
denoting Divine truths as to ability; that then the Lord would manifest Divine truth, which has ability,
and from which is intelligence, is signified by then they shall see the Son of Man coming in the clouds
of heaven with power and much glory. AE 741.

At the close of the preceding chapter the last judgement was treated of, and it was shown what was
signified by it, namely that it does not mean the destruction of the world, but the last time of the
church; when this approaches, the Lord says that He will come in the cloud of heaven, with power and
the clouds of heaven, but it has been discovered to me that nothing else is meant than the literal sense
of the Word, and that by power and glory is meant the internal sense of the Word, for in the internal
sense of the Word is glory, inasmuch as it treats solely of the Lord and of His kingdom. The like is
understood by the cloud, which encompassed Peter, James, and John, when the Lord appeared to them
in glory, concerning which it is thus written in Luke, "A voice was made out of the cloud, saying, this is
My beloved Son, hear you Him; but when the voice was made, Jesus was found alone," Luke 9:85, 36.
By Moses and Elias, who discoursed with the Lord on this occasion, was represented the Word of the
Old Testament, which is also called Moses and the Prophets, by Moses his books, also the historical
books, by Elias the prophet all the prophets. But by Peter, James and John, were represented, as in other
places, wherever named in the books of the Evangelists, faith, charity, and the good of charity; and by
these alone being present at the time was signified that no others can see the glory of the Lord, which is
in His Word, than those who are principled in faith, in its charity, and in its good; others indeed may
see, but still they do not see, because they do not believe. This is the internal sense on those two
subjects; with the Prophets also throughout, a cloud signifies the Word in the letter, and glory the Word in life. AC Preface to chap. xviii. Genesis.

He who does not know that by a cloud, in the spiritual sense of the Word, is meant the Word in the letter, cannot know the arcanum which is involved in these words, that in the consummation of the age they shall see the Son of man coming in the clouds of heaven with power and glory, for he who is ignorant that the clouds of heaven signify the truths of the Word in the sense of the letter, cannot conceive otherwise than that the Lord, in the consummation of the age, that is, in the end of the Church, is to come in the clouds of heaven, and to manifest Himself to the world; but it is a known thing, that since the Word has been given, the Lord manifests Himself by that alone, since the Word, which is Divine Truth, is the Lord Himself in heaven and the Church. From this consideration it may first be evident, that the manifestation there predicted signifies His manifestation in the Word; and His manifestation in the Word was made by His opening and revealing the internal or spiritual sense of the Word, for in this sense is the Divine Truth itself such as 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 with glory is signified the revelation of Himself in the sense of the letter of the Word from its spiritual sense, the clouds of heaven signifying those things which are of the sense of the letter, and glory those things which are of the spiritual sense, see the work on HEAVEN and HELL, HH 1. and the Revelation itself of the spiritual sense in the small work concerning the white horse; the Son of Man also signifies the Lord as to Divine Truth. AE 594.

By coming in the clouds of heaven is meant the manifestation of the Lord in the Word, for after his coming they saw manifestly predictions concerning the Lord in the prophetic parts of the Word, which were not seen before; and still more manifestly at this day, when the spiritual sense of the Word is opened, in which, in the supreme sense, the subject treated of is concerning the Lord, concerning the subjugation of the hells by Him, and concerning the glorification of His Human [principle]; this sense is what is meant by the glory, in which He is about to come. AE 906.

Verses 28, 29. But when these things begin to come to pass, look up, and lift up your heads, because your redemption draws near. And He spoke a parable to them, behold the fig-tree and all the trees, &c. The subject here treated of is concerning the consummation of the age, which is the last judgement, and the signs are enumerated which precede, and which are meant by when all these things begin to come to pass; that a new Church will then commence, which in the beginning will be external, is signified by looking at the fig-tree and all the trees when they put forth; this parable or similitude was used, because a fig-tree signifies the external Church, and trees signify the knowledges of truth and good; the kingdom of God, which is then near, signifies the new Church of the Lord; for at the time of the last judgement the old Church perishes and a new one commences. AE 403.

Verses 34. 35. But take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares. For as a snare shall it come upon all who sit on the face of the whole earth. It appears as if by eating and drinking and feasting in this passage is meant luxury and intemperance, such as besets those who indulge only in bodily gratification, but this sense is the literal sense of those words, whereas their spiritual sense is the appropriation of what is evil and false, as may be manifest from this consideration, that the Word in the letter is natural, and interiorly spiritual, in the latter case for angels, and in the former for men. AE 617.

The last time of the church is treated of in the above passage when there is no faith, because there is no charity, inasmuch as the loves of self and of the world will then prevail, whence comes perdition, which is the snare. For a snare in the spiritual sense is enticement and deception by the delights of selfish and
worldly love, thus it is the enticement and deception of evils, and this by reasonings from the fallacies of the senses, which favour those delights. AC 9348.

Verse 36. *Watch you therefore praying on every occasion, that you may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man.* To watch in this passage denotes to receive spiritual life; to pray on every occasion denotes to prepare themselves. AE 187.

By watching is signified to procure to themselves spiritual life, see above, AE 187, wherefore also it is said praying, because prayer is an effect of that life, or its external, which so far avails as it proceeds from the life, for they are one like soul and body, and like what is internal and what is external. AE 325.

By standing, when it has reference to standing before the Lord, signifies to sustain and live, for, as was said above, the wicked from the influx and consequent presence of the Lord, that is, of the Divine Good and Divine Truth strongly and powerfully coming forth and proceeding from him, not only come into trembling and dread, but also into torture from interior conflict, wherefore they cannot live unless they fly away and cast themselves downwards. Moreover standing, like walking and sitting in the Word, signifies to be and to live. AE 414.

Verse 37. *And in the day time He was teaching in the temple, but going forth at night He lodged in the mount called the mount of Olives.* All this was done, because the mount of Olives signified the Divine love, and was significative, inasmuch as it was representative of heaven and of the church, which at that time conjoined the Lord with heaven and the world. AE 638.

By this was signified that the Lord did all things from Divine love, for the mount of Olives signified that love; for whatever the Lord did in the world, this was representative, and whatever He spoke was significative. The reason why He was in representatives and significatives, during his abode in the world, was that he might be in the ultimates of heaven and the church, and at the same time in their first principles, and thus might rule and arrange ultimates from first principles, and all intermediate principles from first principles by ultimates. AE 405.

**Chapter XXI. Translator's Notes and Observations.**

VERSE 27. *And then shall they see the Son of Man coming in the clouds of heaven with power and much glory.* In the common version of the New Testament, what is here rendered much glory, is called great glory, but the original Greek is omolles, which is a numerical adjective, and therefore applied to truth, consequently to glory, which is internal Truth, see what was remarked on this subject in the note above, at Chap. V, vs 6.

Verse 28. *But when these things begin to come to pass, look up, and lift up your heads, &c.* The intelligent reader will not fail to note in these words the twofold duty which they enforce, first, of looking up, or of elevating the understanding into the light of the eternal truth, and secondly, of lifting up the head, or of elevating the will also to the love of the Supreme Good. He will also be further instructed that desolation and vastation, whether operative in the Church in general, or in any individual member, are peculiar calls from heaven to the discharge of those duties.

Verse 35. *For as a snare shall it come upon all that sit upon the face of the whole earth.* In the common version of the New Testament, what is here rendered that sit, is expressed by that dwell, but the original Greek is chathemenas, from the verb cathemai, which literally means to sit, or to sit down, and is here
applied principally with a view to its spiritual sense, as implying permanent abode [see AC 9422], and a permanent abode too in the interior things of the vastated church, which are here called the face of the whole earth, an expression which can have no meaning, except according to this its spiritual interpretation. For according to any other view, what can be understood by sitting on the face of the whole earth?
Luke Chapter 22

<table>
<thead>
<tr>
<th>Chapter 22</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. BUT the feast of unleavened bread drew near, which is called the passover.</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 seek to destroy that principle, vs 1. 2.</td>
</tr>
<tr>
<td>2. And the chief priests and scribes sought how they might take him away, for they feared the people.</td>
<td></td>
</tr>
<tr>
<td>3. But Satan entered into Judas surnamed Iscariot, being of the number of the twelve.</td>
<td>Being seduced by infernal spirits who were in the falses of evil, vs 3, 4, 5. 6.</td>
</tr>
<tr>
<td>4. And going away he communed with the chief priests and captains how he might betray Him to them.</td>
<td></td>
</tr>
<tr>
<td>5. And they rejoiced, and covenanted to give him silver.</td>
<td></td>
</tr>
<tr>
<td>6. And he promised, and sought opportunity to betray Him to them in the absence of the multitude.</td>
<td></td>
</tr>
<tr>
<td>7. But the day of unleavened bread came, in which the passover must be killed.</td>
<td>And this at the time that all things were preparing by the LORD for the glorification of His Human principle, and for their liberation thereby from infernal falses, vs 7 to 14.</td>
</tr>
<tr>
<td>8. And he sent Peter and John, saying, go prepare for us the passover, that we may eat.</td>
<td></td>
</tr>
<tr>
<td>9. But they said to Him, where will You that we prepare?</td>
<td></td>
</tr>
<tr>
<td>10. But he said to them, behold, as you enter into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he enters in.</td>
<td>To which glorification He was conducted by Divine Truth grounded in and leading to Divine Good, vs 10, 11, 12, 13.</td>
</tr>
<tr>
<td>11. And you shall say to the master of the house, the Teacher says to you, where is the guestchamber, where I may eat the passover with My disciples?</td>
<td></td>
</tr>
<tr>
<td>12. And he will show you a large upper room furnished; there make ready.</td>
<td></td>
</tr>
<tr>
<td>13. But, as they went, they found as He had said to them; and they made</td>
<td></td>
</tr>
</tbody>
</table>
ready the passover.

14. And when the hour was come He sat down, and the twelve apostles with Him.
15. And he said to them, with desire I have desired to eat this passover with you before I suffer.
16. For I say to you, that I will not any more eat thereof, until it be fulfilled in the kingdom of God.

