

A NEW
DICTIONARY
OF
CORRESPONDENCES,
Representations, &c.
OR THE
SPIRITUAL SIGNIFICATIONS
OF
WORDS, SENTENCES, &c. *Swedenborg*
AS USED IN
THE SACRED SCRIPTURES.

COMPILED FROM
THE THEOLOGICAL WRITINGS OF THE HON.
EMANUEL SWEDENBORG,
BY JAMES HINDMARSH.

No one can understand the internal Sense of the Word, unless he
is acquainted with the Nature of Correspondence.


SWEDENBORG. Arc. 2895, 4322.



PRINTED AND SOLD BY ROBERT HINDMARSH,
PRINTER TO HIS ROYAL HIGHNESS
THE PRINCE OF WALES,
OLD BAILEY.

1794=38.

[Price Three Shillings.]

 As it is much to be wished that Children and poor People were
furnished with this Dictionary, therefore Ladies or Gentlemen
who purchase them to give away may have Eight Copies for
One Guinea.



P R E F A C E.

MANY of the readers of *Emanuel Swedenborg* having expressed a strong desire to see a *Dictionary of Correspondences*, &c. and believing that such a work might prove highly useful and acceptable to every member of the New Church, I was induced to compile the present volume, which contains about three thousand correspondences, spiritual significations of words, and explanations of difficult passages of scripture, all arranged in alphabetical order, and for the most part having the authorities annexed to each article.

The nature and importance of the science of correspondences, which is the only true key to the spiritual sense of the holy Word, being already sufficiently pointed out in the writings of *Emanuel Swedenborg*, it is unnecessary in this place to say much in recommendation of the study of that sublime science. I shall therefore content myself with referring the reader, for full information on this matter, to the *True Christian Religion*, n. 123 to 209; and the *Treatise on Heaven and Hell*, n. 87 to 115.

A 2

As

As the difference between correspondence and mere figure or metaphor has not been sufficiently attended to, but they are considered by many as synonymous, I shall here transcribe from *R. Hindmarsh's Letters to Dr. Priestley*, p. 281, &c. what is there advanced on this subject.

“Correspondence in general may be defined, the relation subsisting between the essence of a thing and it's form, or between the cause and it's effect; thus the whole natural world corresponds to the spiritual world; the body of a man, with all it's parts, corresponds to his soul; and the literal sense of the Word corresponds to it's spiritual sense. So that wherever there is a correspondence, there is necessarily implied such an *union* between two things, as only takes place when the one is derived from the other, in the same manner as an effect is derived from it's efficient cause, or as speech is derived from thought, and the gestures of the body from the affections of the mind; in all which cases the exterior forms can no more be separated from the interior essences, without losing their existence, than the body of a man can be separated from his soul without death. Such is the nature and power of *correspondences*. Let us now see whether the same may be said of mere *figure* and *metaphor*.

“A mere

“ A mere figure or metaphor is the resemblance, in some certain way, which one thing bears to another, not according to the true nature and fitness of things, so much as by the arbitrary choice of a speaker or writer, who is desirous of illustrating his subject, and rendering it familiar to the comprehension. Consequently there is no necessary union between the subject and the figure, nor is the one an effect of the other, or in any wise dependent on it for its existence and subsistence, as is the case in all correspondences. An example will illustrate the truth of my observation. Virgil, in his *Æneid*, lib. ii. likens the destruction of Troy, with her lofty spires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a simile, or figure, but not a correspondence; for there is no necessary connection between the city of Troy and a mountain oak, nor between her lofty spires and the wide extending branches of a tree. The one is not *within* the other, as it's life and soul; nor can the relationship subsisting between them be considered like that of cause and effect, essence and form, prior and posterior, soul and body, which nevertheless, as before observed, is the case with all true correspondences,

“ The

“ The difference between a mere figure and a correspondence may again appear from the following consideration. A mere figure or simile is the resemblance which one *natural* object or circumstance is supposed to bear to another *natural* object or circumstance; whereas a correspondence is the actual relation subsisting between a *natural* object and a *spiritual* subject, or a *natural* form and a *spiritual* essence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *spirit*, and not between *nature* and *nature*, or *spirit* and *spirit*. This distinction should be well attended to. The language of correspondences is the language of God himself, being that in which he always speaks, both in his Word and in his works: but figure and metaphor, together with the language of fable, are the mere inventions of man, which took their rise when the divine science of correspondences began to be lost in the world.”—See the Preface to the *Hieroglyphic Key*.

This being the first *Dictionary of Correspondences* published in the English language, the reader must not expect to find it a complete or perfect work; for it is only intended as a small portable assistant to those who are desirous of improving themselves in the science of correspondences. It is true, indeed, that in the *Magazine of Knowledge*

Knowledge concerning Heaven and Hell, &c. a work of this kind was first undertaken by *R. Hindmarsh*; but as the publication of that Magazine ceased with the 20th Number, the design of completing the Dictionary was also given up. The substance, however, of what was there collected from the writings of *Emanuel Swedenborg* is brought into the present volume; and notwithstanding references are frequently made to that work, as well as to the *Letters to Dr. Priestley*, as though they were of like authority with the writings of *Emanuel Swedenborg*, yet the reader is particularly requested to observe, that no dependence ought to be placed on those works any further than as they may be found in perfect agreement with the above-mentioned author, who alone (under the Lord) will ever be considered as the great *oracle* of the New Church.

To the service of this Church I now contribute my mite. As a sincere admirer, and in some small degree a promoter of it's doctrines, I hope I may be allowed to express my most ardent wish for their more general reception in the world at large. May this little labour of love prove useful to the rising generation! —to adult persons of every description! —

to

to ministers and congregations!—to all who read the holy scriptures, and desire to make them the rule of their life!

JAMES HINDMARSH.

London, Oct. 10,
1794=38.



A
DICTIONARY
OF
CORRESPONDENCES, &c.

A.

AARON, a mountain of strength, the first high priest of the Jews.

Aaron, as a priest, represents the Lord in respect to the good of love, or the celestial principle. Sometimes he represented, in the opposite sense, idolatrous worship; as when he made the golden calf for the children of Israel. *Mag. Kn. p. 29.*

Abaddon, in the Hebrew language, signifies destroying and destroyer; and so does *Apollyon* in the Greek. *Apoc. Rev. 440.*

Abaddon, the destruction of spiritual truth and good. *Mag. Kn. p. 30.*

Abdomen. Spirits, who affect too nice a scrupulousness of conscience in trivial matters,

B

ters, have communication with the abdomen, and occasion pain there. *Mag. Kn. p. 30.*

Abel, charity or love. *Div. Prov. 242.*

Abihu and *Nadab*, the sons of Aaron, represented the doctrine of truth; *Nadab*, doctrine drawn from the internal sense of the Word, and *Abihu*, doctrine drawn from the literal sense of the Word. *Mag. Kn. p. 30.*

Abimelech, the doctrine of faith. *Arc. 2504, 2509, 2510. Mag. Kn. p. 30.*

Abominable are they who are in all kinds of evil. *Apoc. Rev. 891.*

Abominations, prophanations of the holy things of the church. *Apoc. Rev. 728, 729.*

Abomination means evil, and *lie* false.

Above and *high*, in the Word, signify internal. *Arc. 1735, 2148, 4210, 4595, 3084. Mag. Kn. p. 31.*

Abraham represents the Lord's internal man; but *Isaac* the rational man; and *Jacob* the natural man. *Arc. 2083.*

Abraham hastened towards the tent to *Sarah*, signifies the Lord's rational good joined to his truth. *Arc. 2170, 1989, 1468, 1901.*

Abraham denotes the divine celestial principle, or divine good, and *Sarah* the divine spiritual.

Abraham, *Isaac*, and *Jacob*, in the internal sense

sense of the Word, mean the Lord in respect to his divinity and divine humanity. *Heaven and Hell*, 526, and *Arc.* 1893, 4615, 6098, 6185, 6276, 6804, 6847.

Abraham. The name Abraham is not known in heaven. *Arc.* 1834, 1876, 3229.

Abram represented the Lord as to his human essence; and by being called Abraham, he represented the Lord as to his divine essence. *Arc.* 1416, 1425, 1426, 2008, 2010.

Abroad, signifies in externals. *Mag. Kn.* p. 74.

Absence. The Lord is said to be absent from man, when man is in spiritual temptations; but this is only apparently so, he being at such time particularly present with him. *Mag. Kn.* p. 74.

Absolutely. If the Divine Will governed absolutely or arbitrarily, there would be no such thing as liberty. *Hier. Key.*

Aborb. To be absorbed or swallowed up of the earth, as Korah, Dathan, and Abiram were, signifies damnation, and immersion into hell. *Mag. Kn.* p. 75.

Abyfs. The divine wisdom of the Lord is an abyfs, which neither angels nor men can ever fathom. In the opposite sense, abyfs signifies the hell of those who have confirmed themselves in justification by faith alone. *Mag. Kn.* p. 75.

Access to the Father by the Son, means access to the divinity by approaching the humanity; just as one man finds access to the soul of another by approaching his body. *Mag. Kn. p. 75.*

Accident. Strictly speaking, there is no such thing. Every occurrence in life, however accidental it may appear, is brought to pass by some cause originating in the spiritual world. *Mag. Kn. p. 76.*

Accursed, the being separated from the interior things of heaven and the church, by averting one's self from the Lord. *Mag. Kn. p. 76.*

Accuse, signifies to call forth the evils and falses which are in man, and so condemn him. This is a common practice with wicked spirits in the spiritual world, who take particular delight therein. *Mag. Kn. p. 76.*

Accuser of the brethren means the dragon, or those in faith alone. *Apor. Rev. 554.*

Acknowledgment and true worship of the Lord, is to obey and do his commandments. *Arc. 10143, 10153, 10578, 10645, 10829.*

Acknowledgment of a God causeth a conjunction of God with man, and of man with God; and the denial of a God causeth a disjunction. *Div. Prov. 326.*

Acknowledgment. The acknowledgment of

of God, arising from a true knowledge of him, constituteth the life and essence of every part of theology. *Theol.* 5.

Acknowledgment. The first and principal thing is the acknowledgment of the Lord. *Arc.* 10083.

It is one thing to know, another to acknowledge, and another to have faith. *Arc.* 896, 4319, 5664.

Acquaintance. Men, after death, may at their desire have an interview with all whom they had acquaintance with in the world, whether personally or by hearsay, so as to see them, and converse with them, whensoever the Lord giveth permission. *Arc.* 1114.

Acquisition of spiritual wealth consists in the knowledges of good and truth. *Mag. Kn.* p. 77.

Action. As long as action is continued, so long is will continued; for will is an effort of the human mind towards action. *Hier. Key.*

Actions. What man loves and intends, reigns universally in him, that is, exists in all his particular actions. *Arc.* 3796, 5130, 5949.

Activity. An active life increases not only the powers of the body, but also those of the mind; while indolence is the destruction of both. *Mag. Kn.* p. 120, 121, 122, 123.

Adam and his *wife* do not mean the first of all the men that were created in this world, but the men of the most ancient church. *Div. Prov.* 241. *Arc.* 478, 482.

Adam. The reason why he is called Adam is, because the Hebrew word Adam signifies man. *Arc.* 478, 479, 480.

Adam, where art thou? It frequently occurs in the Word, that man is questioned by the Lord, concerning the what and the where, although the Lord knew all previous to his asking the question; but the cause of inquiry is, to put man upon acknowledgment and confession. *Arc.* 226.

Adamab, one of the fenced cities of the tribe of Naphtali (*Josh.* xix. 36.), signifies such doctrinal truth as is useful in a state of spiritual temptation. *Mag. Kn.* p. 173.

Adamant, the truth of celestial good. *Mag. Kn.* p. 173.

Adami signifies a doctrinal having respect to temptation, and deliverance therefrom. *Mag. Kn.* p. 174.

Add. In a spiritual sense, to add signifies to unite faith with charity. *Mag. Kn.* p. 174. It also signifies to destroy. *Apoc. Rev.* 957.

Adder, or *serpent,* denotes the sensual principle in man, and, in a good sense, prudence and circumspection. *Mag. Kn.* p. 174.

Adithaim, one of the cities of the tribe of Judah (*Josh.* xv. 36.), signifies a doctrinal having

having respect to the celestial church.
Mag. Kn. p. 174.

Adject, any thing joined to another thing from without, as *injunet* denotes what is joined from within.

Adjoin and *conjoin*. The external adjoins itself to the internal, and the internal conjoins itself to the external. *Conj. Love, 176.*

Adjunction differs from *conjunction*. The former is respectively external, while the latter is respectively internal. The Lord is *conjoined* to his *new church*, but is only *adjoined* to the pious in the *old church*.
Mag. Kn. p. 174, 175.

Adjunction, the act of joining to, as *conjunction* denotes the act of conjoining with. The former differs from the latter, as a branch tied artificially to a tree differs, as to the nature of it's junction with the tree, from a branch growing naturally upon it.

Adjure, to call upon for confirmation, as in Matt xxvi. 63. *Mag. Kn. p. 175.*

Admah and *Zeboim* in general signify the lusts of evil and the persuasions of what is false. *Mag. Kn. p. 175.*

Administration, the exercise of the external duties of the church and state. In heaven there are administrations and functions as various as those on earth. *Mag. Kn. p. 175.*

Admi-

Admiration signifies the reception and acknowledgment of a thing both in thought and affection. *Mag. Kn. p. 176.*

Admittance into heaven is granted to no one who believes there are three Gods, or, what amounts to the same thing, three divine persons in the trinity. *Mag. Kn. p. 222.*

Admonition is an invariable law of divine order. *Mag. Kn. p. 222.*

Adolescence, that state when man begins to think and act from himself, and not from the instruction or direction of others. *Mag. Kn. p. 223.*

Adoni-bezek, Judg. i. 5. signifies the false from evil. *Mag. Kn. p. 223.*

Adonijab signifies the scientific principle, which is desirous of exalting itself, but which in the end must be subservient to what is spiritual. *Mag. Kn. p. 224.*

Adoption signifies reception into the spiritual kingdom of the Lord. *Mag. Kn. p. 224.*

Adoration is an acknowledgment, both in life, doctrine, and worship, that the Lord Jesus Christ is the only God of heaven and earth, in his divine humanity. *Mag. Kn. p. 225.*

Adorn has respect to divine truths, because all ornaments are external, and truth is the external form of good. *Mag. Kn. p. 225.*

Adullam, a city mentioned Josh. xv. 35. and Micah i. 15. signifies truth from good, and,

and, in the opposite sense, the false from evil. *Mag. Kn. p. 226.*

Adullamite, one principled in the false from evil. *Mag. Kn. p. 226.*

Adult age, that state of life in which man acts according to his own judgment and understanding. *Mag. Kn. p. 259.*

Adult age corresponds to noon-day. *Hier. Key, Ex. 21.*

Adulteration, the perversion and falsification of the goods and truths of the holy Word, but more particularly of what is good. *Mag. Kn. p. 261.*

Adulteries are altogether contrary to conjugal love. *Arc. 3399.*

Adulteries. A wicked person may shun adulteries as hurtful, but none can, except a christian, shun them as sins. *Conj. Love, 153, p. 154.*

Adulteries are of three kinds.—See *Div. Love, 74 to 79.*

Adulteries of adulteries. *Conj. Love, 478 to 499.*

Adultery, in a spiritual sense, signifies the perversion of good, and *whoredom* the perversion of truth. *Mag. Kn. p. 261.*

Adultery is profanation. *Arc. 9961, 10174; and Heaven and Hell, 384.*

Adultery. When any one commits adultery on earth, heaven is instantly closed against him. *Arc. 2750, 824 to 830.*

Adultery.

Adultery. No one can see the uncleanness of adultery, unless he is in the spiritual cleanness of chastity. *Div. Prov.* 318.

Adultery. Man is born into the love of the evil and of the false, which love is the love of adultery. This love cannot be converted and changed into spiritual love, which is the image of God, and still less into celestial love, which is the likeness of God, unless by the marriage of the good and the true from the Lord; and not fully, unless by the marriage of two minds and two bodies.—See Swedenborg's Explanation of the Sixth Commandment, in the *Apoc. Explicata*.

Adumbration, the covering of what is internal by something external. *Mag. Kn.* p. 261.

Adunation, conjunction by mutual love, as is the case with all the societies in heaven, whereby they form one man. But in hell, adunation is effected by external bonds, such as the fear of punishment, &c. whereby all the infernal societies, collectively taken, form one monster. *Mag. Kn.* p. 261.

Adustion, or *burning*, signifies concupiscence, or the loss and extinction of the good of love. *Mag. Kn.* p. 265.

Advent. The Lord's first advent was in person; but his second, which has taken place

place at this day, is not in person, but in his Word. *Mag. Kn. p. 262.*

Adversary signifies evils and falses, which oppose man in his regeneration. *Mag. Kn. p. 262.*

Adversity. Those dispensations of Providence, which seem adverse, are conducive to the future happiness of the righteous. *Mag. Kn. p. 262.*

Advocate. Jesus Christ is said to be an advocate with the Father for the whole human race; because divine truth, signified by the Son, which proceeds from divine good, signified by the Father, is the only medium of salvation, and, as it were, pleads, intercedes, and mediates for man. *Mag. Kn. p. 262.*

Adytum, the most secret and sacred place in a temple. Hence it applies to the interior of the human mind.

Adze, or ax, signifies the truth of faith derived from charity. The head, being iron, denotes truth; and the handle, which is wood, charity, or good. In an opposite sense, ax means false. *Mag. Kn. p. 265.*

Afar off denotes the being in externals. *Mag. Kn. p. 266.*

Affection, the good of love which conjoins. *Arc. 3024.*

Affection. The first affection of truth is not genuine, but is purified as man is farther

farther perfected in the spiritual life. *Arc.* 3040, 3089.

Affection. Man is a spirit, and the life of his spirit is affection. *Apoc. Rev.* 611.

Affection is the derivation of love in continuity. *Arc.* 3938.

Affection, or *love*, is what constitutes the life of every person; for whatever the affection is, such is the whole man. *Mag. Kn.* p. 307.

Affection. Every affection of good and truth is an extension into heaven, and every affection of evil and false is also an extension into hell. *Last Judg.* 9.

Affection and *thought* is a substance and form. *Div. Wisd.* 40 to 43, and 24.

Affection. The love of children is an affection which prevails among all brute creatures, even the most savage; and therefore it is no proof of being under the influence of any good principle. *Arc.* 1272.

Affection. The affection of the love-principle always adjoins itself to truths according to the uses of life; and thus truth acknowledges it's good, and good it's truth. *Arc.* 2429, 3101, 3102, 3179, 3180, 4358, 5407, 5836, 9637.

Affections. The affections of the soul are manifested in the face by the various
confi-

configurations of the countenance, so as to be there rendered visible. *Arc.* 4791 to 4805, 5695.

Affections. The affections of love and wisdom enlarge the faculties of the soul. *Influx*, 13.

Affections are represented by lambs, goats, sheep, &c. *Arc.* 3218.

Affections. Homogeneous affection conjoins, and heterogeneous affection disjoins. *Apoc. Rev.* 611.

Affinity differs from *consanguinity*, in that the former has respect to faith, or to what is external; and the latter to charity, or to what is internal. *Mag. Kn.* p. 309.

Affirmation of truth and good is the first common principle of the church. *Mag. Kn.* p. 311.

Affirmative. There is a doubtful affirmative, and a doubtful negative; the former taking place with some good men, and the latter with evil men. *Arc.* 2568.

Affirmative principle in man, is the first medium of his conjunction with the Lord. *Mag. Kn.* p. 310.

Afflicted. Who are meant by the afflicted. *Arc.* 6663, 6851, 9196.

Affliction is predicated of evils and falses. *Apoc. Rev.* 33, 95.

C

Affliction,

Affliction, spiritual temptation, whereby man is regenerated. *Mag. Kn. p. 311.*

Affliction. By affliction is meant the state of the church, when there are no longer any goods of charity and truths faith, but, instead of them, evils and falses. *Apoc. Rev. 33, 95, 100, 101, 377.*

Afflux differs from *influx*, in that it is an exterior reception of the truth and good proceeding from the Lord; whereas *influx* is the interior reception of the same. *Mag. Kn. p. 312.*

Afflux also signifies the sphere proceeding from evil spirits. *Mag. Kn. p. 312.*

Affright, terrify, has more immediate respect to falses than to evils, or to the understanding than to the will. *Mag. Kn. p. 372.*

Afore, or before, has respect to what is internal, or prior. *Mag. Kn. p. 372.*

Africans. Concerning the Africans in the spiritual world. *Theol. 835 to 840.*

After, or afterwards, in time, denotes a succession of state. *Mag. Kn. p. 373.*

Agag signifies the false arising from interior evil, which infests and opposes good affections. *Mag. Kn. p. 373.*

Agar, the affection of the knowledges of truth in the external man. *Mag. Kn. p. 373.*

Agate,

Agate, one of the precious stones in Aaron's breast-plate, signifies the spiritual love of good. *Mag. Kn. p. 373.*

Age. An age, in the Word, is ten years. *Arc. 433.*

Age, a complete state, when spoken of the church. *Mag. Kn. p. 374.*

Age. From age to age signifies the end of the present church. *Mag. Kn. p. 374.*

Ages of ages means eternity. *Apoc. Rev. 22, 60.*

Ages. The ages which have their names from gold, silver, and copper, passed away before the time when writing came into use. *Conj. Love, 73.*

Ague, or *cold fever*, is a disorder occasioned by evil spirits of the most malignant class, whenever it is permitted them to infuse their sphere into the impure substances of the human body. *Mag. Kn. p. 375.*

Ahab. The false from evil, which perverts and profanes the worship of the true God. *Mag. Kn. p. 376.*

Abaz denotes idolatrous worship, destructive of the celestial church. *Mag. Kn. p. 463.*

Abaziah represents idolatrous worship destructive of the spiritual church. *Mag. Kn. p. 463.*

Abasuerus signifies those who are in faith derived from charity. *Mag. Kn. p. 376.*

Abijab, as a prophet, represents the divine truth of the Word. *Mag. Kn. p. 463.*

Ahikam, (Jer. xxvi. 24.) the small remains of truth in the vastated church, previous to it's absolute and total destruction. *Mag. Kn. p. 464.*

Abimaaaz has respect to temptations. *Mag. Kn. p. 464.*

Abiman signifies dire persuasions of what is false. *Mag. Kn. p. 464.*

Abimelech, as a priest, represents the Lord as to good and charity. *Mag. Kn. p. 464.*

Abio denotes instruction from the Word; and *Uzzah* represents one who instructs from self-derived intelligence, and not from the Lord. *Mag. Kn. p. 464.*

Abitbophel denotes reasonings from the natural man. *Mag. Kn. p. 464.*

Ai, or *Hai*, signifies the knowledges of worldly things. *Mag. Kn. p. 465.*

Ajalon, the valley of, has respect to faith. By the sun standing still upon Gibeon, and the moon in the valley of Ajalon, Josh. x. 12. is signified the total vastation of the church as to good and truth. *Mag. Kn. p. 465, 466.*

Aid, in a supreme sense, signifies the mercy and presence of the Lord; in an inferior sense, it denotes all the means conducive to salvation. *Mag. Kn. p. 465.*

Air,

• *Air*, in a spiritual sense, signifies perception and thought, consequently faith. *Mag. Kn. p. 466.*

Air, æther, aura. These three terms are used by the author to express the three discrete degrees of the atmosphere; the highest or inmost of which he calls aura, the second or middle æther, and the lowest or outermost air.

Alarm, or *sudden terror*, is predicated of the understanding, more than of the will. *Mag. Kn. p. 45. vol. 2.*

Alas, a term of lamentation on account of the desolation of good and truth in the church. *Mag. Kn. p. 46. vol. 2.*

Alas, alas, signifies grievous lamentation. *Apoc. Rev. 416, 769, 785, 788.*

Alien, or *stranger*, one who is out of the pale of the church. *Mag. Kn. p. 46, 47. vol. 2.*

Alike. Nothing in the universe is so much alike, or similar to another, in every respect, as that it may be substituted instead of it. *Mag. Kn. p. 47, 48. vol. 2.*

Alive, possessing love and wisdom, which are the constituents of spiritual life. *Mag. Kn. p. 48. vol. 2.*

All has various significations, according to the subject treated of. *Mag. Kn. p. 48. vol. 2.*

Alliance, spiritual conjunction by faith
C 3 and

and charity.—See *affinity*. *Mag. Kn.* p. 86. *vol.* 2.