To the intent that when the glorification was completed, through his final temptation on the cross, He might then impart to His Church the fullness of His Divine Love and wisdom, vs 14, 15, 16.

17. And taking the cup, giving thanks He said, take this, and divide it among yourselves.
18. For I say to you I will not drink of the fruit of the vine, until the kingdom of God shall come.
19. And taking bread, giving thanks He break [it], and gave to them, saying, this is my body, which is given for you, this do for My memorial.
20. In like manner the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you.
21. Nevertheless behold, the hand of him that betrays Me is with Me on the table.

Therefore he taught by representatives, that all truth, which leads to good, is from Himself, as is likewise the good to which it leads, and the truth which is in conjunction with that good, vs 17 to 21.

22. And truly the Son of man goes according to what was determined; but woe to that man by whom He is betrayed!
23. And they began to enquire among themselves, who of them it was that should do this thing.

Nevertheless He must first be rejected by the Jewish nation, as had been predicted, vs 22, 23,

24. But there was also a strife among them, which of them should be accounted greatest.
25. But he said to them, the kings of the nations exercise lordship over them, and they that exercise authority upon them are called benefactors.
26. But you [shall not] be so; but he that is greatest among you, let him be as the younger, and he that is

He must also purify His followers from their natural self-love, by teaching them the opposition of such love to the love which prevails in heaven, since this latter love is always humble, and delights to serve others from a principle of love, after the LORD'S example, vs 24 to 28.
27. For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat? But I am in the midst of you as he that serves.

28. But you are they who have continued with me in my temptations.

29. And I appoint to you a kingdom, as my Father has appointed to Me.

30. That you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

All such followers therefore, through the Divine power with which they are gifted, enter into combat against their natural evils, and through combat obtain victory, and in conjunction with the LORD enjoy the perception of good and of truth, vs 28, 29, 30.

31. But the Lord said, Simon, Simon, behold, Satan has desired you, to sift you as wheat.

32. But I have prayed for you that your faith fail not; and when you are converted, strengthen your brethren.

Whereas they who are in faith alone without charity are misled by infernal falses, and are thus like chaff, when yet, it is the Divine intention that all faith should administer to and confirm charity, vs 31, 32.

33. But he said to him, Lord, I am ready to go with you both into prison and to death.

34. But he said, I tell you Peter, the cock shall not crow today until you have thrice denied that you know me.

Thus they are in confidence grounded in themselves, and consequently deny the LORD, vs 33, 34;

35. And he said to them, when I sent you without purse, and scrip, and shoes, lacked you any thing? But they said, nothing.

36. Then said he to them, but now, he that has a purse, let him take [it], and likewise the scrip, and he that has not, let him sell his garment, and buy a sword.

When yet they ought to procure to themselves the knowledges of truth from the Word, by which they might be confirmed respecting the necessity of the LORD'S temptations, and especially of his last, temptation on the cross, vs 35 to 39.

37. For I say to you, that this that is written must yet be accomplished in me, and he was reckoned amongst the transgressors, for the things concerning me have an end.

38. But they said, Lord, behold here are two swords. But he said to them, it is enough.
39. And going out he went, as he was wont, to the mount of Olives, and his disciples also followed him. Then the LORD, from His Divine Love, and in conjunction with the goods and truths of the Church, prepares Himself to endure the most grievous temptations, vs 39, 40.

40. But when he was at the place, he said to them, pray that you enter not into temptation. And presently, rising above those goods and truths, enters into close union with the Divine Good, through the entire surrender of His Human principle to the Divine, vs 41, 42.

41. And he was withdrawn from them about a stone's cast, and kneeling down prayed, And on which occasion His Human principle receives power from the Divine, vs 43.

42. Saying, Father, if you be willing to remove this cup from me, nevertheless not My will, but Yours be done. And is thus enabled to endure more intense combats against the powers of darkness, and by those combats to attain a closer union with its Divine principle, and a fuller separation of what was hereditary from the mother, vs 44.

43. But there appeared an angel from heaven strengthening him. And to instruct the Church, no longer to abide in a mere natural state of life, but to arise to a spiritual state, that so they might be protected in temptation combats, vs 45, 46.

44. And being in an agony, he prayed more earnestly; but his sweat was as drops of blood falling to the earth, And rising up from prayer, coming to his disciples, he found them sleeping for sorrow, and said to them why sleep you? arising pray that you enter not into temptation.

45. But there appeared an angel from heaven strengthening him. And to instruct the Church, no longer to abide in a mere natural state of life, but to arise to a spiritual state, that so they might be protected in temptation combats, vs 45, 46.

46. And being in an agony, he prayed more earnestly; but his sweat was as drops of blood falling to the earth, And is thus enabled to endure more intense combats against the powers of darkness, and by those combats to attain a closer union with its Divine principle, and a fuller separation of what was hereditary from the mother, vs 44.

47. But whilst he yet spoke, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. Nevertheless the LORD'S Human principle is entirely rejected by the Jewish nation, and this under an external semblance of affection, vs 47, 48.

48. But Jesus says to him, Judas betray you the Son of man with a kiss? And they who were about him seeing what would follow, said to Him, Lord, shall we smite with the sword. And one of them smote a servant of the High Priest and cut off his right ear.

49. But whilst he yet spoke, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. On which occasion, obedience perishes in the lower principles of life, and this of Divine permission, and for the manifestation of the Divine mercy in restoring it, vs 49, 50, 51.

50. And one of them smote a servant of the High Priest and cut off his right ear. But Jesus answering said, suffer you thus far, and touching his ear, He healed him.
52. But Jesus said to the chief priests and captains of the temple, and the elders which were come to him, are you come out as against a thief with swords and staves?

53. When I was with you daily in the temple you stretched forth no hands against Me; but this is your hour, and the power of darkness.

54. Then laying hold of him they led and brought him into the house of the high priest; but Peter followed afar off.

55. And when they had lighted a fire in the midst of the hall, and were sat down together, Peter sat down in the midst of them.

56. But a certain maid beholding him as he sat by the light, and earnestly looking at him, said, this [man] was also with him,

57. But he denied him, saying, woman, I do not know him.

58. And after a little while another seeing him said, you are also of them; but Peter said, man, I am not.

59. And about the space of one hour after, another confidently affirmed, saying, of a truth this [man] also was with him, for he is a Galilean.

60. But Peter said, man, I know not what you say: and immediately while he yet spoke, the cock crew.

61. And the Lord turning looked upon Peter, and Peter remembered the word of the Lord, how he said to him, before the cock crow, you shall deny me thrice.

62. And Peter went out and wept bitterly.

63. And the men that held Jesus, mocked him, smiting.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, prophecy who it

And it is allowed of the Divine Providence that internal evils and errors shall prevail, but not until Divine Truths had been taught for the purpose of counteracting them, vs 52, 53, 54.

And that thus they who are principled in faith alone without charity might be brought to a due sense of their delusion and danger, vs 55 to the end.
is that smote you.

65. And many other things blasphemously spoke they against him.

66. And when it was day, the elders of the people, and the chief priests and scribes assembled, and led him into their council.

67. Saying, if you be the Christ, tell us. But he said to them, if I tell you, you will not believe.

68. And if I also ask [you], you will not answer me, nor discharge me.

69. From now on shall the Son of Man sit on the right hand of the power of God.

70. But they all said, are you then the Son of God? but he said to them, you say that I am.

71. But they said, what need we any further witness? for we ourselves have heard out of his own mouth.

Translation

1. BUT the feast of unleavened bread drew near, which is called the passover.

2. And the chief priests and scribes sought how they might take him away, for they feared the people.

3. But Satan entered into Judas surnamed Iscariot, being of the number of the twelve.

4. And going away he communed with the chief priests and captains how he might betray Him to them.

5. And they rejoiced, and covenanted to give him silver.

6. And he promised, and sought opportunity to betray Him to them in the absence of the multitude.

7. But the day of unleavened bread came, in which the passover must be killed.

8. And he sent Peter and John, saying, go prepare for us the passover, that we may eat.

9. But they said to Him, where will You that we prepare?

10. But he said to them, behold, as you enter into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he enters in.

11. And you shall say to the master of the house, the Teacher says to you, where is the guestchamber, where I may eat the passover with My disciples?
12. And he will show you a large upper room furnished; there make ready.

13. But, as they went, they found as He had said to them; and they made ready the passover.

14. And when the hour was come He sat down, and the twelve apostles with Him.

15. And he said to them, with desire I have desired to eat this passover with you before I suffer.

16. For I say to you, that I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And taking the cup, giving thanks He said, take this, and divide it among yourselves.

18. For I say to you I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And taking bread, giving thanks He break [it], and gave to them, saying, this is my body, which is given for you, this do for My memorial.

20. In like manner the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you.

21. Nevertheless behold, the hand of him that betrays Me is with Me on the table.

22. And truly the Son of man goes according to what was determined; but woe to that man by whom He is betrayed!

23. And they began to enquire among themselves, who of them it was that should do this thing.

24. But there was also a strife among them, which of them should be accounted greatest.

25. But he said to them, the kings of the nations exercise lordship over them, and they that exercise authority upon them are called benefactors.

26. But you [shall] not [be] so; but he that is greatest among you, let him be as the younger, and he that is chief as he that serves.