Allon-bacbutb (Gen. xxxv. 8.) literally means the oak of weeping; by which, in the spiritual sense, is signified the total expulsion of all hereditary evil from the lowest natural principle of the Lord's humanity. *Mag. Kn.* p. 87. *vol.* 2.

Almightiness, that power which the Lord possesses of himself to accomplish whatsoever is agreeable to his own divine order. *Mag. Kn.* p. 87. *vol.* 2.

Almond-tree signifies the perception of interior truth; the fruit of the tree signifies the goods of life, corresponding to the truths of interior natural good. *Mag. Kn.* p. 88. *vol.* 2.

Alms, the exercise of charity, which consists in the performance of every duty of life, from the love of justice with judgment. *Mag. Kn.* p. 183. *vol.* 2.

Aloes signifies divine truth in the external. *Mag. Kn.* p. 183. *vol.* 2.

Aloft signifies interior. *Mag. Kn.* p. 183. *vol.* 2.

Alpha and *omega*, the Lord's divinity and infinity. *Apoc. Rev.* 29, 38.

Alpha and *omega* relate to the Lord's divine love, and *beginning* and *end* to his divine wisdom. *Apoc. Rev.* 29, 38.

Alphabet.

Alphabet. In the alphabet of spiritual language, used by angels, every letter signifies a complete thing; and this is the reason why the 119th psalm is written according to the letters of the Hebrew alphabet, beginning with aleph, and ending with tau. *Mag. Kn. p. 184. vol. 2.*

Altar signifies worship of the Lord out of love. *Apoc. Rev. 392, 395, 648.*

Altar, external worship, or idolatrous worship; and sometimes it means the divine human principle of the Lord. *Apoc. Rev. 392.*

Altar represents divine good, *borns of the altar* divine truths. That horns should be cut out of the altar, shews that there is no other truth but what is grounded in good. *Arc. 2832.*

Altar. Under the altar signifies the inferior earth, where good spirits were guarded by the Lord. *Apoc. Rev. 325.*

Altars signify all worship in general, and particularly the Lord's divine human principle; for that is all worship, and all doctrine. *Arc. 921, 2813, 2811.*

Alternate.—See *Mag. Kn. p. 229, 230. vol. 2.*

Altitude, in the spiritual sense, denotes the degrees of good and truth; in an opposite sense, it signifies the evil of self-love,

love, or pride of mind. *Mag. Ku. p. 317, 318. vol. 2.*

Am denotes the esse and existerre of all things in the universe. The reason why "I am" is twice mentioned in Exodus iii. 14. "I am that I am," is because the first "I am" signifies the esse, or divinity, which is called Father, and the second the existerre, or divine humanity, which is called the Son. This distinction, however, is to be understood of the Lord before his humanity was made divine; but when the Lord became or was made the divine esse or Jehovah, even as to his humanity, then the divine truth proceeding from his humanity was and is the divine existerre from the divine esse. No angel or man has any thing to do with an idea or conception of the divine separate from, or above the humanity; for all such ideas, in consequence of having no object on which to be fixed and terminate, ultimately fall either into nature or into nothing. Hence all who worship the Father out of, distinct from, or for the sake of the Son, will, if confirmed in such worship, at last become either naturalists or atheists. To prevent mankind from worshipping an unknown invisible God, was one reason why he came down to earth, and made himself visible, first in a material body, adapted to the sight

sight of the natural eye, which continued for the space of thirty-three years; and afterwards in a glorified body, adapted to the sight of man's spiritual eye, in which glorified form he may be seen and worshipped to eternity. The great Jehovah, considered as he is in himself, and above all the heavens, is in the Word called the Father; the same Jehovah, considered as visiting his fallen creatures, and appearing among them in a human form, is called the Son, because the humanity which he assumed was produced by conception from the Divinity, as a son is from a father; and the virtues or operations proceeding from the glorified body of the same Jehovah, are in the Word called the Holy Spirit. How strange that the human mind should have suffered itself to be so far imposed upon, as to admit, even for a moment, the idea of three Gods, or three distinct divine persons, (which is the same thing) merely because the one God has been pleased to call himself by three names! As well might we suppose that there are as many distinct persons in the Godhead, as there are different names applied to the Deity; for if a name alone be sufficient to excite in the mind an idea of a person, then for every name we must conceive so many persons. But the reason why so many names are given in the Word
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to the Divine Being, is because names denote qualities, and the qualities of divinity are many; notwithstanding which, they all together unite informing one universal quality, which may be termed an infinitely-one essence. *Jer. Journ. p. 47.*

Amalek, those in false principles. *Arc.* 3762.

Amalekites (Gen. xiv.) signify falses. *Arc.* 1679.

Amen signifies divine confirmation. *Apoc. Rev.* 292.

Amen signifies the truth. *Apoc. Rev.* 23, 28, 61.

Amorite. By Amorite, in the Word, is signified evil in general. *Arc.* 1857.

Anakims, dreadful persuasions of the false. *Arc.* 2909.

Ancient church.—See *Arc.* 1125, 1126, 1127.

Ancient church. The ancient church had a revealed Word, but long since lost. *Arc.* 2897.

Ancient Word. This Word is still reserved in Great Tartary. *Conj. Love*, 77.

Ancients, being principled in celestial good, dwelt in houses made of wood. *Arc.* 3720.

Ancients. The reason why they celebrated their religious worship on mountains. *Arc.* 796, 2722.

Angel

Angel sometimes means the Lord. *Arc.* 3039.

Angel. Every angel is in a perfect human form. *Heaven and Hell*, 73 to 77.

Angel. An angel of the ultimate heaven cannot ascend to an angel of the third heaven. *Divine Wisdom*, 110.

Angel. No angel can possibly be united with the divinity, except distantly, and by means of a veil or covering; for otherwise he would be consumed. *Arc.* 6849.

Angelic spirits are such as are in a state of preparation for heaven. *Conj. Love*, 505.

Angelic life. The angelic life consists in uses, and in doing good works of charity. *Arc.* 454.

Angels. The celestial angels do not reason of truths like the spiritual angels. *Arc.* 202, 597, 607, 784, 8780, 9277, 10336.—That is the meaning of Matt. v. 37.

Angels love their neighbour better than themselves. *Heaven and Hell*, 406, 408.

Angels have their cities, palaces, and houses. *Arc.* 940, 941, 1116, 1626, 1628, 1630, 1631, 4622.

Angels. No love with men or angels is altogether pure, nor can be pure; but the end, purpose, or intention of the will is principally regarded by the Lord. *Conj. Love*, 146.

Angels

Angels of the celestial kingdom are clothed in purple garments, and angels of the spiritual kingdom in white linen garments. *Divine Wisd.* 380.

Angels of the celestial kingdom do not talk of divine truths, but do them; but the angels of the spiritual kingdom talk of divine truths, and also do them. *Div. Wisd.* 427.

Angels are appointed to take care of children. *Arc.* 2303.

Angels are sent to the infernal spirits to prevent their tormenting one another beyond measure. *Arc.* 967. *Heaven and Hell*, 391.

Angels perform good offices to men on their arrival in the other world. *Heaven and Hell*, 391. *Arc.* 2131.

Angels, in the Word, are called gods, from their reception of divine truth and good from the Lord. *Heaven and Hell*, 291. *Arc.* 4295, 4402, 8301, 8192.

Angels are called powers, because of their reception of divine truth from the Lord. *Arc.* 9639.

Angels are not always in the same state with respect to love. *Heaven and Hell*, 155.

Angels have great power, both in heaven and in this world; but not from themselves.

selves. *Heaven and Hell*, 228, 229, 230, 231, 232, 233.

Angels. Every man hath angels associated to him from the Lord; and such is his conjunction with them, that if they were taken away, he would instantly fall to pieces. *Conj. Love*, 404.

Angels. The angels of the Lord's celestial kingdom do not know what faith is, and therefore do not even make use of the term; but the angels of the spiritual kingdom discourse about faith. *Arc.* 202, 203, 337, 2215, 2715, 3246, 4448, 9166, 10786.

Angels, by virtue of the Lord's presence, find an increase of good; but the wicked, by virtue of the Lord's presence, find an increase of evil. *Arc.* 7989.

Angels. The angels are not present with the Lord, but the Lord is present with the angels. *Arc.* 9415, 9680, 9682, 9683, 904, 4194, 10106, 10811.

Angels of the third heaven see the sun of the spiritual world always, the angels of the second heaven very often, and the angels of the first sometimes. *Divine Wisd.* 85.

Angels have an external as well as an internal part or principle. *Divine Wisd.* 87.

Angels can perceive God from eternity,
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but by no means nature from eternity.
Divine Wisdom, 76.

Angels have a pulse like that of the heart, and respiration like that of the lungs in men, but more interior. *Arc.* 3884, 3885, 3887.

Angels. How they talk with men, may be seen, *Apoc. Rev.* 816.

Angels. All angels have been men born in the world.—See *Rev.* xix. 10. See also *Apoc. Rev.* 818.

Angels never think of time or space. *Arc.* 3404, 1274.

Angels. The spiritual angels understand the Word in it's internal sense, and the celestial in it's inmost sense. *Arc.* 2157, 2275.

Angels have in heaven the very same Word, or Scriptures, that men have in the world. *Doct. of the Lord*, 2.

Angels. The angels can express more in their language in a moment, than we can in half an hour. *Arc.* 1641, 1642, 1643, 1645, 4602, 7089.

Angels are associated or separated according to their ruling affections respectively. *Arc.* 4111.

Angels advance in degrees of perfection eternally. *Arc.* 4803, 6648, 10200.

Angels. The angels did not know the difference

difference between spiritual and natural, until Swedenborg was permitted by the Lord to be at the same time both in the spiritual and natural worlds; by reason that there was never before an opportunity given of comparing them together, in any person existing at the same time in both worlds.— See the memorable relation in *Conjugal Love*, beginning at 326 to 329.

Angels. On the origin and fall of angels from scripture and reason. *Mag. Kn. p.* 275, 276, 277, 278, 279, *vol. 2.*

Angels. There are angels which live not in societies, but dispersed in separate houses. Such dwell in the middle parts of heaven, as being the best of angels. *Heaven and Hell*, 189.

Angels have an immense desire of becoming wise; inasmuch as science, understanding, and wisdom, are spiritual food.

Arc. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 6277, 8562, 9003.

Angels. The angels of the third heaven dwell upon mountains; the angels of the second heaven upon hills; and the angels of the ultimate heaven in vallies, between the hills and mountains. *Apoc. Rev.* 896.

Angels with a trumpet, means heaven.

Anger, evils, or a departure from charity. *Arc.* 355 to 359.

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Anger.

Anger. The cause of anger is all that which endeavours to destroy the delight of love. It is called anger, or wrath, when evil assaults good; but it is called zeal, when good chides evil. *Arc.* 2351.

Anger, violence of passion predicated of the will, as *wrath* is violence of passion predicated of the understanding.

Animals signify the Word in it's ultimates. *Apoc. Rev.* 672.

Animals. The four animals round the throne signify the Word. *Apoc. Rev.* 239, 241, 242, 243, 244, 247, 249.

Animals. The life of animals is a life merely natural, and corresponds to the life of such in the spiritual world. *Div. Prov.* 161.

Animals and plants. The difference between animals and plants.—See *Mag. Kn.* p. 131, 132, 133, 134.

Animals. The animals not resting day and night, signifies that the Word continually and without intermission teaches. *Apoc. Rev.* 247.

Animals, vegetables, &c. noxious, are from hell; but the mild and useful animals, are from the Lord. *Div. Wisd.* 336 to 342, and 347.

Anointed, divine truth. *Arc.* 3009.

Antediluvian church. In that church, all the understanding of truth, and will of goodness,

ness, perished. This was the case to such a degree with the antediluvians, who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called Noah, there was a reserve of remains; which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good. *Arc.* 635.

Antediluvians. Concerning the antediluvians who perished, see *Arc.* 1265 to 1272.

Anthropomorphites, those who ascribe a separate personal form to the Father, or divine essence, in distinction from the Son.

Antiquities, the most ancient church.

Apocalypse. The Apocalypse, from beginning to end, treats solely of the state of the former heaven and church, and of their abolition, and afterwards of the new heaven and new church, in which one God will be acknowledged, in whom there is a trinity, and that the Lord Jesus is that God. *Apoc. Rev.* 523.

Apocalypse. While Swedenborg was writing the explanation of the eleventh chapter of the Revelation, a very remarkable circumstance happened to him.—See the particulars in *Apoc. Rev.* 531.

Apollyon, in the Greek language, signifies

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destroying and destroyer; and so does *Abaddon* in the Hebrew. *Apoc. Rev.* 440.

Apology for the author's doctrine on pellicacy and concubinage. *Conj. Love*, p. 411, 412.

Apostles. The apostles represented all divine truths in the christian church. *Arc.* 2129, 3488, 3858, 6397. *Apoc. Rev.* 586.

Apostles. The twelve apostles represented the goods and truths of the church in complex. *Arc.* 3857.

Apostles sitting on twelve thrones, to judge the twelve tribes of Israel, signify that the Lord will proceed in judgment according to the truths and goods of faith and love. *Arc.* 2129, 6397.

Apostles are they who teach the goods and truths of the church, and in an abstract sense the goods and truths themselves. *Apoc. Rev.* 79.

Apostles. The apostles thought the kingdom of heaven was like the kingdoms of this world. *Arc.* 3857.

Apostolic church. A trinity of persons was unknown in the apostolic church; for the doctrine of a trinity of persons was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches. *Theol.* 174 to 178.

Appear-

Appearance in the Word. Evil and wrath are attributed, in the Word, to the Lord; when notwithstanding nothing but good proceeds from him. *Arc.* 2447, 6073, 6992, 6997, 7553, 7632, 7677, 7926, 8227, 8228, 8632, 9306, 5798, 8284, 8483, 10431.—The reason of this appearance, 6073, 7643, 7679, 7710, 7920, 8282, 9009.

Appearance. With every celestial man, and every angel, even the most celestial, his propriety is nothing but what is false and evil; for it is an acknowledged truth, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone; but in proportion as man and angel is in a capacity of being perfected, so by the divine mercy of the Lord he is perfected, and as it were receives the understanding of truth, and will of goodness; but that he possesses them, is only an appearance. *Arc.* 633.

Appearance. When apparent truths are taken for real truths, then they are confirmed, and become fallacies. *Div. Wisd.* 108.

Appearances.—See *Arc.* 2196.

Appears. That the Lord appears to every one according to his state. *Arc.* 934, 1861, 6832, 8814, 8819, 9434, 10551.

Aram,

Aram, the knowledges of good. *Arc.* 1233, 1234.

Ararat, mount, (Gen. viii. 4.) denotes the light of a regenerate person. This light is the first light after temptation, and is consequently obscure. *Arc.* 854.

Arianism, the doctrine and opinion of that noted heretic Arius, who denied that the Son was of the same substance with the Father.

Arise. To arise is to be elevated from a state of evil to a state of good. *Arc.* 2388, 2401.

Archer. A member of the church spiritual was of old so called, because he defends himself by truths, and disputes about them. *Arc.* 2709.

Ark, which Noah built, signifies the man of the church called Noah, or the ancient church.

Ark. By the ark resting, is signified regeneration. *Arc.* 850, 851.

Ark, by reason of the decalogue therein contained, was the most holy thing of the church. *Divine Love*, 53 to 61.

Ark. The spiritual sense of *ark*, *Gopher-wood*, *mansions*, and *pitch*, may be seen in *Arc.* 638 to 645.

Arm of Jehovah, indicates the humanity which he assumed. *Theol.* 84.

Armageddon,

Armageddon, a state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion. *Theol.* 113. *Apoc. Rev.* 770.

Armies, in the Word, mean the truths and goods of the church, also the falses and evils thereof. *Apoc. Rev.* 862.

Arms and *hands*, in the Word, signify power; and the right hand superior power. *Divine Wisdom*, 220. *Arc.* 878, 3091, 4931 to 4937.

Arphaxad signifies science. *Arc.* 1235.

Arrow. Polished arrow denotes the truth of doctrine. *Arc.* 2680, 2709, 2799.

Artificer, in the spiritual sense of the Word, signifies a man who is intelligent, and who thinks from understanding; in a good sense, one who thinks from truths; and in a bad sense, one who thinks from falses. *Apoc. Rev.* 793.

Aser. By *Aser*, in a supreme sense, is signified eternity; in a spiritual sense, eternal beatitude; and in a natural sense, the affection of goodness and truth. *Apoc. Rev.* 353.

Asher, reasonings. *Divine Wisdom*, 325. *Arc.* 1186.

Asbur, or *Assyrian*, signifies the rational principle. *Arc.* 119, 1186.

Asia,

Baldness signifies the Word without it's ultimates. *Apoc. Rev.* 47.

Baldness, the natural principle, in which is nothing of truth. *Arc.* 3301.

Baptism is a sign that man may be regenerated. *Arc.* 4255, 5120, 10239, 10387, 10388, 10392.

Baptism neither gives faith nor salvation; but is a sign and testimony that the person baptized belongeth to the church, and that he may become regenerate. *New Jerus.* 203, 207.

Baptism of John. By the baptism of John a way was prepared, in order that the Lord Jehovah might come down into the world, and accomplish the work of redemption. *Theol.* 688 to 691.

Baptism was instituted in the place of circumcision. *Theol.* 674 to 676.

Baptism. In what manner baptism is represented in heaven. *Arc.* 2299.

Baptism. Of baptism. *Arc.* 202 to 208. *Theol.* 667 to 691.

Baptism. Fifteen reasons for being re-baptised. *Mag. Kn. p.* 302 to 305. *vol.* 2.

Barley corresponds to truth. *Apoc. Rev.* 315.

Battle-ax, the Lord, with respect to divine truth. *Jer.* li. 20 to 23.

Bdellium and the *onyx-stone* mean truth. *Arc.* 110.

Beam

Beam in the eye, signifies a great false from evil; and *mote or straw in the eye*, signifies a lesser false from evil. *Apoc. Exp.* 746.

Bearded chin. The reason why the man has a bearded chin, and the woman not, may be seen in *Conj. Love*, 33.

Bear. By bear, they are signified who read the Word and do not understand it; whereby they involve themselves in fallacies. *Apoc. Rev.* 573.

Bears signify the natural sense of the Word separated from it's spiritual sense. They who separate them appear, at a distance, like bears in the spiritual world. *Apoc. Rev.* 47.

Bears. In the spiritual world there are bears that are hurtful, and bears that are harmless, and also some that are white; but they are distinguished by their heads: those of the harmless ones are like the heads of calves or sheep. *Apoc. Rev.* 573. —See *Lam.* iii. 8 to 11. *Hosea* xiii. 7, 8. *Isaiah* xi. 6, 7.

Beast sometimes signifies the Word.

Beast. The beast which rose out of the sea, signifies the laity in the churches of the reformed. *Apoc. Rev.* 567, 574.

Beast. The beast which rose out of the earth, signifies the faith among the clergy
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of the churches of the reformed. *Apoc. Rev.* 567, 594.

Beast. The scarlet-coloured beast signifies the Word. *Apoc. Rev.* 740, 723.

Beasts signify affections, good or bad. *Arc.* 45, 46, 3519, 9280.

Beasts of the earth, the men out of the church.

Beasts, clean, the affections of goodness.

Beasts not clean, lusts.—See *Arc.* 45, 46, 142, 143, 246, 719, 720, 721, 743.

Beasts. By beasts are signified men as to their affections. *Apoc. Rev.* 567.

Beasts. There are beasts of various kinds, by which the things of the will which relate to good are signified, as lambs, sheep, kids, she-goats, cows, and oxen. *Arc.* 1823, 2179, 2180.—And there are also beasts, by which are signified things of the understanding, which relate to truth, viz. horses, mules, wild asses, camels, asses, and all birds. *Arc.* 2781, 2761, 2762, 1949, 1486, 2180, 2566, 1069, 922, 1823.

Beasts of the south, they who are principled in the knowledges of good and of truth, but who do not apply them to life, but to science. *Arc.* 2781.

Beasts. By Daniel's four beasts (see *Dan.* vii. 3 to 7.) are meant the successive states of the church, from the beginning to the end

end of it, until it is entirely wasted as to all good and truth of the Word, and then the Lord comes. *Apoc. Rev.* 574.

Beasts are born into the sciences corresponding to the love of their life; for as soon as they drop from the womb, or are excluded from the egg, they see, hear, walk, know their food, &c. but man alone, at his birth, knoweth nothing of this sort, for nothing of science is connate to him, only he hath the faculty of receiving those things. *Conj. Love*, 350.

Beasts have neither will nor understanding; but, instead thereof, affections and science. *White Horse*, p. 79.

Beasts and *men*. For the difference between them, see *Heaven and Hell*, 39, 296. *Arc.* 4525, 6323, 9231.

Beauty is from good, in which is innocence. *Arc.* 3080.

Beauty. The beauty of the external man is great, when conjoined with the internal; and how great it's deformity is, when not conjoined therewith. *Arc.* 1590, 1598.

Beauty. A woman who is not desirous to be beautiful, is not a woman who is desirous to love and to be loved, and consequently she is not truly a woman. *Conj. Love*, 330.

Bed signifies doctrine. *Apoc. Rev.* 137.

Beer, or *Beersheba*, the doctrine of faith.

Arc. 2679, 2722, 2723.—Divine doctrine.
Arc. 3690.

Beget, create, act, make, effect, produce.
Hier. Key.

Beginning. The beginning meaneth the most ancient time. By the prophets it is usually called the day of antiquity, and also the day of eternity. Beginning also implieth the first time when man is regenerated; for then he is born anew, and receiveth life. It is from this ground that regeneration is called a new creation of man. *Gen.* i. 1. *Arc.* 16.

Being (esse). Every person and thing hath it's being or esse from conception; but it's existing (*existere*) from birth. As conception is prior to birth, so is being prior to existing. *Arc.* 2621.

Belief. Matters of belief called faith, which are not joined with love and charity, vanish into nothing in another world. *Arc.* 553, 2364, 10153. *Heaven and Hell*, 474.

Believing. What difference there is in believing the things which are from God, and believing in God. *Arc.* 9239, 9243.

Benjamin signifies a life of truth originating in good. *Apoc. Rev.* 361.

Betrayed. Jesus being betrayed by Judas, signifies that he was betrayed by the Jewish nation, who had the Word among them at that time, for Judas represented that nation.

tion. His being taken and condemned by the chief priests and elders, signifies that he was taken and condemned by all the Jewish church. Their scourging him, spitting in his face, smiting him, and striking him on the head with a reed, signifies that they did the like unto the Word with respect to it's divine truth; all which relates to the Lord. Their putting a crown of thorns upon his head, signifies that they had falsified and adulterated those truths. Their dividing his garment, and casting lots for his vesture, signifies that they had divided all the truths of the Word, but not it's spiritual sense, for the vesture of the Lord signifies that part of the Word. Their crucifying him, signifies that they had destroyed and profaned the whole Word. Their giving him vinegar to drink, signifies that all was falsified and false; and therefore he did not drink it, but said, it is finished. Their piercing his side, signifies that they had entirely extinguished every truth of the Word, and every good thereof. His being buried, signifies the rejection of the residue of the humanity taken from the mother; and by his rising again the third day, is signified his glorification. *Swedenborg.*

Bird relates to thought or understanding.
Apoc. Rev. 757.

Birds, in general, signify things rational, and also intellectual. *Arc.* 40.

Birth, in the Word, relates to the work of regeneration. *Arc.* 613, 1145, 1255.

Bitter signifies truth falsified. *Apoc. Rev.* 481, 411.

Black corresponds to false. *Hier. Key.*

Blasphemies signify truths of the Word falsified, or scandals. *Arc.* 584, &c.

Blasphemy signifies the denial of the Lord's divine humanity, and church doctrine from the Word. *Apoc. Rev.* 571. *Sacred Scripture*, 76, 79.

Blessed, is to be enriched with spiritual and celestial good. *Arc.* 3017.

Blessedness is internal delight, and delight is external blessedness. *Conj. Love*, 51.

Blessing, and *glory*, and *wisdom*, and *thanksgiving*, signify divine spiritual things of the Lord. *Apoc. Rev.* 372.