27. For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat? But I am in the midst of you as he that serves.

28. But you are they who have continued with me in my temptations.

29. And I appoint to you a kingdom, as my Father has appointed to Me.

30. That you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

31. But the Lord said, Simon, Simon, behold, Satan has desired you, to sift you as wheat.

32. But I have prayed for you that your faith fail not; and when you are converted, strengthen your brethren.

33. But he said to him, Lord, I am ready to go with you both into prison and to death.

34. But he said, I tell you Peter, the cock shall not crow today until you have thrice denied that you know me.
35. And he said to them, when I sent you without purse, and scrip, and shoes, lacked you any thing? But they said, nothing.
36. Then said he to them, but now, he that has a purse, let him take [it], and likewise the scrip, and he that has not, let him sell his garment, and buy a sword.
37. For I say to you, that this that is written must yet be accomplished in me, and he was reckoned amongst the transgressors, for the things concerning me have an end.
38. But they said, Lord, behold here are two swords. But he said to them, it is enough.
39. And going out he went, as he was wont, to the mount of Olives, and his disciples also followed him.
40. But when he was at the place, he said to them, pray that you enter not into temptation.
41. And he was withdrawn from them about a stone's cast, and kneeling down prayed,
42. Saying, Father, if you be willing to remove this cup from me, nevertheless not My will, but Yours be done.
43. But there appeared an angel from heaven strengthening him.
44. And being in an agony, he prayed more earnestly; but his sweat was as drops of blood falling to the earth,
45. And rising up from prayer, coming to his disciples, he found them sleeping for sorrow.
46. And said to them why sleep you? arising pray that you enter not into temptation.
47. But whilst he yet spoke, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him.
48. But Jesus says to him, Judas betray you the Son of man with a kiss?
49. But they who were about him seeing what would follow, said to Him, Lord, shall we smite with the sword.
50. And one of them smote a servant of the High Priest and cut off his right ear.
51. But Jesus answering said, suffer you thus far, and touching his ear, He healed him.
52. But Jesus said to the chief priests and captains of the temple, and the elders which were come to him, are you come out as against a thief with swords and staves?
53. When I was with you daily in the temple you stretched forth no hands against Me; but this is your hour, and the power of darkness.
54. Then laying hold of him they led and brought him into the house of the high priest; but Peter followed afar off.
55. And when they had lighted a fire in the midst of the hall, and were sat down together, Peter sat down in the midst of them.
56. But a certain maid beholding him as he sat by the light, and earnestly looking at him, said, this [man] was also with him,

57. But he denied him, saying, woman, I do not know him.

58. And after a little while another seeing him said, you are also of them; but Peter said, man, I am not.

59. And about the space of one hour after, another confidently affirmed, saying, of a truth this [man] also was with him, for he is a Galilean.

60. But Peter said, man, I know not what you say: and immediately while he yet spoke, the cock crew.

61. And the Lord turning looked upon Peter, and Peter remembered the word of the Lord, how he said to him, before the cock crow, you shall deny me thrice.

62. And Peter went out and wept bitterly.

63. And the men that held Jesus, mocked him, smiting.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, prophecy who it is that smote you.

65. And many other things blasphemously spoke they against him.

66. And when it was day, the elders of the people, and the chief priests and scribes assembled, and led him into their council.

67. Saying, if you be the Christ, tell us. But he said to them, if I tell you, you will not believe.

68. And if I also ask [you], you will not answer me, nor discharge me.

69. From now on shall the Son of Man sit on the right hand of the power of God.

70. But they all said, are you then the Son of God? but he said to them, you say that I am.

71. But they said, what need we any further witness? for we ourselves have heard out of his own mouth.

Chapter XXII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSES 15 to 19. And he said to them, with desire I have desired to eat this passover with you before I suffer, &c. Inasmuch as by wine is meant Divine Truth nourishing spiritual life, therefore the Lord says to his disciples, "I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come;" hence it is evident, that it is something spiritual which is meant, for he says that he would drink it with them in the kingdom of God, or in heaven; and that he would also eat with them of the Paschal lamb there, verse 16. AE 329.
Verse 18. *I say to you I will not drink of the fruit of the vine until the kingdom of God shall come.* That he would not drink wine in the kingdom of God may be manifest to every one, but that the good of love and of faith is signified, which he would give to those who are of his kingdom. AC 6377.

By the fruit of the vine or wine, which the Lord would drink with them new in the kingdom of his father, or when, the kingdom of God should come, is meant that on that occasion, all Divine Truth in heaven and in the Church would flow from his Divine Human [principle], wherefore he calls it *new,* and likewise calls it the *new Testament in His blood,* verse 20; for the blood of the Lord signifies the same as wine; and since, after the Lord's resurrection, every thing Divine proceeded from Him, therefore He says that He would drink it with them when the kingdom of God should come, and the kingdom of God then comes when He has reduced all things to order in the heavens and in the hells. AE 376.

By the fruit of the vine nothing else is meant but the truth of the new church and heaven; wherefore the church in many passages in the Word is called a *vineyard,* Isaiah 5:1, 2, 4. Matt 20:1-13, and the Lord calls Himself the *True Vine,* and the men who are ingrafted in it, *branches,* John 15:1, 5. TCR 708.

Verse 19. *And taking bread, giving thanks He break it, and gave to them saying this is My body.* That the Lord Himself is He who is understood by manna and bread, He Himself plainly teaches, for He says, *I am the bread of life which came down from heaven*; that it is the Lord as to the Divine Human [principle] He also teaches when He says, the bread which I shall give is My flesh; the Lord teaches the same thing when He instituteth the holy supper in the above words; for to eat of this bread is to be conjoined to Him by love. AE 146.

Verse 19. *This do for My memorial.* From what has been said it may now 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 under the influence of religious principle in Christendom may know, and if he does not know may learn, that there is given natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul, for Jehovah the Lord says in Moses, man does not live by bread alone, but by every thing which comes forth from the mouth of Jehovah does man live, Deut 8:2, 3. But if any one be so simple, that he cannot think of any thing else from the understanding but what he sees with the eye, I advise him to think with himself concerning the holy supper, when he takes the bread and wine, and hears them called the flesh and blood of the Lord, that it is the most holy thing of worship, and let him remember the passion of Christ, and His love for the salvation of men, for He says, Do this for My memorial. TCR 709.

Verse 20. *In like manner the cup after supper, saying, this cup is the New Testament in My blood, which is shed for you.* Inasmuch as by the blood of the Lord is signified the Divine truth proceeding from Him, and the same is signified by wine, consequently by cup, therefore it is said, *this is My blood,* and whereas by Divine truth there is conjunction of the Lord with the church, therefore it is said this is the New Testament in My blood, or the New Covenant. AE 960.

It is said the *cup,* not wine, because wine is predicated of the spiritual church, but blood of the celestial church, although each signifies holy truth proceeding from the Lord, yet 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 respect, 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 signify the Lord's love towards the universal human race, and the reciprocal love of man towards Him. AC 5120.
By the blood of the New Covenant or Testament, nothing else is signified than the Word, which is called a Covenant and Testament, Old and New, thus the Divine truth therein. Inasmuch as this is signified by blood, therefore the Lord gave them wine, saying, this is My blood, and wine signifies Divine truth, wherefore also it is called the BLOOD OF THE GRAPES, Gen 49:11. Deut 32:14. AR 379.

Blood is here called the blood of the New Covenant, because blood signifies Divine truth proceeding from the Lord, and covenant signifies conjunction. Inasmuch as the Lord called His blood, by which is meant the Divine truth proceeding from Him, the blood of the new covenant, it may be expedient to say what is meant by the old covenant, and what by the new. By the old covenant is meant conjunction by Divine truth such as was given to the sons of Israel, which was external, and hence representative of Divine truth internal; the sons of Israel had no other Divine truth, because they could not receive any other, since they were external and natural men, and not internal or spiritual, as may be manifest from this consideration, that they who had any knowledge concerning the Lord's advent thought nothing about him but that He was to be a King, who would exalt them above all people in the universe, and who would thus establish amongst them a kingdom on earth, and not in the heavens, and thence on earth amongst all who believe in Him; wherefore the old 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 Divine truth such as 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 the Lord has conjunction with men, therefore it is meant by the new covenant, and it is likewise meant by his blood, which is hence called the blood of the new covenant; the like is also understood by wine. AE 701.

Verses 24 to 31. But there was also a strife amongst them, which of them should be accounted greatest, &c. &c. When the Lord came into the world, man was of such a quality, that if any one had told him that the representatives and significatives of the church were not the essentials of Divine worship, but the spiritual and celestial things which they represented and signified, he would entirely have rejected the information, and thus the church would have become no church. This is very evident from the disciples themselves, who were continually attendant on the Lord, and heard so many things concerning His kingdom, and who nevertheless could not as yet perceive interior truths, inasmuch as they could not entertain any notion of the Lord, but such as the Jews have at this day concerning the Messiah whom they expect, namely that, He would exalt that people to dominion and glory above all the nations in the universe. And after that they had heard so many things from the Lord concerning the heavenly kingdom, still they could not conceive otherwise, than that the heavenly kingdom was like an earthly kingdom, and that God the Father was the Supreme there, and after Him the Son, and afterwards the twelve, and thus that they were to rule in order; wherefore also James and John asked to sit, one on his right hand, and the other on the left, Mark 10:35, 36, 37, on which occasion the rest of the disciples were indignant at their wishing to be greater than them, Mark 10:41. Matt 20:24. Wherefore also the Lord, after that He had taught them what it was to be greatest in heaven, still spoke according to their apprehension, namely that they should sit on twelve thrones, and judge the twelve tribes of Israel, Luke 22:24-31. Matt 19:28; for if they had been told that by disciples were not meant themselves, but all those who are in the good of love and of faith, also that in the Lord's kingdom there are no thrones, nor principalities and governments as in the world, and that they could not even judge the smallest principle of one man, they would have rejected the Word, and every one would have left the Lord, and gone to his own business. AC 3857.

From these considerations it may be manifest, what is the quality of those who preside in heaven, namely that they are principled in love and in wisdom more than others, thus that from a principle of
love they will what is good to all, and from wisdom know how to provide that good. They who are of such a quality do not domineer and rule, but minister and serve, for to do good to others from the love of good is to serve, and to provide for its being done is to minister; nor do such persons make themselves greater than others, but lesser, since they set the good of society and their neighbour in the first place, but their own good in a lower place, and what is in the first place is greater, and what is in a lower place is lesser. Nevertheless they have honour and glory, dwelling in the midst of the society, in a greater elevation than others, and likewise in magnificent palaces; they accept also this glory and that honour, yet not for the sake of themselves, but for the sake of obedience; for all in heaven know, that they derive that honour and that glory from the Lord, and on that are to be obeyed. These are the things which are meant by the Lord's words to the disciples, "Whosoever would be great among you, let him be your minister; and whoever would be chief among you, let him be your servant; as the Son of Man came not to be ministered to, but to minister;" Matt 20:27, 28. "He that is greatest among you let him be as the least, and he that is chief as he that serves," Luke 22:26. HH 218.

Verses 29, 30. And I appoint to you a kingdom as My Father has appointed to Me; that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel. That in the Lord's kingdom they do not eat and drink, nor sit at a table there, is evident to every one, thus that by eating and drinking on the Lord's table in his kingdom is signified something else, namely to enjoy the perception of good and of truth. AC 3068.

In regard to the affection of man, the case is with it as with the man himself, that unless it be supported by food, it dies. Man also, as to his interiors, is nothing but affection, a good man being the affection of good and of the truth thence derived, but an evil man being the affection of evil and of the false thence derived. This is especially manifest with man when he becomes a spirit, the sphere of life, which then issues from him, being either of the affection of good or of the affection of evil; on which occasion its nourishment or support is not from natural meat and drink, but from spiritual, which is the false grounded in evil to an evil spirit, and truth grounded in good to a good spirit. The nourishments of human minds, whilst they live in the body in the world, are nothing else, and hence it is that all things relating to food, as bread, flesh, wine, water, and several other things, in the spiritual sense of the Word, signify such things as relate to spiritual nourishment. From these considerations it is also evident what is meant by the Lord's words in Matthew, "Man does not live by bread alone, but by every word that comes forth from the mouth of God," Matt 4:4; also what by His words in Luke, "You shall eat and drink on My table in My kingdom" AC 9003.

To eat and to drink on the Lord's table in the kingdom of God, is to be conjoined to the Lord by love and faith, and to enjoy heavenly blessedness. AE 252.

By eating and drinking is signified spiritually to eat and drink, wherefore by eating in the above passage is signified to receive, to perceive and appropriate from the Lord the good of heaven, and by drinking is signified to receive, to perceive and appropriate the truth of that good, for to eat is predicated of good, because bread signifies the good of love, and to drink is predicated of truth, because water and wine signify the truth of that good. AE 617.

It is impossible to understand, except from the spiritual sense, what is meant in the above words by the Apostles, what by thrones, and what by the tribes of Israel. Yet who cannot know that the Apostles are not to judge, but the Lord alone? For every one is judged according to his life, and no one but the Lord alone knows the life of all, whilst the Apostles do not even know the life of one. But in the spiritual sense by the twelve Apostles are signified all truths derived from good, by sitting on thrones is signified judgement, and by the twelve tribes of Israel are signified all who are of the church; wherefore by the
above words is signified that the Lord is to judge all from divine truth, and from its reception in good. AE 431. See also AE 687.

By the above words nothing else can be signified than that the Lord is to judge all according to the goods and truths of the church; for if this was not meant by the above words, but judgement was ascribed to the Apostles themselves, then all in the great city of Babylon, who call themselves the successors of the Apostles, might also claim the privilege to themselves, that they should sit on thrones as numerous as the different orders from the Pope to a monk, and to judge all in the universal orb of earths. AR 798. See also AR 233.

Verse 31, 32. *But the Lord said, Simon, Simon, behold, Satan has desired you to sift you as wheat; but I have prayed for you that your faith fail not; and when you are converted, strengthen your brethren.* Peter in this passage represents faith without charity, which faith is the faith of what is false, for these things were said to him by the Lord immediately previous to his denial of Him. Inasmuch as he represented faith, therefore the Lord says, I have prayed for you that your faith fail not; but that he represented the faith of what is false, is manifest from this consideration, that the Lord said, when you are converted, strengthen your brethren; inasmuch as the faith of what is false is like chaff before the wind, therefore it is said that Satan desired him, that he might sift him as wheat, for wheat is the good of charity separated from the chaff; hence it is evident why mention is made of Satan. AE 740.

Verses 36, 37, 38. *Then said He to them, but now, he that has a purse, let him take it, and likewise a scrip, and he that has not, let him sell his garment, and buy a sword.* Sword in this passage denotes truth combating, from which therefore, and for which the Disciples were to fight. AC 2799.

By purse and a scrip are signified spiritual knowledges, thus truths; by garments are signified things proper to man, and by a sword combat. AE 131.

What is meant by the above words is evident from what follows them, namely that what was written must be accomplished in the Lord, thus that He must endure the cross, and since this must of necessity distract the minds of those who lived at the time, and likewise the minds of the Disciples, and induce doubts respecting Him and His kingdom, and thereby lead into temptations, which could not be repelled except by truths, therefore the Lord says, He that has a purse and a scrip let him take it, as if He had said, he who possesses truths from the Word, in which it is predicted that Christ was to suffer such things, let him take heed lest he lose them, for a purse and a scrip signify the same thing as the money which is in them, the knowledges of truth and good from the Word; *but he who has not, let him sell his garment, and buy a sword,* signifies that they who have no truths must reject the things of self, and procure to themselves truths, with which they may fight against falses; for a sword signifies the combat of truth against what is false, and the destruction of the latter. AE 840.

Verses 40 to 45. *But when He was at the place, He said to them, pray that you enter not into temptation,* &c. &c. From the contents of these verses it may be manifest, that the Lord's temptations were the most direful of all, and that He was tortured from inmost principles even to bloody sweat, and that on this occasion He was in a state of despair, and that He had consolation. AC 1787.

It is impossible for any angel to be tempted by the devil, since whilst he is in the Lord, evil spirits cannot even come near him, being instantly seized with horror and dread; still less could hell have approached to the Lord if He had been born Divine, that is, without evil adhering from the mother. That the Lord bare the iniquities and evils of the human race, is likewise a form of speech common with preachers; but it would have been impossible for the Lord to derive iniquities and evils into Himself,
except by an hereditary way, since what is Divine is not susceptible of evil. Wherefore to the intent that He might conquer evil with his own strength, which no man could or can conquer, and might thus be made justice alone, He was willing to be born as another man. Otherwise there would have been no need of His being born, since the Lord could assume the Human essence without nativity, as He also occasionally assumed it, when He made Himself visible to the most ancient church, and likewise to the prophets; but to the intent that He might also put on evil against which He might fight, and which He might conquer, He came into the world, and thus conjoined in Himself the Human essence to the Divine essence. Nevertheless the Lord had no actual or proper evil, as He Himself says in John, "Which of you convicts Me of sin?" John 8:46. AC 1573.

Verse 43. But there appeared an angel from heaven strengthening Him. By an angel from heaven, in the internal sense, is here meant the Divine [principle] which was in Himself. AC 2821.

Verse 53. This is your hour, and the power of darkness. The Lord spoke these words to the chiefs of the priests, the governors of the temple and the elders, who seized Him by means of Judas; the power of committing this atrocious act is called by the Lord the power of darkness, because they were in the falses of evil, in falses concerning the Lord, and in evils against Him; by darkness also is there meant hell, because such falses of evil reside there. AE 526.

Verse 64. And when they had blindfolded Him, they struck Him on the face; &c: By these words was represented and signified that the Jewish nation were in the externals of the church, of the Word and of worship without internals, for all things in the Word which are related concerning the Lord's passion represent and signify the arcana of heaven and the church, and specifically what the quality of the Jews was as to the Word, the church and worship. AE 412.

Verse 69. From now on shall the Son of Man sit on the right hand of the power of God. In regard to all power being given to the Son of Man in the heavens and in the earths it is to be noted that the Lord had power over all things in the heavens and in the earths before he came into the world, for He was God from eternity and Jehovah, as He himself clearly says in John, "Glorify Me, O Father, with Thyself with the glory which I had with You before the world was" John 17:5; and again, "Verily, verily, I say to you, before Abraham was, I am" John 8:58, for He was Jehovah and the God of the most ancient church which was before the flood, and was seen by them. He was also Jehovah and the God of the ancient church, which was after the flood; and He was the Being whom all the rites of the Jewish church represented, and whom they worshiped; but the reason why he himself says that all power was given to him in heaven and in earth, as if it was then first given, is because by the Son of Man is meant his Human essence, which when it was united to the Divine, was also Jehovah, and had at the same time power, which could not be effected before it was glorified, that is, before his Human essence by unification with the Divine had also life in itself, and thus in like manner was made Divine and Jehovah, as be himself says in John, "As the Father has life in himself, so has He given to the Son to have life in himself," John 5:27. AC 1607.

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; now on signifies that Divine truth was in its omnipotence, when the Lord in the world had conquered the hells, and had reduced all things therein and in the heavens to order. AC 9807. See also AE 687.
Chapter XXII. Translator's Notes and Observations.

VERSE 27. But I am in the midst of you, &c. This is a literal rendering from the original Greek, *egom de eimi en mesom umon*, which is expressive, not only of the LORD's being among the disciples, as it is rendered in the common version of the New Testament, but of his being also in the very centre of their lives, inasmuch as He is the Divine source of all life, especially of the life of heavenly love and wisdom. No words therefore could have more fully expressed the LORD's Divinity.

Verse 31. Satan has desired you, to sift you as wheat. It is remarkable that what is here rendered you, is expressed in the original Greek by the plural pronoun *umas* and is accordingly here rendered by the plural you, but it is not easy to conjecture what is the true ground of this mode of expression, unless Simon be here understood as representing all the truths of faith, which Satan, the great adversary of truth, is ever desirous to falsify.

Verse 44. And being in an agony, he prayed more earnestly. It seems evident from these words, that the intenseness of prayer varied, even in the case of the Lord himself, according to circumstances, and that in a state of extreme temptation it acquired its highest degree, agreeable to the testimony of our enlightened Expositor, E. S, who so constantly testifies that the glorification of the LORD'S Humanity, or its union with Divinity, was principally effected by temptation combats.
AND the whole multitude of them arising led Him to Pilate.