Blind. Who are meant by the blind. *Arc.* 2383, 6990.

Blindness is falsity. *Arc.* 2383, 301, 302, 303, 593, 1008.

Blindness is ignorance of truth. *Arc.* 2383, 1010, 1059, 1327, 1328.

Blood signifies divine truth; and in an opposite sense, divine truth falsified. *Apoc. Rev.* 332.

Blood sometimes signifies the holy principle of charity. *Arc.* 1010.

Blood

Blood sometimes means violence, according to the subject. *Apoc. Rev.* 327, 379.

Blood of the Lamb means divine truth proceeding from the Lord, which is the divine truth of the Word. *Apoc. Rev.* 379, 555.

Blood. The Lord's blood signifies the divine truth proceeding from the divine good of the principle of his divine love. *Arc.* 4795, 4978, 7317, 7326, 7846, 7850, 7877, 9127.

Blood. By drinking blood is signified not only to falsify the truths of the Word, but also to imbibe such falsifications in life. *Apoc. Rev.* 688.

Blood and water coming out of the Lord's side. *Arc.* 9127.

Blood. What is meant by the Lord redeeming men by his blood. *Arc.* 10152.

Blood. Why the Jews were forbidden to eat blood, may be fully seen in *Arc.* 998 to 1003.

Blood-shedding, violence offered to good, *Arc.* 3400.

Blue, truth from a celestial origin.

Bodily action, whether external in speech or in work, is only an effect from the internal and external of man's spirit, for the body is only obedience. *Div. Prov.* 103.

Body. The form of the body corresponds

sponds to the form of the understanding and the will. *Div. Wisd.* 136.

Body and flesh of the Lord signify the divine good of the principle of his divine love, which is that of his divine humanity. *Arc.* 3813, 7850, 9127, 10283.

Bone signifies propriety in the external man.—See also *Flesh*.—When flesh and bones, therefore, are predicated of the Lord, as in Luke xxiv. 39. the former means his divine propriety as to the good of love, and bones mean his divine propriety as to wisdom or truth.

Bone not to be broken, signifies not to violate divine truth.

Bones, intellectual propriety.

Book of life, signifies the Word of the Lord, and all doctrine respecting him. *Apoc. Rev.* 588.

Book of man's life, his actions and thoughts.

Book. By taking and eating the little book, which shall make thy belly bitter, but in thy mouth it shall be sweet as honey, is signified that the reception of the doctrines of the New Jerusalem, so far as relates to the acknowledgment that the Lord is the Saviour and Redeemer, would be grateful and pleasing; but that so far as relates to the acknowledgment that he *alone* is the God of heaven and earth, and that

that his *humanity* is *divine*, it would be unpleasing and difficult by reason of falsifications. *Apoc. Rev.* 481, 482.

Books. By books are not meant books, but the interiors of the minds of those who are judged, amongst the wicked; and by the *book of life*, such as are good. *Apoc. Rev.* 867.

Books of the Word are the five books of Moses, Joshua, Judges, the two books of Samuel, the two books of Kings, the Psalms of David, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, the four Evangelists, and the Revelation; the rest have not the internal sense. *New Jerusalem*, 266. *Arc.* 10325.

Born of God, are those who are principled in love, and thence in faith. John i. 11, 12, 13. *Arc.* 2531.

Bought from the earth, are they which could be regenerated. *Apoc. Rev.* 619, 622.

Bow, doctrinals. *Arc.* 3499.

Bow, the doctrine of truth. *Arc.* 2685, 2686.

Bow in a cloud. It may appear surprising that a bow in a cloud, or a rainbow, should be a token of a covenant, when a rainbow is nothing else but a phenomenon arising from a modification of the rays

rays of light coming from the sun, and falling upon drops of rain; but that the bow in a cloud represents regeneration, may be seen in *Arc.* 1042 to 1048.

Bows signify truths adapted to spiritual warfare. *Apoc. Rev* 52, 299, 436.

Boy, spiritual truth.

Boys, good and truth. *Arc.* 3308.

Boys, and *old men*, in a bad sense, denote falses and evils, both such as are in an early stage of growth, and such as are confirmed. *Arc.* 2349, 1259, 1260.

Boys playing in the streets denote truth in the first stage of their growth; and *girls* denote goodneses in the first stage of their growth, and the affections thereof, together with the joys thence derived. *Arc.* 2348.

Bracelets (Gen. xxiv. 22.) signify truth, and in this passage divine truth, because the Lord is treated of. *Arc.* 310.

Branches of a tree signify sensual and natural truths in man. *Apoc. Rev.* 936.

Brass, natural good. *Arc.* 421 to 425.

Brass, rational good. *Arc.* 2576.

Bread, every good that is for spiritual food to man. *Arc.* 2165, 2177, 9545, 10686, 3049, 4984, 7038.

Bread. By eating bread in the sweat of the face, is signified to have an aversion to what is celestial. *Arc.* 275 to 279.

Bread. Breaking of bread was a representative

presentative sign of mutual love in the ancient churches. *Arc.* 5405.

Breadth has respect to truth. *Arc.* 646 to 650.

Breast, things rational. *Arc.* 2162.

Breast. By the Lord's breast, and especially by the paps, his divine love is signified. *Apoc. Rev.* 46.

Breath of lives. To breathe into man's nostrils the breath of lives, is to give him the life of faith and love. *Arc.* 94 to 97.

Brethren, all who are principled in the good of charity. *Arc.* 3776.

Brick signifies what is false, being an artificial imitation made by man of stone, which corresponds to truth. *Arc.* 1296.

Bride. The church is a bride, when she is desirous to receive the Lord; and a *wife*, when she actually does receive him. *Div. Love*, 63.

Bridles of the horses, truths of the Word by which the understanding is guided. *Apoc. Rev.* 298, 653.

Brimstone, in *Isaiah* xxxiv. 9, &c. signifies filthy lusts. *Arc.* 643.

Brother signifies such as are in the good of charity. *Apoc. Rev.* 32.

Brother and *companion*, *Jer.* xxiii. 35. Brother means he who is principled in the good of love, and companion he who is prin-

principled in the truth of faith. *Arc.* 2360, 1893, 1965, 1989.

Bruised reed shall be not break, and the smoaking flax shall be not quench; that is, the Lord doth not break the falses, nor quench the lusts of the senses. *Isaiah* xlii. 3, 4, 5. *Arc.* 25.

Build signifies to raise up that which is fallen, and is predicated of evils, and sometimes of good. *Arc.* 153.

Burial. The Lord's burial signifies the rejection of the humanity taken from the mother.

Burnt offerings and *sacrifices* signify all worship; burnt offerings worship from love, sacrifices worship from faith proceeding from love. *Arc.* 919 to 924.

Burnt offerings and *sacrifices* signified the Lord's divine human principle.

Butter is the celestial of the rational principle. *Arc.* 2182 to 2184.

Buy signifies to procure or acquire to one's self. *Apoc. Rev.* 211. *Arc.* 2967.



CAIN,

C.

CAIN, faith separate from love. *Div. Prov. 242.*

Cain saying, *Am I my brother's keeper?* means faith making light of charity. *Arc. 370, 372.*

Cain. The mark set upon Cain was faith, by which charity might be implanted; and therefore Cain, that is, faith, was to be preserved for the sake of charity. *Arc. 330, 392 to 404, 389, 391, 394, 396, 609.*

Cainites, they who hold faith alone.

Calab (Gen. x. 12.) signifies the false derived from evil lusts. *Arc. 1184.*

Calf signifies the affection of knowing divine truth. *Apoc. Rev. 244, 242.*

Call on the name of Jehovah. *Arc. 440.*

Calves of the lips, are confessions from the affection of truth. *Apoc. Rev. 242.*

Calves of the stall, or *fatted calves*, signify those who are filled with knowledges of things true and good from the affection of knowing them. *Apoc. Rev. 242.*

Calvin. Concerning Calvin in the spiritual world, *Theol. 798.*

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Calvin.

Calvin. The apparent contradiction in Swedenborg's writings, concerning Calvin's state in another life, may be seen explained in the *Mag. Kn.* p. 402 to 405. vol. 2.

Camel signifies scientific knowledge. *Arc.* 3048, 3071, 10227, 3143, 3145. *Heaven and Hell*, 365. *Matt.* xxix. 24.

Camel, *Matt.* xxix. 24. It is there said, that "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 heaven." We are to understand it as significant of the rich both in a natural and spiritual sense; in the former, such as abound in riches, and set their hearts upon them; in the latter sense, such as abound in natural knowledge and the sciences; for these are their spiritual riches, by which, through the effort of their own understanding, they think to possess themselves of the knowledge of divine things; which method being contrary to divine order, it is said to be harder for a camel to pass through the eye of a needle; for camel signifies scientific knowledge in general, and by the eye of a needle is signified spiritual truth. It is therefore easier for a person in scientific knowledge, (which is meant by camel) to enter into spiritual truth, (signified by the eye of a needle) than for one whose

whose heart is set upon natural riches, or who abound in, or depend on natural knowledges or sciences, for these are his spiritual riches. *Heaven and Hell*, 365. *Arc.* 3048, 3071, 3143, 3145, 9688, 10236. 1072, 10227.

Camels, common principles in the natural scientific principle. *Arc.* 4104.

Camp of the saints, the good things of love and charity. *Arc.* 2418.

Camp. To sacrifice in the camp was holy, but out of the camp profanation. *Arc.* 1010.

Canaan signifies heaven and the church.

Canaan, (Gen. ix. 18.) a worship in things external without internal, which arose out of the internal church corrupted, called *Ham*. Thus it is that Ham is named the father of Canaan. *Arc.* 1060, 1167.

Canaanite. By the Canaanite being in the land is signified hereditary evil. *Arc.* 1439, 1444, 1570, 1573, 1574.

Canaanites, or *Canaan*, they who are principled in external worship separate from internal. *Arc.* 1167, 1200.

Candlestick signifies the new church, which will have her light from the Lord. *Apoc. Rev.* 43, 44, 64, 65, 66.

Captivity means being seduced, and so led away from truths and goods. *Apoc. Rev.* 591.

Carcase, the church void of the life of charity and faith.

Carmel, mount, signifies the spiritual church. *Arc.* 1071.

Cart, the new, (Sam i. 5, 6.) upon which the Philistines sent back the ark, signified new but natural doctrine. *Div. Prov.* 326.

Cask, or *water-pot*, scientifics. *Arc.* 3068.

Castle, things belonging to the will.

Cataracts of heaven, fables of the understanding.

Catholic church of the Lord, consists of all throughout the world who lead good lives, and believe in a Supreme Being. *Arc.* 2589 to 2604, 2861, 6700, 9256.

Cattle. By cattle are signified the celestial affections, and by *fowls of the air* spiritual. *Arc.* 142.

Cattle, the goods and truths of churches. *Arc.* 3786.

Cave, what is obscure. *Arc.* 2463.

Cave, the good of a false principle. *Arc.* 2463.

Causes explain effects, and to know effects from causes is to be wise; but to inquire into causes from effects is not to be wise. *Div. Wisd.* 119.

Causes are in the spiritual world, and effects in this world. *Divine Wisd.* 119.

Cedars

Cedars of Lebanon signify the knowledges of truth. *Apoc. Rev.* 242.

Celestial propriety. In order that man may receive a celestia] propriety, he ought to do good from himself, and to think truth from himself, but still to know that all good and truth is from the Lord. *Arc.* 2883.

Celestial. It is one thing to be principled in things celestia], and another thing in the knowledges of things celestia]. *Arc.* 1453.

Celestial man, the seventh day, on which the Lord rested. *Arc.* 74, 84, 85.

Celestial angels reason not concerning the truths of faith, but the spiritual angels do. *Heaven and Hell*, 25. *Arc.* 202, 337, 397.

Celestial angels far excel the spiritual angels in wisdom. *Arc.* 2718, 9995. *Heaven and Hell*, 25.

Celestial spirits are intermediate angelical societies, called celestia] spiritual. *Heaven and Hell*, 26. *Arc.* 4047, 6435, 8787, 8881.

Celestial principle consists in perceiving solely the affection of the things contained in the internal sense. *Arc.* 2275.

Celibacy. The reason why they who live in celibacy are on the side of heaven, is because the sphere of perpetual celibacy infects the sphere of conjugal love, which

is the very essential sphere of heaven.
Conj. Love, 54.