But they began to accuse him, saying, we found this [man] perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a king.

But Pilate asked him, saying, are you the king of the Jews? But he answering said to him, you say.

But Pilate said to the chief priests and the multitudes, I find no fault in this man.

But they were urgent, saying, he stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.

But when Pilate heard of Galilee, he asked whether the man were a Galilean.

And when he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem in those days.

But Herod, seeing Jesus, was exceedingly rejoiced, for he was desirous to see him of a long time, because he had heard many things of him, and hoped to see some sign done by him.

But he questioned him in many words; but he answered him nothing.

But the chief priests and scribes stood vehemently accusing him.

And Herod deriding him with his soldiery, and mocking, putting on him a gorgeous robe, sent him again to Pilate.

And the same day Pilate and Herod

THAT the perverted Jewish Church treat the LORD with all contumely, and deliver him to the Gentiles, who are inquisitive about him, and who, from such inquisition, maintain His innocence, vs 1 to 5.

But this only increases the violence of accusation in the perverted Church, at the same time that it tends to unite the Gentiles in the bonds of mutual love and charity, vs 5 to 13.
were made friends together, for before they were at enmity between themselves.

13. But Pilate, having called together the chief priests, and the rulers, and the people,
14. Said to them, you have brought to me this man as one that perverts the people, and behold, I, having examined him before you, have found no fault in this man touching those things whereof you accuse him.
15. No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death has been done by him.
16. When therefore I have chastised him I will release him.
17. For of necessity he must release one to them at the feast.

Therefore the Gentiles still insist on the LORD’s innocence, and that He is exempt from all human judgement 5:13-18.

18. But they cried out all at once, away with this [man], but release to us Barabas,
19. Who for a certain sedition made in the city and for murder, was cast into prison.
20. Again therefore Pilate spoke to them, being willing to release Jesus.
22. But he said to them a third time, why, what evil has he done? I have found no cause of death in him, when therefore I have chastised him, I will release him.

But they of the perverted Church are united in preferring their own evils and falses to that innocence, and notwithstanding the repeated expostulations of the Gentiles, they are urgent to destroy it, vs 18 to 24.

23. But they were instant with loud voices, requesting that he might be crucified; and the voices of them and of the chief priests prevailed,
24. And Pilate assented that it should be as they required
25. And he released to them him who for sedition and murder was cast into prison, whom they had desired?

Until at length they prevail upon the Gentiles to comply with their wishes, and thus to reject the LORD, v: 23, 24, 25.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>26.</td>
<td>And as they led him away, laying hold on one Simon a Cyrenian coming out of the country, they set the cross on him, that he might bear it after Jesus.</td>
<td>Compelling even the well disposed to be partakers in their wickedness, vs 26.</td>
</tr>
<tr>
<td>27.</td>
<td>But there followed him much multitude of people and of women, who also bewailed and lamented him.</td>
<td>On which occasion all who are in the affection of good and of truth are brought into trial, especially when they are instructed concerning the future state of the Church, which would be such that it would be better not to receive genuine truths, since those truths would cause torment and torture, vs 27 to 32.</td>
</tr>
<tr>
<td>28.</td>
<td>But Jesus turning to them said, daughters of Jerusalem weep not for me, but weep for yourselves and for your children.</td>
<td>The rejection of the LORD is attended also with the rejection of charity and of faith, thus with the dissipation of all the truths of faith, vs 32, 33, 34.</td>
</tr>
<tr>
<td>29.</td>
<td>For behold, the days are coming in which they shall say, blessed are the barren, and the wombs which never bare, and the paps which never gave suck.</td>
<td>Even to the utmost possible degree of contempt and profanation, vs 35, 36, 37.</td>
</tr>
<tr>
<td>30.</td>
<td>Then shall they begin to say to the mountains, fall on us, and to the hills, cover us.</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>For if they do those things in the green [moist] tree, what shall be done in the dry?</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>But there were two others, [who were] malefactors, led with him to be crucified.</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>And when they were come to a place called a Skull, there they crucified him and the malefactors, one on the right hand but the other on the left.</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>But Jesus said, Father forgive them, for they know not what they do: and dividing his garments they cast lots.</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>And the people stood beholding. But the rulers with them also derided, saying, he saved others, let him save himself, if he be the Christ the chosen of God.</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>But the soldiers also mocked him, coming and offering him vinegar,</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>And saying, if you be the king of the Jews, save yourself.</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td>But a superscription also was written over him in letters of Greek, and Latin, and Hebrew, this is the king of the Jews.</td>
<td>Notwithstanding the testification of the Gentiles, that the LORD was Divine Truth, vs 38.</td>
</tr>
<tr>
<td>39.</td>
<td>But one of the malefactors, which were hanged, blasphemed him, saying, if you be the Christ, save yourself and us.</td>
<td>They too, who are principled in faith separate from charity, join in contempt and profanation on the occasion, whilst they who are principled in charity, acknowledge their own sins, assert the LORD'S innocence, and supplicate His mercy, vs 39 to 43.</td>
</tr>
<tr>
<td>40.</td>
<td>But the other answering rebuked him, saying, do not you fear God, when you are in the same condemnation?</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>And we indeed justly, for we receive what our deeds deserve, but this [man] has done nothing amiss.</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>And he said to Jesus, remember me, Lord, when you comest in your kingdom.</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>And Jesus said to him, verily I say to you, today shall you be with me in paradise.</td>
<td>To these latter therefore the promise is made, that they should enjoy eternal conjunction of life with the LORD, vs 43.</td>
</tr>
<tr>
<td>44.</td>
<td>But it was about the sixth hour, and there was darkness over the whole earth until the ninth hour.</td>
<td>When yet, to those who reject the LORD, nothing is left but what is false and evil, because they had no longer any love, or any faith, vs 44 and part of 45.</td>
</tr>
<tr>
<td>45.</td>
<td>And the sun was darkened, and the veil of the temple was rent in the midst.</td>
<td>Although the LORD entered into the essential Divine principle through the rending to pieces of all appearances, by which He opened a passage to the Divine principle itself by [or through] His Human principle made Divine, vs 45, latter part, and 46.</td>
</tr>
<tr>
<td>46.</td>
<td>And Jesus crying out with a great cry said, Father into your hands, I commit my spirit, and saying these things he expired.</td>
<td></td>
</tr>
<tr>
<td>47.</td>
<td>But when the centurion saw what was done, he glorified God, saying certainly this man was just.</td>
<td>Exciting thus in the minds of the simple and well-disposed, a full conviction of His innocence, vs 47, 48, 49.</td>
</tr>
<tr>
<td>48.</td>
<td>And all the multitudes who came together to that sight, seeing the things that were done, smiting their breasts returned.</td>
<td></td>
</tr>
<tr>
<td>49.</td>
<td>But all his acquaintance stood afar off, and the women who followed him from Galilee, beholding these things.</td>
<td></td>
</tr>
</tbody>
</table>
50. And behold, a man named Joseph, a counsellor, a good man and a just. So that they who are principled in celestial good seek regeneration through the reception of His Divine good and truth, vs 50 to 55.

51. He had not consented to the counsel and deed of them, being of Arimathea a city of the Jews, who also himself waited for the kingdom of God. 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 the resurrection of that body, vs 55, 56.

52. This [man] going to Pilate, begged the body of Jesus.  

53. And taking it down he wrapped it in linen, and laid it in a sepulchre that was hewn in stone, in which never man before was laid.  

54. And that day was the preparation, and the sabbath began to dawn.  

55. But the women also who followed, who accompanied him from Galilee, beheld the sepulchre, and how his body was laid.  

56. And returning they prepared spices and myrrh, and rested the sabbath-day according to the commandment.  

Translation

1. AND the whole multitude of them arising led Him to Pilate.

2. But they began to accuse him, saying, we found this [man] perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a king.

3. But Pilate asked him, saying, are you the king of the Jews? But he answering said to him, you say.

4. But Pilate said to the chief priests and the multitudes, I find no fault in this man.

5. But they were urgent, saying, he stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.

6. But when Pilate heard of Galilee, he asked whether the man were a Galilean.

7. And when he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem in those days.

8. But Herod, seeing Jesus, was exceedingly rejoiced, for he was desirous to see him of a long time, because he had heard many things of him, and hoped to see some sign done by him.

9. But he questioned him in many words; but he answered him nothing.

10. But the chief priests and scribes stood vehemently accusing him.
11. And Herod deriding him with his soldiery, and mocking, putting on him a gorgeous robe, sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.

13. But Pilate, having called together the chief priests, and the rulers, and the people,

14. Said to them, you have brought to me this man as one that perverts the people, and behold, I, having examined him before you, have found no fault in this man touching those things whereof you accuse him.

15. No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death has been done by him.

16. When therefore I have chastised him I will release him.

17. For of necessity he must release one to them at the feast.

18. But they cried out all at once, away with this [man], but release to us Barabas,

19. Who for a certain sedition made in the city and for murder, was cast into prison.

20. Again therefore Pilate spoke to them, being willing to release Jesus.


22. But he said to them a third time, why, what evil has he done? I have found no cause of death in him, when therefore I have chastised him, I will release him.

23. But they were instant with loud voices, requesting that he might be crucified; and the voices of them and of the chief priests prevailed,

24. And Pilate assented that it should be as they required

25. And he released to them him who for sedition and murder was cast into prison, whom they had desired? but he delivered Jesus to their will.

26. And as they led him away, laying hold on one Simon a Cyrenian coming out of the country, they set the cross on him, that he might bear it after Jesus.

27. But there followed him much multitude of people and of women, who also bewailed and lamented him.

28. But Jesus turning to them said, daughters of Jerusalem weep not for me, but weep for yourselves and for your children.

29. For behold, the days are coming in which they shall say, blessed are the barren, and the wombs which never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, fall on us, and to the hills, cover us.

31. For if they do those things in the green [moist] tree, what shall be done in the dry?
32. But there were two others, [who were] malefactors, led with him to be crucified.
33. And when they were come to a place called a Skull, there they crucified him and the malefactors, one on the right hand but the other on the left.
34. But Jesus said, Father forgive them, for they know not what they do: and dividing his garments they cast lots.
35. And the people stood beholding. But the rulers with them also derided, saying, he saved others, let him save himself, if he be the Christ the chosen of God.
36. But the soldiers also mocked him, coming and offering him vinegar,
37. And saying, if you be the king of the Jews, save yourself.
38. But a superscription also was written over him in letters of Greek, and Latin, and Hebrew, this is the king of the Jews.
39. But one of the malefactors, which were hanged, blasphemed him, saying, if you be the Christ, save yourself and us.
40. But the other answering rebuked him, saying, do not you fear God, when you are in the same condemnation?
41. And we indeed justly, for we receive what our deeds deserve, but this [man] has done nothing amiss.
42. And he said to Jesus, remember me, Lord, when you comest in your kingdom.
43. And Jesus said to him, verily I say to you, today shall you be with me in paradise.
44. But it was about the sixth hour, and there was darkness over the whole earth until the ninth hour.
45. And the sun was darkened, and the veil of the temple was rent in the midst.
46. And Jesus crying out with a great cry said, Father into your hands, I commit my spirit, and saying these things he expired.
47. But when the centurion saw what was done, he glorified God, saying certainly this man was just.
48. And all the multitudes who came together to that sight, seeing the things that were done, smiting their breasts returned.
49. But all his acquaintance stood afar off, and the women who followed him from Galilee, beholding these things.
50. And behold, a man named Joseph, a counsellor, a good man and a just.
51. He had not consented to the counsel and deed of them, being of Arimathea a city of the Jews, who also himself waited for the kingdom of God.
52. This [man] going to Pilate, begged the body of Jesus.
53. And taking it down he wrapped it in linen, and laid it in a sepulchre that was hewn in stone, in which never man before was laid.

54. And that day was the preparation, and the sabbath began to dawn.

55. But the women also who followed, who accompanied him from Galilee, beheld the sepulchre, and how his body was laid.

56. And returning they prepared spices and myrrh, and rested the sabbath-day according to the commandment.

Chapter XXIII. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 29. For behold the days are coming, in which they shall say, blessed are the barren, and the wombs which never bare, and the paps which never gave suck, By the barren are meant the Gentiles, who are invited to the church, and to whom the church is transferred, when an old church ceases, that is, when they who before were of the church are no longer in faith, because in no charity. AC 9325.

By the barren and the wombs which never bare are signified those who have not received genuine truths, that is, truths grounded in the good of love, and by the paps which never gave suck are signified who have not received genuine truths grounded in the good of charity; for all truths are from good, and goods are of a twofold kind, celestial good, which is the good of love to the Lord, and spiritual good, which is the good of charity towards the neighbour; by paps the same is signified as by milk, namely truth derived from good. AE 710.

Verse 30. Then shall they begin to say to the mountains, fall on us, and to the hills, cover us.
Conscience is a new will and a new understanding from the Lord, thus it is the presence of the Lord with man, and this the nearer, in proportion as man is more in the affection of good and of truth. If the presence of the Lord be nearer, then according to the proportion as man is affected by good or by truth, man comes into temptation; the reason is, because the evils and falses belonging to man, tempered with goods and truths belonging to him, cannot endure a nearer presence. This may be manifest from the things which exist in the other life, namely that evil spirits cannot in any wise approach to any heavenly society, but they begin to be tortured and tormented; also that evil spirits cannot endure that angels should inspect them, for instantly they are tortured, and fall into a swoon; and likewise from this consideration, that hell is remote from heaven, by reason that the former cannot endure the latter, that is, the presence of the Lord which is in heaven. Hence it is, that in the Word it is said of them, "Then shall they begin to say to the mountains, fall on us, and to the hills, cover us," AC 4299.

By mountains and hills are signified the loves of evil, thus evils; and by falling on us and covering us is signified to defend against the influx from heaven; and since this is effected by confirmations of what is evil by what is false, and of what is false from what is evil, therefore these things are signified. AR 339.

Verses 33, 39 to 43. By the two thieves, who were crucified with the Lord, one on the right hand, the other on the left, the same is meant as by the sheep and by the goats, wherefore to the one who acknowledged the Lord it was said, today shall you be with Me in paradise. AE 600.
Verse 43. Verily I say to you, today shall you be with Me in paradise. They who are principled in faith separate from charity cannot believe otherwise than that they are to rise again with the material body, and not till the day of judgement, which they also confirm from several passages of the Word explained according to the sense of the letter, not considering at all what the Lord had said concerning the rich man and Lazarus, Luke 16:22-31, and what He said to the thief, Luke 23:43, and what He said also in many other passages. The reason why they who are in faith separate from charity believe this, is because if they were told that the body was not to rise again, they would altogether deny a resurrection, not knowing or comprehending what the internal man is, for no one can know what the internal man is and his life alter death, but he who is in charity, for charity is of the internal man. AC 4783.

Men after death, who are then called spirits, and who are angels if they have lived in good, are greatly surprised that the man of the church believes that he shall not see eternal life till the last day, when the world is to be destroyed, and that then he is to be clothed again with the dust that had been rejected, when yet the man of the church is well aware that he rises again after death. For who does not say, when a man dies, that his soul or spirit is afterwards in heaven or in hell? And who does not say concerning his infants who are dead, that they are in heaven? And who does not comfort a sick person, or even one condemned to death, by saying that he will shortly come into the other life? For who does not know what the Lord said to the thief, "Today shalt you be with Me in paradise," and what He said also concerning the rich man and Lazarus, that the former was carried into hell, but the latter by angels into heaven? And who does not know what the Lord taught concerning the resurrection, that He is not the God of the dead but of the living? These things man knows, and he likewise so thinks and so speaks, when he thinks and speaks from the spirit, but when he thinks and speaks from what is doctrinal, he professes another opinion, namely that he shall not rise again till the last day, when yet the last day to every one is the day when he dies, and then also is his judgement. AC 5078.

That heaven and hell are from the human race, might have been known to the church from the Word, and thus have become a tenet of doctrine, if the church had admitted illustrations from heaven, and had attended to the Lord's words to the thief, Today shall you be with Me in paradise, and to what he said concerning the rich man and Lazarus, that the former went into hell, and thence discoursed with Abraham, and that the latter was taken into heaven; also what the Lord spoke to the Sadducees concerning the resurrection, that God is not the God of the dead but of the living. Last Judgement LJ 19.

Verse 44. But it was about the sixth hour, and there was darkness over the whole earth until the ninth hour. The falsities of the last times, which are here called darkness, or of which the terror of great darkness is predicated, were represented and signified by the great darkness brought over the whole earth from the sixth hour even to the ninth; also by the sun being darkened on the occasion, by which was represented and signified that then there would be no longer any love, or any faith, Matt 27:45. Mark 15:33. Luke 23:44, 45. AC 1839.

This was for a sign and proof that the Lord was denied, and that hence there was not any good or truth belonging to those who were of the church, for all signs from the heavens with them represented and signified such things as are of the church, by reason that the church with them was a representative church, or consisted of such things in externals as represented and thence signified the internal things of the church. That darkness was brought over the whole earth, signified that nothing prevailed amongst those who were of the church but the falses of evil; the whole earth denotes the whole church, and darkness signifies falses. The continuation of this for three hours, namely from the sixth hour to the ninth, signified that the mere false prevailed, and not any truth at all, for three signify what is full, the
whole and altogether, and six and nine signify all things in the complex, in this case falses and evils; and since falses and evils appertained to them because the Lord was denied, therefore it is, there was darkness and the sun was darkened, for by the sun which was darkened is meant the Lord, who is said to be darkened when falses so far prevail in the church that He is not acknowledged, and when evils so far prevail that He is crucified. AE 401. See also AE 526.

Verse 45. *And the veil of the temple was rent in the midst.* Hence it may be manifest what is signified by the *veil of the temple being rent*, Matt 27:51. Mark 15:38. Luke 23:45. namely that the Lord entered into the Essential Divine [principle] through the rending to pieces of 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.

That by Jacob is here represented not only the ancient church, but also the primitive, that is, the Christian church at its beginning, is grounded in this consideration, that the churches were the same as to internals, but only different as to externals. The externals of the ancient church 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, consequently such things as are of the Christian church. Hence it is that when the externals of the ancient church, and likewise of the Jewish, are unfolded, and the swaddling clothes as it were removed, the christian church is made manifest; this was also signified by the veil of the temple being rent. AC 4772.

Verse 56. *And returning they prepared spices and myrrh,* &c. Inasmuch as *myrrh* signified truth most external which is sensual truth, and its perception, therefore the bodies of the dead were formerly anointed with *myrrh and aloes*, by which anointing was signified the preservation of all the goods and truths belonging to man; and likewise the resurrection. On which account also such an article was applied, as signified the ultimate principle of life belonging to man, which ultimate principle is called sensual life. That the body of the Lord was anointed with such ointments, and was thus wrapped up in linen, and that this custom prevailed among the Jews, may be seen in John 19:39. 40, also in Luke 23:55, 56. It is however to be noted, that the things which are said of the Lord himself in the Word, are to be understood in a supereminent sense, wherefore they there signify His Divine life in the sensual principle, which is the life proper to the body, and likewise the resurrection of this latter. That the Lord rose again with the whole body which He had in the world, otherwise than other men, is a known thing, for He left nothing in the sepulchre. Wherefore also He said to the Disciples, who supposed that they saw a spirit when they saw the Lord, "Why are you troubled? Behold My hands and My feet; handle Me and see, for a spirit has not flesh and bones as you see Me have." AC 10252.

Chapter XXIII. Translators Notes and Observations.