Celibacy. Chastity cannot be predicated of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugal. *Conj. Love*, 155.

Center. The nearer the center, the more beautiful are the angels. *Arc.* 3475.

Cerebellum, the seat of the will.

Cerebrum, the seat of the understanding.

Chaldea, worship in which inwardly are falses.

Chaldea signifies the profanation of truth, and *Babel* the profanation of good. *Arc.* 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326.

Chaldeans, those who are principled in knowledges prophaned. *Arc.* 3079.

Chambers and *inner apartments* of a house signify such things as are more interior. *Arc.* 3900, 5994, 7353.

Changes in the states of the angels in heaven.—See *Heaven and Hell*, 154 to 161.

Chariot signifies doctrine, also the being grounded in spiritual truth. *Div. Prov.* 326.

Charity without faith is not genuine charity, and faith without charity is not genuine charity. *Arc.* 2839.

Charity. There is spurious charity, hypocritical

pocritical and dead charity. *Theol.* 450 to 453.

Charity to our neighbour consists in truth, justice, and integrity, in all our dealings. *Arc.* 8120, 8121, 8122, 8256.

Charity. The doctrine of charity, in the ancient church, was chiefly insisted on which constituted a great part of their wisdom. *Arc.* 2417, 2385, 3419, 3420, 4844.

Charity. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others. *Arc.* 2284.

Charity extinguished is called the voice of bloods. *Arc.* 330, 374.

Charity may be compared to flame, which is the essential of heat and light, for heat and light are thence derived; *faith* in a separation may be compared to light which is without heat, in which case there is light, like that of winter, causing death.

Charity is an internal affection of acting according to truth. *Last Judg.* 40.

Charity is the first-born of the church, although to man it appears otherwise. *Arc.* 352, 367, 2435.

Charity, or *good*, is actually the first principle or constituent of the church, and *truth* or *faith* the secondary principle, although it appears otherwise. *Arc.* 3324, 3325.

3325, 3330, 3336, 3494, 3589, 3548, 3556, 3570.

Charity is the very ground of the seeds of faith; truth and good agree together, but truth and evil do not agree. *Arc.* 2343.

Chaste love of the sex.—See *Conj. Love*, 55.

Chaste and unchaste principle.—See *Conj. Love*, 138, 156.

Cherubim signifies the providence of the Lord, to prevent man, who is in a bad state, entering into the things of faith; also the guards which are set by the Lord to preserve the spiritual sense of the holy Word from being violated and prophaned. *Arc.* 306, 308.

Child. Being with child, travailing in birth, and pained to be delivered, signifies the doctrine of the new church in it's birth, and the difficult reception thereof. *Apoc. Rev.* 535.

Child. The child was caught up unto God and his throne, signifies the protection of the doctrine by the Lord. *Apoc. Rev.* 545.

Childhood. The good of childhood is not spiritual good, but becomes so by the sowing of truth into their minds. *Heaven and Hell*, 277. *Arc.* 3504, 3494.

Children, innocence.

Children, as soon as they die, are taken up

up into heaven, and delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God. *Heaven and Hell*, 332.

Children are of different dispositions; some like the spiritual, some like the celestial angels. *Heaven and Hell*, 333, 334, 335, 336 to 345.

Children born from parents who are principled in love truly conjugal, derive from their parents the conjugal principle of good and truth. *Conj. Love*, 202 to 206.

Children. All the little children of christians are in the new heaven. *Apoc. Rev.* 876.

Children. All children go to heaven, whose number amounts to the fourth or fifth part of the human species on earth. *Heaven and Hell*, 416.

Children. The reason why some children do not remain long in this life. *Arc.* 828.

Children of the desolate, the truths of the primitive church, or gentiles.

Children of the married wife, the truths of the Jewish church.

Children are born with inclinations to such things as their parents were inclined to. *Conj. Love*, 202 to 205.

Christian.

Christian. No christian can be admitted into heaven, unless he believeth in the Lord God and Saviour, and approacheth him alone. *Tbrol.* 107, 108.

Christians. The reasons why christians have acknowledged three divine persons, may be seen in the *Doctrine of the Lord*, 55 to 61.

Christian world. The christian world doth not acknowledge the humanity of the Lord to be divine, in consequence of a decree passed in favour of the pope, that he might be acknowledged as the Lord's vicar. *Arc.* 4738.

Clay, the lowest natural good.

Clay signifies the man of the church, or the good whereof the mind is formed. *Arc.* 1300, 1301.

Clean. In the Word it is said, "to the clean all things are clean, and to the unclean all things are unclean."--See the reason in *Conj. Love*, 140.

Clouds, in the Word, signify the written Word in it's literal sense. *Arc.* 4060, 10551, 10574. *Heaven and Hell*, 1.

Church. Concerning the most ancient church, which was called man, or Adam. *Arc.* 1114 to 1129.

Church. If the Lord's church was to be altogether extinct on the earth, mankind

kind could no longer exist, but all and each of them must perish. *Arc.* 637, 653.

Church. If the principle of good were the only essential character of a church, without respect to separate truths, then there would only be one essential church. *Arc.* 1285, 1316, 3451, 3452.

Church. The church must expire, unless a new church is established, which may acknowledge the Lord Jesus Christ alone to be the God of heaven and earth. *Apoc. Rev.* 476.

Church. The most ancient church were altogether unacquainted with sacrifices. The ancient church which was after the flood was likewise unacquainted with sacrifices; it was indeed principled in representatives, but sacrifices were first instituted in the succeeding church, which was called the Hebrew church. *Arc.* 2180.

Church, internal and external.—See *Arc.* 1242, 6587.

Church. There are two things which constitute the church and heaven in man, viz. truth of faith, and good of life. Truth of faith constitutes the Lord's presence, and good of life according to truth of faith constitutes conjunction with him, and thereby

thereby the church and heaven. *Conjugal Love*, 72.

Church. Wheresoever the human race exists, there a church exists; hence it follows, that upon this earth there have been churches from the most ancient times down to the present. These churches are described in the Word, but not historically, except only the Israelitish and Jewish church; the others are described under the names of nations and persons. *Div. Prov.* 328.

Church, vastated.—See *Arc.* 407 to 411, and 1106 to 1113.

Church. In the time of the most ancient church they performed holy worship in tents. *Arc.* 414.

Church. The difference between the most ancient, and ancient church. *Arc.* 597, 607, 640, 765, 784, 895, 4493.

Church. The church exists with all those who live a good life, agreeable to their religious persuasions. *Arc.* 3263, 6637, 10765.

Church. In the third and preceding chapters of Genesis, the subject treated of was concerning the most ancient people, in that they were made regenerate. In the first place, it had relation to those who lived like wild beasts, and at length became

came spiritual men; in the second place, to those who became celestial men, and constituted the most ancient church; afterwards, to those and their descendants, who fell away; and herein the subject is extended, in an orderly succession, to the first posterity, to the second, to the third, and finally to all succeeding ones, until the flood. *Arc.* 137, 286.

Church. The church does not really exist with man before it's truths are implanted in his life, and thus formed into the good of charity. *Arc.* 3310, 4766, 5826.

Church. There would be but one church, if all were regarded from charity; although they might differ as to opinions of faith, and rituals of worship. *Arc.* 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451.

Church. In the most ancient church there was immediate revelation, in the ancient church revelation by correspondences, in the Jewish church by a living voice, and in the christian church by the Word. *Arc.* 10355.

Churches. All the churches that were before the coming of the Lord were representative churches, which could not see divine truths, except as in a shadow; but after the Lord's coming into the world, a

G church

church was established by him, which saw divine truths, or rather had a capacity to see them in a full and clear light. *Theol.* 109.

Churches. The seven churches signify the church universal. *Apoc. Rev.* 140.

Circumcise. "Ye shall circumcise the flesh of your foreskin," signifies the removing of self-love, and the love of the world. *Arc.* 2040, 2041.

Circumcision signifies purification from filthy loves. *Arc.* 2045, 2046, 2050, 2051, 2055, 2056, 2057.

Circumgyration. An evil spirit cannot turn his body in circumgyration from left to right, but from right to left; whereas a good spirit has difficulty in turning his body from right to left, but easily does it from left to right. *Divine Wisd.* 270.

Cisterns, broken, false doctrines.

Cities and palaces are represented in heaven, when the angels are in converse concerning doctrinals. *Arc.* 3216.

City, the doctrine of the church, and of religion. *Arc.* 402, 2450, 2943, 3216, 4492, 4493.

City signifies truths, and also fables. *Arc.* 2346, 402.

City without inhabitants, truths without good.

Civil man is one who knows the laws of his

his kingdom whereof he is a citizen, and liveth according to them; and he is called a *moral man*, who maketh those laws his morals and his virtues, and liveth conformably to them from reason. *Div. Prov.* 322.

Civil authority.—See *Theol.* 498.

Coat of skin signifies spiritual and natural good. *Arc.* 292 to 297.

Cock-crowing, as well as the *twilight*, signifies the last time of the church. *Arc.* 10134.

Cold signifies no love, or no charity and faith; and *heat*, or *fire*, signifies love, or charity and faith. *Arc.* 934, 935, 936.

Cold light, truth without good. *Hier. Key.*

Colours. There are colours in another life, and in heaven most beautiful, which were never seen here on earth. *Arc.* 1053, 1624.

Colours are modifications of light and shade, in black and white, as in planes. *Arc.* 3993.

Colours, so far as they partake of red, signify good; and so far as they partake of white, they signify truth. *Arc.* 9476.

Colours. There are two colours fundamental of the rest in the spiritual world, they are red and white; but black colours derive their origin from the hells, which

are also two in number, one in opposition to white, which are with those who have falsified the truths of the Word, the other in opposition to red, which blackness is with those who have adulterated the goods of the Word. *Apoc. Rev.* 231.

Coming of the Lord, &c. the revelation of the Lord in the Word, or the spiritual signification of the Word.

Coming of the Lord. The coming of the Lord is not to destroy the visible heaven and the visible earth, and to create a new heaven and a new earth, according to the notions which many have heretofore entertained, in consequence of not understanding the spiritual sense of the Word. *Theol.* 768 to 771.

Commandments. For the division of the ten commandments by Swedenborg, see *Conj. Love*, 79, 521.

Commandments. In the first three of the ten commandments are the laws of the spiritual life, in the four following the laws of the civil life, in the three last the laws of the moral life. *Heaven and Hell*, 531.

Communication. Every spirit hath communication with the inner or inmost heaven, of which circumstance he is altogether ignorant; and without such communication he could not live. *Arc.* 1399, 2887.

Corr-

Communication between soul and body.—See *Arc.* 6053 to 6058, 6189 to 6215, 6307 to 6327.

Companion signifies such as are in the truths of faith. *Apoc. Rev.* 32. *Arc.* 2360.

Comparisons. All comparisons in the Word are correspondences. *Apoc. Rev.* 334.

Compulsion. No regeneration can be effected by compulsion. *Arc.* 2875, 2881, 4031, 8700.

Compulsion. If it was possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved. *Arc.* 2880, 2881.

Compulsion. Nothing is conjoined to man which is done by compulsion. *Arc.* 2875, 8700, 1947, 2880, 7349, 10097.

Conatus. There is in man a perpetual conatus or tendency to evil. *Arc.* 2406, 925, 1581.

Conceiving and bearing, to be regenerated. *Arc.* 3860.

Concord confociates souls and minds, and preserves societies; but *discord* dissociates and destroys societies. *Hier. Key.*

Concubinage.—See *Conj. Love*, 462.

Concubine denotes the gentiles who are in idolatrous worship. *Arc.* 2867, 2868.

Concubines. The reason why they were permitted to some, whilst they are not per-

mitted to christians, may be seen in *Arc.* 3246.

Concupiscence is to will and desire evil. *Divine Love*, 94.

Concupiscences are of the love of evil, and desires and affections are of the love of good.—See Swedenborg's explanation of the ninth commandment, in the *Apoc. Explicata*.

Confidence. No one can have confidence in the Lord, who doth not lead a good life. *Apoc. Rev.* 553.

Confirmation. They who confirm faith separate from charity, and yet live a life of charity, are those who are in intellectual confirmation, and not at the same time in voluntary confirmation; but they who confirm the false of doctrine, and live according to it, are those who are in voluntary, and at the same time in intellectual confirmation. The reason is, because the understanding doth not flow into the will, but the will into the understanding. *Div. Prov.* 318.

Confirmations of evil, and what is false, are nothing else but removals of good and truth, and if they increase they are rejections; for evil removes and rejects good, and what is false rejects truths. Hence also confirmations of what is evil and false are closings up of heaven, for every good
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and truth enters by influx from the Lord through heaven; and when heaven is closed or shut up, then man is in hell, and there in a society where similar evil and false principles reign, from whence he cannot afterwards be withdrawn. *Divine Wisd.* 268.

Confirmators are those who can make truths appear falses, and falses truths. *Conj. Love*, 233.

Confirmed. Every thing confirmed by the will, and at the same time by the understanding, is permanent to eternity; but not that which is only confirmed by the understanding. *Div. Prov.* 318, 319.

Confirmed. That they who have confirmed themselves in faith separated from charity, falsify the whole Word, &c. *Apoc. Rev.* 136, 467, 501, 597, 602, 610, 653, 695.

Conjoin and *adjoin.* The internal conjoins itself to the external, and the external adjoins itself to the internal. *Conj. Love*, 176.

Conjugal love differs with the married parties; with one it may prevail in a greater or less degree, with the other it may prevail in a very small degree, or not at all; and in consequence of such difference, to the one it may be heaven, to the other hell.

hell. Affection and reception determine this. *Arc.* 2742.

Conjugal love, which is genuine, cannot exist but between two, that is, in the marriage of *one* man and of *one* wife, and in no wife between more together. The men of the most ancient church, who were celestial, had only *one* wife. *Arc.* 2740. *Matt.* xix. 3 to 12.

Conjugal love corresponds to the affection of genuine truth, it's chastity, purity, and sanctity; semination corresponds to the potency of truth; proliferation corresponds to the propagation of truth; and the love of infants corresponds to the defence of truth and good. *Conj. Love*, 127, 137.

Conjugal love was the love of loves with the ancients, who lived in the golden, silver, and copper ages. *Conj. Love*, 73.

Conjugal love appertains to the internal or spiritual man. *Conj. Love*, 95, 96.

Conjugal love. It's conjunction with the love of infants. *Conj. Love*, 385 to 414.

Conjugal love is of infinite variety, being in no two persons exactly similar. *Conj. Love*, 57.

Conjugal love lasts even to old age in this world. *Heaven and Hell*, 379.

Conjugal principle. The conjugal principle is capable of being ingrafted in christians,

tians, and of being transplanted hereditarily into the offspring from parents who are principled in love truly conjugal, and hence both the faculty and inclination to grow wise in the things of the church and of heaven may become connate. *Conj. Love*, 142.

Conjugal love. True conjugal love is chaste love, for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, not a love infesting the spirit. *Conj. Love*, 44.

Conjugal love is not the love of the sex, but the love of one of the sex. *Conj. Love*, 44.

Conjugal love may have place at the same time with one of the conjugal partners, and not with the other. *Conj. Love*, 226.

Conjugal love, with it's happinesses, cannot be given but to those who are of the christian church. *Conj. Love*, 337.

Conjugal love cannot subsist between one husband and different wives. *Arc.* 1907, 2740, 10835. *Heaven and Hell*, 379.

Conjugal partners become one through union of minds. *Arc.* 2731, 10168, 10169.

Conjugal love. There is hope of it's being brought back again to it's primæval or ancient sanctity. *Conj. Love*, 74, 75.

Conjugal love deriveth it's origin from the divine marriage of good and truth, consequently

sequently from the Lord himself. *Arc.* 2728, 2729.

Conjugal love does not appertain to the male sex, but it appertains solely to the female sex, and from this sex is transferred into the male. *Conj. Love*, 161, 223.

Conjugal love. For the origin of conjugal love, see that very curious memorable relation, *Conj. Love*, 103 to 114.

Conjugal love. There exists with some a principle resembling conjugal love, but yet it is not conjugal love, unless they are principled in the love of good and of truth. *Arc.* 2742.

Conjugal love seen in it's form with two conjugal partners. *Conj. Love*, 42, 43.

Conjugal love. In conjugal love, the wife is the love of the husband's wisdom, and the husband is the wisdom of her love. *Conj. Love*, 75.

Conjugal partners. If the conjugal partners have lived in true conjugal love, when one of them dies, the spirit of the deceased cohabits continually with the spirit of the partner not deceased, and this even to the death of the latter, when they again meet and re-unite, and love each other more tenderly than before. *Conj. Love*, 321.

Conjunction is inspired into the man by
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the wife according to her love, and is received by the man according to his wisdom. *Conj. Love*, 161, 162.

Conjunction of the Lord with man, and reciprocal conjunction of man with the Lord, is effected by man's loving his neighbour as himself, and loving the Lord above all things; which is explained in *Divine Providence*, 94.

Conjunction is accomplished in one manner with those that are celestial, and in another with those who are spiritual. *Arc.* 10124.

Conjunction with the Deity. All within the church, who refuse to acknowledge the Lord, are incapable of any conjunction with the Deity. This is not the case with those who are born out of the pale of the church. *Arc.* 10205, 10083, 10112, 10370, 10728, 10730, 10816, 10817, 10818, 10820.

Conjunction, in the spiritual world, is effected by inspection. *Div. Prov.* 29, 50.

Conjunction with God the Father is not allowable, but with the Lord, and by him with God the Father. *Throl.* 370, 371, 372.

Conjunction of heaven with man by the Word. *Heaven and Hell*, 303 to 310.

Connected. There is not any thing absolutely

lutely unconnected. *Arc.* 3626, 3628, 6040, 6056.

Connection. All things are continued in a chain of connection from first to last. *Arc.* 9822, 10044, 10329, 10335.

Connubial is applied to love, or conjunction between the sexes merely external; thus differing from *conjugal*, as that which is merely external differs from that which is internal, or as natural differs from spiritual.

Conscience. Some are not aware that they are endowed with a principle of conscience at the time they have it. *Arc.* 2380.

Conscience. The good have conscience, but the wicked have no conscience. *Arc.* 831, 965, 7490, 2380, 1076, 1077, 1919.

Conscience. They who do good from a natural principle, and not from religion, have no conscience. *Arc.* 6208.

Conscience. If any anxiety is felt when a man thinks evil, it is from conscience. *Arc.* 5470.

Conscience. None are admitted into spiritual temptations, but those who are endowed with conscience. *Arc.* 847.

Conscience. They who have no conscience in this world, cannot be endowed with conscience in the other life; hence they who are in hell are in no anguish of conscience for the evils they did in the world. *Arc.* 965, 9122.

Con-

Conscience. Real conscience is the plane on which temptations operate. *Arc.* 762.

Conscience. They who have no conscience do not know what it means. *Heaven and Hell*, 300. *Arc.* 7490, 9121, 7217.

Conscience. That they, and they only have conscience, who love God and their neighbour. *Arc.* 831, 965, 2380, 7490.

Conscience is that frame or fitness of subject, which is accommodated to the reception of heavenly influx. *New Jerus.* 130 to 138.

Conscience. That there is a true conscience, a spurious conscience, and a false conscience, see *Arc.* 1033.—They who have a conscience in this world, retain it in the other life, and abide amongst the blessed. *Arc.* 965, 9122.—And that they who are endowed with conscience have interior thought; but they who have no conscience, have only exterior thought. *Arc.* 1919, 1935, 1820.

Conscience. The Lord rules those who have no conscience by external restraints. *Arc.* 1077, 1080, 1835, 6707.

Conscience, a new will and understanding given to the church called Noah. *Arc.* 431.

Consociation. By the literal sense of the Word, man hath conjunction with the
H Lord,

Lord, and confociation with the angels. *Theol.* 234 to 239.

Consummation is a state when evil is come to it's summit. *Arc.* 2243.

Consummation of the age, of the coming of the Lord, and of the new heaven and new church. *Theol.* 753 to 791.

Continent, in the writings of E. Swedenborg, denotes that which holds things together.

Continuous degrees, or degrees of latitude, are like those of light proceeding to shade, or of heat to cold. *Divine Wisdom*, 184. —*Read this Number throughout.*

Continuous, or *continual*, a term applied by the schoolmen to denote quantity or co-extension, whose parts are not divided, but joined and connected together, so as to leave no room to determine where one begins and the other ends; in which sense it is used by Swedenborg in *Conj. Love*, 185. It is also used by him, in some of his other theological works, in contra-distinction to the term *discrete*, as applied to degrees; the term *continuous* being applied to degrees of purer and denser, higher and lower, greater and less, &c. whilst the term *discrete* is applied to what he calls degrees of altitude, where one is within another, as in the case of the three degrees of the atmosphere.

Con-

Contrary. Whilst the mind averts itself from the Lord, it turns itself to itself, and in such case perceives things contrary.

Conj. Love, 444.

Contrition is not repentance. *Theol. 512 to 515.*

Conversion of the Jews. They think erroneously, who believe that the Jews will be converted in the last time or age of the church. *Arc. 4847, 7051, 8301.*

Corn, natural good. Arc. 3580.

Corn. Ripe corn, in the Word, signifies the state of reception and increase of truth derived from good. *Arc. 9291.*

Corn. Standing corn means truth in it's conception. *Arc. 9146.*

Corollary is a consequence drawn from something already proved or demonstrated. *Theol. 109.*

Corporeal judgment means the judgment of the mind grounded in the external senses. *Conj. Love, 57.*

Corporeal. Every man is by birth merely corporeal; and yet from corporeal he may become natural more and more interiorly, and thus rational, and at length spiritual. The reason why this is effected progressively, is because the corporeal principle is like ground, wherein things natural, rational, and spiritual, are im-

H 2

planted

planted in their order. *Conj. Love*, 59, 447.

Correspondence is the actual relation subsisting between a natural object and a spiritual subject, or a natural form and a spiritual essence; that is, between outer and inner, lower and higher, nature and spirit, and not between nature and nature.—See *R. Hindmarsh's Defence of the New Church, in Answer to Dr. Priestley*, p. 283.

Correspondence. What exists and subsists in the natural from the spiritual is called correspondence. *Heaven and Hell*, 88, 89.

Correspondence is such an union between two things, as only takes place when the one is derived from the other, in the same manner as when the effect is derived from it's cause.—See *R. Hindmarsh's Answer to Dr. Priestley's Letters*, p. 281.

Correspondence. No one can understand the internal sense of the Word, unless he is acquainted with the nature of correspondence. *Arc.* 2895, 4322.

Correspondence. All things which appear in heaven are according to correspondency, and called representatives. *Arc.* 3213 to 3226, 9576, 9577.

Correspondence.—See what Swedenborg says at large concerning correspondences, in the *Theol.* 201, 202, 205.

Corre-

Correspondence. There is a correspondence between all things in heaven, and all things in man. *Heaven and Hell*, 87 to 102, 103 to 115.

Correspondences are for the most part appearances of truth, in which genuine truths lie concealed. *Div. Prov.* 256.

Correspondences join to, or communicate natural things with spiritual things. *Arc.* 8615, 2758, 2999, 13000.

Correspondences. The science of correspondences excels all other sciences. *Arc.* 4280, 3021, 7729, 10252, 5702, 6092, 7097, 7779.

Correspondences, the science of, hath been concealed since the time of Job, but is now made known. *Conj. Love*, 532.

Covenant. Conjunction, or covenant, is between two. *Div. Prov.* 95.

Covetous. The covetous are of all men the most sordid, and think least concerning the life after death. *Arc.* 938.

Council of Nice. *Theol.* 489, 632 to 635.

Council of Trent. What they say concerning the sacrament, may be seen in *Apoc. Rev.* 795.

Create, form, and make, signify to regenerate. *Arc.* 16.

Created. All hell believe that nature created the universe. *Conj. Love*, 380.

H 3

Creating

Creating man, in the Word, means to regenerate him. *Arc.* 16, 88, 10634.

Creation of the universe was out of the divine love, by the divine wisdom. *Div. Prov.* 3.

Creation. The creation of all things was by divine truth, consequently by the Lord. *Heaven and Hell*, 137, 116 to 125, and 126 to 140. *Arc.* 2803, 2804, 5272, 7835, 8200.