VERSE 15. *And lo! nothing worthy of death has been done by him.* In the common version of the New Testament this passage is rendered, *nothing worthy of death is done to him*, but the original Greek is, *aden axion thanata esti omepragmenon auto*, which, according to the opinion of Parkhurst, Raphalius, and Wetstein, ought to be rendered, *Nothing worthy of (or deserving) death, has (in the opinion of Herod) been done by Him.*

Verse 42. *And he said to Jesus, remember me, Lord, when you comest in your kingdom.* In the common version of the New Testament, what is here rendered *in your kingdom*, is expressed by *into your kingdom*, but the original Greek is *en te basileia sa*, which is literally *in your kingdom*, thus intimating,
not his entrance into his kingdom, but his coming in Divine power and glory to establish His Church here on earth.
**Luke Chapter 24**

<table>
<thead>
<tr>
<th>Chapter 24</th>
<th>THE INTERNAL SENSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. But on one of the sabbaths early in the morning they came to the sepulchre, bringing the spices which they had prepared, and certain others with them.</td>
<td>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, vs 1.</td>
</tr>
<tr>
<td>2. But they found the stone rolled away from the sepulchre.</td>
<td>On which occasion they who are in the affection of good and truth experience the removal of all false principles, so that Divine good and Divine truth are made manifest, vs 2, 3, 4.</td>
</tr>
<tr>
<td>3. And entering in they found not the body of the Lord Jesus.</td>
<td></td>
</tr>
<tr>
<td>4. And it came to pass, as they were much perplexed about it, behold, two men stood by them in shining garments.</td>
<td>By which they are led into holy adoration, and are admonished that the LORD'S Humanity was made Divine, when the hereditary principle received from the mother was separated by temptation combats, vs 5, 6, 7.</td>
</tr>
<tr>
<td>5. But when they were afraid, and bowed down their faces to the earth, they said to them, why seek you him that lives among the dead.</td>
<td></td>
</tr>
<tr>
<td>6. He is not here, but is risen; remember how he spoke to you when he was yet in Galilee,</td>
<td></td>
</tr>
<tr>
<td>7. Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.</td>
<td></td>
</tr>
<tr>
<td>8. And they remembered his sayings,</td>
<td>They therefore communicate this truth to those, who had before been instructed concerning it, but as yet they cannot receive it, vs 8 to 12.</td>
</tr>
<tr>
<td>9. And returning from the sepulchre, they told all these things to the eleven and to all the rest.</td>
<td></td>
</tr>
<tr>
<td>10. But it was Mary Magdelene, and Joanna, and Mary [the mother] of James, and the other [women] with them, who told these things to the apostles.</td>
<td></td>
</tr>
<tr>
<td>11. And their sayings appeared before them as idle tales, and they believed them not.</td>
<td></td>
</tr>
</tbody>
</table>
beheld the linen clothes lying alone, and he departed, wondering within himself at that which was come to pass.

seeing that in the LORD all truth was made Divine Good, they are excited to adoration, vs 12.

13. And behold, two of them went that same day to a village called Emmaus, distant from Jerusalem sixty furlongs.

They too, who are in the doctrine of charity and faith united, reason together on the subject, and by their reasonings bring the LORD near to and present with them, though they do not know it, vs 13 to 17.

14. And they talked together of all these things which had happened.

15. And it came to pass as they conversed and were inquisitive, Jesus Himself drawing near went with them.

16. But their eyes were restrained that they should not know Him.

17. But He said to them what are these discussions which you have one with another, whilst you walk and are sad?

By which nearness and presence they are finally instructed, that the Divine principle of the Lord led the Human principle into the most grievous temptations, and this even to the last of ability, that He might expel thence every thing that was merely human, until nothing remained but what was Divine, vs 17 to 27.

18. But one of them, whose name was Cleopas, answering said to him, are you only a sojourner in Jerusalem, and have not known the things which are come to pass there in these days.

19. And he said to them, what things? and they said to him the things concerning Jesus of Nazareth, who was a man a prophet, mighty in deed and word before God and all the people.

20. And how the chief priests and our rulers delivered him to the judgement of death, and have crucified him.

21. But we hoped that he it is who was to have redeemed Israel, and besides all this, today is the third day since these things were done.

22. Moreover certain women also of our company excited our wonder, who were early at the sepulchre.

23. And not finding his body, they came, saying, that they had also seen
a vision of angels, who said that he is alive.

24. And certain of them who were with us went to the sepulchre, and found it even so as the women said; but him they saw not.

25. And he said to them, O thoughtless, and slow of heart to believe all that the prophets have spoken.

26. Ought not Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he expounded to them in all the Scriptures the things concerning himself. And that all this was in agreement with what the Word teaches, since there is nothing written in the Word, which does not respect the LORD Himself, his kingdom and Church, vs 27.

28. And they drew near to the village whither they were going, and he made as if he would go further. They therefore who are in the doctrine of charity and faith united are thus excited to cleave to the LORD with more earnest affection, by virtue of which affection they obtain conjunction with him, and by that conjunction are instructed in the good and truth of faith, by which the LORD makes himself manifest, vs 28 to 32.

29. And they constrained him, saying, abide with us, for it is towards evening and the day declines. And he went in to tarry with them.

30. And it came to pass as he reclined with them, taking bread he blessed it, and breaking gave it to them. But their eyes were opened, and they knew him, and he became invisible to them.

31. But their eyes were opened, and they knew him, and he became invisible to them. On which occasion, recollecting the warmth of heavenly love which has been inspired by the LORD'S presence, they testify the doctrine of the LORD'S glorification to those, who had before received the doctrine of good and truth, vs 32 to 36.

32. And they said one to another, did not our heart burn within us, while he spoke to us in the way, and while he opened to us the Scriptures?

33. And rising up in that same hour, they returned to Jerusalem, and found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and has appeared to Simon.

34. Saying, the Lord is risen indeed, and has appeared to Simon.

35. And they related the things done in the way, and how he was known of them in breaking of bread.

36. But as they thus spoke, Jesus himself stood in the midst of them, and says to them, Peace be to you. So that these latter also are made sensible of the LORD'S presence, which is attended with alarm and perplexity, until they are instructed, that the LORD made the very
37. But being terrified and frightened they supposed that they saw a spirit.
38. And he said to them, why are you troubled, and why do reasonings arise in your hearts?
39. 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.
40. And as he said this he showed them his hands and his feet.
41. But while they yet believed not for joy, and wondered, he said to them, have you here any meat?
42. And they gave him a piece of a broiled fish, and of a honeycomb.
43. And taking it he did eat before them.
44. But he said to them, these are the words which I spoke to you whilst I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.
45. Then he opened their understanding, that they might understand the Scriptures,
46. And said to them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;
47. And that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem.
48. But you are witnesses of these things.
49. And behold. I send the promise of my Father upon you; but tarry you in the city of Jerusalem, until you be endued with power from on high.
50. But he led them out as far as to Bethany, and lifting up his hands, he blessed them.
51. And it came to pass while he blessed them, he was parted from them, and taken up into heaven.  

52. And they worshipping him returned to Jerusalem with great joy.  

53. And were continually in the temple praising and blessing God. AMEN.

Translation

1. But on one of the sabbaths early in the morning they came to the sepulchre, bringing the spices which they had prepared, and certain others with them.

2. But they found the stone rolled away from the sepulchre.

3. And entering in they found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed about it, behold, two men stood by them in shining garments.

5. But when they were afraid, and bowed down their faces to the earth, they said to them, why seek you him that lives among the dead.

6. He is not here, but is risen; remember how he spoke to you when he was yet in Galilee,

7. Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.

8. And they remembered his sayings,

9. And returning from the sepulchre, they told all these things to the eleven and to all the rest.

10. But it was Mary Magdelene, and Joanna, and Mary [the mother] of James, and the other [women] with them, who told these things to the apostles.

11. And their sayings appeared before them as idle tales, and they believed them not.

12. But Peter rising up ran to the sepulchre, and stooping down he beheld the linen clothes lying alone, and he departed, wondering within himself at that which was come to pass.

13. And behold, two of them went that same day to a village called Emmaus, distant from Jerusalem sixty furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass as they conversed and were inquisitive, Jesus Himself drawing near went with them.

16. But their eyes were restrained that they should not know Him.

17. But He said to them what are these discussions which you have one with another, whilst you walk and are sad?
18. But one of them, whose name was Cleopas, answering said to him, are you only a sojourner in Jerusalem, and have not known the things which are come to pass there in these days.

19. And he said to them, what things? and they said to him the things concerning Jesus of Nazareth, who was a man a prophet, mighty in deed and word before God and all the people.

20. And how the chief priests and our rulers delivered him to the judgement of death, and have crucified him.

21. But we hoped that he it is who was to have redeemed Israel, and besides all this, today is the third day since these things were done.

22. Moreover certain women also of our company excited our wonder, who were early at the sepulchre.

23. And not finding his body, they came, saying, that they had also seen a vision of angels, who said that he is alive.

24. And certain of them who were with us went to the sepulchre, and found it even so as the women said; but him they saw not.

25. And he said to them, O thoughtless, and slow of heart to believe all that the prophets have spoken.

26. Ought not Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he expounded to them in all the Scriptures the things concerning himself.

28. And they drew near to the village whither they were going, and he made as if he would go further.

29. And they constrained him, saying, abide with us, for it is towards evening and the day declines. And he went in to tarry with them.

30. And it came to pass as he reclined with them, taking bread he blessed it, and breaking gave it to them.

31. But their eyes were opened, and they knew him, and he became invisible to them.

32. And they said one to another, did not our heart burn within us, while he spoke to us in the way, and while he opened to us the Scriptures?

33. And rising up in that same hour, they returned to Jerusalem, and found the eleven gathered together, and those that were with them,

34. Saying, the Lord is risen indeed, and has appeared to Simon.

35. And they related the things done in the way, and how he was known of them in breaking of bread.

36. But as they thus spoke, Jesus himself stood in the midst of them, and says to them, Peace be to you.
37. But being terrified and frightened they supposed that they saw a spirit.
38. And he said to them, why are you troubled, and why do reasonings arise in your hearts?
39. 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.
40. And as he said this he showed them his hands and his feet.
41. But while they yet believed not for joy, and wondered, he said to them, have you here any meat?
42. And they gave him a piece of a broiled fish, and of a honeycomb.
43. And taking it he did eat before them.
44. But he said to them, these are the words which I spoke to you whilst I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.
45. Then he opened their understanding, that they might understand the Scriptures,
46. And said to them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;
47. And that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem.
48. But you are witnesses of these things.
49. And behold. I send the promise of my Father upon you; but tarry you in the city of Jerusalem, until you be endued with power from on high.
50. But he led them out as far as to Bethany, and lifting up his hands, he blessed them.
51. And it came to pass while he blessed them, he was parted from them, and taken up into heaven.
52. And they worshiping him returned to Jerusalem with great joy.
53. And were continually in the temple praising and blessing God. AMEN.

Chapter XXIV. Extracts from the Theological Writings of the Hon. Emanuel Swedenborg.

VERSE 1. But on one of the Sabbaths early in the morning they came to the sepulchre, &c. Inasmuch as morning in the proper sense signifies the Lord, His coming, and thus the approach of His kingdom, it may be further manifest what is signified by morning, namely, the arising of a new church, for this is the Lord's kingdom in the earths, and this both in general, and in particular, yea also in singular. In general, when any church in the world is raised up anew; in particular, when man is regenerating, and becomes new, for in such case the kingdom of the Lord arises in him, and he is made a church; in singular, as often as the good of love and of faith is operative in him, for in this is the Lord's advent.
Hence the resurrection of the Lord on the third day in the morning, Mark 16:29. Luke xxiv. John 20:1, involves all those things, even in particular and singular, that He rises again daily, yea every moment, in the minds of the regenerate. AC 2405.

Verse 4. Behold, two men stood by them in shining garments. By garments are signified truths, and the reason is because the light of heaven is the Divine truth proceeding from the Lord as a sun there, and all things which exist in the heavens exist from the light there, in like manner also the garments with which the angels appear clothed. Hence it is that the angels who sat at the Lord's sepulchre had clothing white as snow, Matt 28:3; and that their garments were shining, Luke 24:4. AE 195.

Verses 25, 26, 27. And He said to them, O thoughtless, and slow of heart to believe all that the prophets have spoken, &c. By these words the Lord taught His disciples before he departed from them, that every thing of the Word was written concerning Himself, and that He came into the world to fulfill it. Doc. Lord. LORD 11.

Verse 26. Ought not Christ to suffer these things and to enter into his glory. It is according to the internal sense that the Divine [principle] of the Lord led the Human [principle] into the most grievous temptations, for by Abraham is meant the Lord as to the Divine [principle], and this even to the last of ability; the case herein is this, that the Lord admitted temptations into Himself, that He might expel thence every thing that was merely human, and this until nothing remained but what was Divine; that the Lord admitted temptations into Himself, even the last, which was that of the cross, may be manifest from these words, "Ought not Christ to suffer these things, and to enter into His glory. AC 2816.

Verse 27. And beginning from Moses and from all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. The Lord Himself also, after His resurrection, taught His disciples what had been written in Moses and the Prophets concerning Himself, thus that there was nothing written in the Word, which does not respect Himself, His kingdom and church; these are the spiritual and celestial things of the Word; but the things of the sense of the letter are for the most part worldly, corporeal, and terrestrial, which cannot in any wise make the Word of the Lord. AC 1540.

Verses 30, 31. And it came to pass as He reclined with them, taking bread He blessed it, and breaking gave it to them. And their eyes were opened, and they knew Him. Inasmuch as bread signifies the Lord as to the Divine good, and to eat it signifies appropriation and conjunction, therefore when the Lord manifested Himself after death before the disciples, or His breaking bread and giving it to them, their eyes were opened, and they knew Him, from which consideration it is also evident that to eat bread given by the Lord signifies conjunction with him, by virtue of which conjunction the disciples being enlightened knew Him, for eyes in the Word correspond to the understanding, and hence signify it, and this it is which is enlightened, and hence the eyes are opened; by breaking bread in the Word is signified to communicate good with another. AE 617. See also AE 340, and AC 9412, where it is remarked that to break bread and to give to the disciples in the spiritual world signifies to instruct in the good and truth of faith, by which the Lord appears.

Verse 39. 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. The reason why the Lord rose again, not only as to the spirit, but also as to the body, is because the Lord glorified, that is, made Divine his whole human [principle], when he was in the world. For the soul, which He had from the Father, of itself was the Divine [principle] itself, and the body was made a likeness of the soul, that is, of the father, thus also Divine. Hence it is that he,
otherwise than other men, rose again as to both; which also he manifested to the disciples, who believed that in seeing him they saw a spirit, saying, "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," by which words he announced that he is a man, not only as to spirit, but also as to body. Last Judgement 21. See also Doctrine concerning the Lord, LORD 35.

Verses 42, 43. And they gave Him a piece of a broiled fish, and of a honeycomb: And taking it He did eat before them. That the Lord glorified His Human [principle] even to its ultimate, which is called natural and sensual, He manifested by showing His hands and feet, and by the disciples handling them, and by saying that a spirit has not flesh and bones like Himself, and by eating of a broiled fish and of a honey comb. For by hands and feet are signified the ultimate principles of man, in like manner by flesh and bones; and by a broiled fish is signified the natural principle as to truth derived from good, and by honey is signified the natural principle as to good from which truth is derived. These things were eaten in the presence of the disciples, because they corresponded to the natural man, and hence signified that man; for a fish, as has been shown in this article, from correspondence, signifies the natural principle as to what is scientific, wherefore also fish in the Word signifies the principle of science and knowledge which is of the natural man, and a broiled fish the principle of science which is from natural good, but with the Lord it signified the Divine natural [principle] as to truth derived from good. AE 513. See also AE 619, 1087, 1112, AC 7852, 10252, 10044, 10025.

The honey comb and broiled fish, which the Lord did eat after His resurrection, signified also the external sense of the Word, the fish as to its truth, and the honey comb as to its pleasantness; and in consequence of this signification, the Lord says to them, "These are the words which I spoke to you when I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me." It appears as if such things were not signified, because it seems to be of chance that they had a piece of roasted fish and a honey comb, nevertheless it was of providence, not only in this instance, but also as to other things contained in the Word, even in respect to the least things; inasmuch as such things were signified, therefore the Lord spoke of the Word, that in it they were written of Him. But the things which were written of the Lord in the Word of the Old Testament, in the sense of the letter are few, but the things contained in the internal sense are all written of Him, for hence is the sanctity of the Word; these things are meant by all things being fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Him. AC 5620. See also AC 7933. Doc. Lord. LORD 11.

The Lord made the very corporeal [principle] in Himself Divine, both its sensual and its recipient principles, wherefore also He rose from the sepulchre with a body, and likewise after resurrection said to the disciples, "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." The generality of those who are of the Church at this day believe that every one is to rise again at the last day, and on this occasion with a body; which opinion is so universal, that scarce any one believes otherwise from any tenet of doctrine. But this opinion has prevailed in consequence of the natural man supposing that it is the body alone which lives; wherefore unless he believed that the body would again receive life, he would altogether deny a resurrection. Nevertheless the case is this, that man rises again immediately after death, and at the time appears to himself in a body altogether as in the world, with alike face, with like members, arms, hands, feet, breast, belly, loins; yea also when he sees and touches himself, he says that he is a man as in the world; nevertheless it is not his external principle which he carried about in the world which he sees and touches, but it is the internal, which constitutes that very human principle which lives, and which had an external around it or out of singular things belonging to itself, by which it could be in the world, and
act there in agreement with its purposes and the discharge of duties. The earthly corporeal principle itself is no longer of any use to it, since he is in another world, where there are other functions, and other forces and powers, to which his body, such as he there has, is adapted. This he sees with his eyes, not with those eyes which he had in the world, but with those which he there has, which are the eyes of his internal man, and from which by the eyes of the body he had before seen worldly and terrestrial objects. This also he is sensible of by the touch, not of the hands, or the sense which he enjoyed in the world, but of the hands and sense which he there enjoys, which is that from which his sense of touch in the world existed; for every sense there is more exquisite and more perfect, because it is of the internal man set at liberty from the external. AC 5078. See also AC 9315, HH 316, TCR 793.

The Lord alone has a proprium (something which may be called His own); from this proprium He redeemed man, and from this proprium He saves man. The proprium of the Lord is life, by virtue of which proprium the proprium of man is vivified, which in itself is dead; the proprium of the Lord was also signified by the Lord's words in Luke, "A spirit has not flesh and bones as you see Me have." AC 149.

Verse 47. And that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. It is an error of the present day to believe, that when sins are remitted, they are also removed, and in this error are all they who believe that sins are remitted to them by the sacrament of the supper, although they have not removed them from themselves by repentance. In the same error also are they who believe that they shall be saved by faith alone, and also by the papal bulls; also such persons believe in immediate mercy, and instantaneous salvation. But when the tenet is inverted it becomes a truth, namely that when sins are removed, they are also remitted; for repentance must precede remission, and without repentance there is no remission; wherefore the Lord commanded the disciples to preach repentance for the remission of sins, Luke 24:47; and John preached the baptism of repentance for the remission of sins, Luke 3:3. DP 280.

Chapter XXIV. Translators Notes and Observations.

VERSE 19. Who was a man a prophet, &c. In the common version of the New Testament the term man, which in the original Greek is aenr, is here omitted, and this for a reason, because in the opinion of some critics the term is here used as they say pleonastically. But with all due deference to such critics, we are bold to contend that the term ought to have been retained in the English translation, since it evidently makes a part of the inspired Word of the MOST HIGH, and consequently must involve in it a spiritual and edifying meaning, when interpreted according to its internal sense and signification.

FINIS.

W. D. VAREY, Printer, Red Lion Street, St. Ann's Square, Manchester.