Creation. In the order of creation, the Lord governs what is last from what is first, and what is first from what is last; and this is the reason why he is called the first and the last. *Arc.* 3702, 6040, 6056.

Creation of the earth.—For the origin of the creation, see Swedenborg's treatise on that subject, and the *Magazine of Knowledge concerning Heaven and Hell*.

Creation. At the creation, when all things were pronounced by God to be good, the meaning was, that they all mutually corresponded to each other; that is to say, nature and the world corresponded with man and his mind, and the human mind corresponded with the Deity; so that there was no occasion for instruction, inasmuch as every thing subsisted in perfect harmony. *Hier. Key.*

Creatures.

Creatures. The difference between human and brute creatures may be seen in *Influx*, 12, 13.

Creatures. By creatures are meant they who are capable of being reformed: to create is to reform. *Apoc. Rev.* 290, 254, 405.

Creeping things, which the waters produce, mean scientifics which belong to the external man. *Arc.* 40.

Cross. The Lord, by the passion of the cross, did not take away sins, but he bore them. *Div. Love*, 15, 16, 17.

Cross. To take up the cross is to fight against concupiscences; and to follow the Lord is to acknowledge him to be God. *Divine Love*, 66:

Crown. Upon the woman's head, that is, the new church, a crown of twelve stars, signifies it's wisdom and intelligence. *Apoc. Rev.* 534, 189, 235, 252, 348.

Crown on the head signifies wisdom; and a *golden crown*, wisdom proceeding from love. *Apoc. Rev.* 189, 252, 235, 643.

Crown signifies an ensign of warfare. *Apoc. Rev.* 300.

Crucified. It is said in Rev. xi. that the Lord was crucified in Sodom and Egypt; which was not literally true, but only spiritually so; for by Sodom we are to understand

stand the love of dominion originating in self-love, and by Egypt the love of rule originating in the pride of self-derived intelligence. These are the loves which prevail in the old church, by which the Lord is crucified. *Apoc. Rev.* 502 to 506.

Cry, in a good sense, has respect to truths; but in a bad sense, to falses. *Arc.* 2240, 2243.

Cry out of heaven, means influx.

Cup. By cup is signified the same thing as by wine, because it is the containing vessel thereof. *Apoc. Rev.* 672, 728.

Cursed be Canaan signifies that external worship, separate from internal, averts itself from the Lord. *Arc.* 1092, 1093.

Curtains and *cords* (Jer. iv. 20. x 20.) signify spiritual things from a celestial origin. *Arc.* 414.

Cush signifies the interior knowledges of the Word, applied to confirm false principles. *Arc.* 1164.

Cuticle is the outward thin skin which covers the body. *Conj. Love*, 241.



DAGON,

D.

DAGON, (1 Sam. v. 6.) inasmuch as it was the idol of the Philistines, signified their religion, which also was faith separate from charity. *Div. Prov.* 326.

Damsel denotes affection in which is innocence. *Arc.* 3067.

Darkness. Thick darkness, or blackness, means the falses of evil. *Arc.* 1839, 1860, 7688, 7711.

David, in the Word, denotes the Lord. *Arc.* 2159, 1888.

David means the divine sovereignty or royalty. *Heaven and Hell*, 526. *Arc.* 1888, 9954.

David represented the Lord who was to come into the world. *Div. Prov.* 245. *New Jerus.* 43, 44.

Daughter of Sion signifies the celestial church; and *daughter of Jerusalem*, the spiritual church. *Isaiah xxxvii. 22.* *Arc.* 2362.

Daughter, the affections of good. *Arc.* 489, 490, 491, 6778, 9055.

Daughters in law, good associated to it's proper truth. *Arc.* 4843.

Daugh-

Daughters of Canaan, the affections of what is false and evil. *Arc.* 3683, 3662:

Daughters of the Canaanite denote affections which disagree with truth. *Arc.* 3024.

Day signifies continually. *Apoc. Rev.* 922, 940.

Day. What day signifies in the Word, see *Arc.* 23, 487, 488, 10605.

Day and year, in the Word, signify the states of life in general. *Heaven and Hell*, 155. *Arc.* 23, 487.

Day. To-day signifies eternity. *Arc.* 3998.

Day. By day is signified time and state in general; and by *years*, times and states in particular. *Arc.* 486, 487.

Days. By three days and a half is signified till there is an end and a beginning. *Apoc. Rev.* 505, 510, 531.

Days. The six days, or times, which are so many successive states of the regeneration of man, may be seen explained, in a brief manner, in *Arc.* 6 to 13.

Dead horse, the non-understanding of truth.—See *Sac. Scrip.* 26.

Dead. By one that is dead is signified what is infernal. *Apoc. Rev.* 321, 525, 681.

Dead. How a man is raised from the dead, see *Arc.* 168 to 189.

Dead.

Dead. When it is said of the Lord that he was made dead, in Rev. i. 18. it does not mean that he was crucified, and so died, but that he was neglected in the church, and his divine humanity not acknowledged; for so he became dead among men. *Apoc. Rev. 59, 93.*

Dead man, when engaged in spiritual combats, most commonly yieldeth, but the spiritual man is victorious. The celestial man is engaged in no combats; and in case he is assaulted by evils and falses, he despiseth them, and is therefore called a conqueror. *Arc. 81.*

Dead body. When the celestial angels are with the dead body of a deceased person who is to be raised as to the spirit, the odour of the dead body is changed into an aromatic odour; on perceiving which the evil spirits dare not approach. *Arc. 1518.*

Death, in the Word, signifies resurrection. *Heaven and Hell, 445. Arc. 3498, 3505, 4618, 4621, 6036, 6222.*

Death. By the second death nothing else is signified but spiritual death, which is damnation. *Apoc. Rev. 853.*

Death. They loved not their soul unto death, signifies they loved not themselves more than the Lord. *Apoc. Rev. 556.*

Death. Man is raised after death, and enters

enters into immortality. *Heaven and Hell*, 445 to 452.

Death. By men seeking death is signified that in matters of faith the understanding should be shut up; *and shall not find it*, signifies that it is provided of the Lord that this should not be done; *and shall desire to die*, signifies that they shall wish to have the will closed in them; *and death shall flee from them*, signifies that it is provided that neither should this be done. *Apoc. Rev.* 429.

Death and hell gave up the dead which were in them, signifies the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment. *Apoc. Rev.* 870, 872.

Decalogue. There are two tables of the decalogue, one for God, the other for man. *Div. Prov.* 326.

Decalogue. The decalogue explained. *Theol.* 282 to 335.

Decalogue. The third and fourth precepts of the decalogue contain those things which are to be *done*; the other precepts contain what are *not* to be done.—See Swedenborg on the Third Commandment. *Apoc. Explicata.*

Decrepit old men and women. Such of them as lived while in this world in conjugal love, or in goodness and truth, in
the

the other world are in the fullest beauty and flower of age. *Conj. Love*, 137.

Defloration. Of the lust of defloration, *Conj. Love*, 501 to 505.

Degree. The third degree is opened only in those who become angels of the third heaven. *Div. Wisd.* 76.

Degrees. There are three degrees in the Lord. *Div. Wisd.* 220 to 225.

Degrees.—For the difference between discrete and continuous degrees, see *Div. Wisd.* 188.

Degrees. There are three degrees in man, answering to the three heavens. *Arc.* 4154.

Degrees. There are three degrees both in the spiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation. *Influx*, 16, 17, 18.

Degrees of altitude are discrete or disjunct, and *degrees of altitude* are continuous. *Influx*, 16.

Delight which a man hath is from his love. *Div. Prov.* 73.

Delight is the universal of heaven, and the universal of hell. *Conj. Love*, 461.

Delight. Every one is allowed the delight of his evil, provided he does not infest those who are in good. *Div. Prov.* 324.

I

Delight

Delight is from the affection of love. *Ang. Wisd.* 33. *Div. Prov.* 303, 304, 305, 324, and the Relation at the End of Divine Providence.

Delight. They who have taken delight in the Word, in another life receive the heat of heaven, wherein is celestial love.

Arc. 1773.

Delights constitute the life of every one. *Div. Prov.* 303.

Delights of every one's life are changed after death to things corresponding thereto. *Heaven and Hell*, 485 to 490.

Deity. No conception can be had of the Deity but in an human form; and whatsoever is incomprehensible can be no object of thought or idea. *Arc.* 9359, 9972, 4733, 5110, 5633, 7211, 9267, 10159, 10667.

Demons signify concupiscences of evil originating in the love of the world. *Apoc. Rev.* 458.

Den. By old dens or dungeons are signified hells. *Apoc. Rev.* 757.

Dens or *caves* signify evils. *Apoc. Rev.* 338.

Depths of satan, interior falses. *Apoc. Rev.* 143.

Desire is predicated of the will, and to seek of the understanding. *Apoc. Rev.* 429.

Deso-

Desolation, in the Word, is predicated of truths and falses. *Apoc. Rev.* 747.

Desperation. In a state of desperation a man speaketh bitter things, but the Lord doth not attend thereto. *Arc.* 8165.

Destroy is predicated of falses.

Devil, self-love. *Div. Prov.* 302.

Devil and his crew signify the love of ruling in hell. *Concupiscences* are called the devil; and *thoughts of what is false* are called his crew, in the Word. *Div. Wisd.* 273.

Devil. Every devil can understand truth when he hears it, but cannot retain it; because the affection of evil, when it returneth, casteth out the thought of truth. *Apoc. Rev.* 655.

Devils and satans sometimes understand arcana as well as angels, yet only when they hear them from others; but when they return into their own thoughts, they do not understand them: the reason is, because they will not. *Div. Prov.* 99.

Devils. It is a false notion to suppose that devils have existed from the beginning of creation, except what were once men. *Arc.* 968.

Devils may be thrust down to their infernal abodes by a little child. *Arc.* 1271.

Dew, truth. *Arc.* 3579.

Dew of heaven, truth from good.

Diadems signify divine truths of the Word. *Apoc. Rev.* 231, 540, 823.

Diadems. Seven diadems upon the head of the dragon signify all the truths of the Word falsified and profaned. *Apoc. Rev.* 540.

Diadems, or *precious stones*, signify the truths of the literal sense of the Word. *Apoc. Rev.* 540. *Sac. Scrip.* 43, 44, 45.

Dignities and *riches*, what they are. *Div. Prov.* 215.

Dinners and *suppers* were significative of consociation by love. *Arc.* 3596, 3832.

Discrete degrees, or *degrees of altitude*, are as things prior, posterior, and postreme; or as end, cause, and effect. *Div. Wisd.* 184.

Discussions, whether a woman, who loves herself on account of her beauty, loves her husband; and whether a man, who loves himself on account of his intelligence, loves his wife. *Conj. Love*, 330, 331.

Diffimulation. The concealment of the vices which a man has, as *simulation* is a pretence to virtues which he has not.

Diverse and *diversities*, terms used in contra-distinction to *various* and *varieties*; the former terms being applied to the various

rious things opposite to heaven, and opposite also to conjugal love, whilst the latter are applied to the various things of heaven, and also to the various things of conjugal love. *Conj. Love*, 324.

Divine, that which is infinite and eternal. *Div. Prov.* 51.

Divine celestial. Whatsoever proceedeth from the Lord's divine love, is called the divine celestial, and all that is goodness. *Theol.* 195.

Divine essence united to the human essence. Unless the Lord had come into the world, and united the divine essence to the human essence, salvation could no more have reached to man. *Arc.* 1999, 2016, 2034, 2035, 2321.

Divine essence is divine love. *Div. Wisd.* 99, 14 to 16.

Divine existence is divine wisdom. *Div. Wisd.* 99, 14 to 16.

Divine good is the essential of order; and *divine truth* is the constituent, or laws of order. *Arc.* 1728, 2258, 8700, 8988.

Divine human. No one in heaven hath conjunction with the divine essence, but with the divine human. *Arc.* 3038, 4211, 4724, 5633.

Divine humanity. Before the incarnation there was not any divine humanity, except

except a representative one, by means of some angel whom Jehovah the Lord filled with his spirit.—See Swedenborg's *Sixth Answer to the Nine Queries*.

Divine humanity, existing from eternity, was the divine truth in heaven; of consequence the divine existence, which was afterwards made in the Lord the divine essence, from which the divine existence in heaven was derived. *Arc.* 3061, 6280, 6880, 10579, 6371, 6372, 6373.

Divine human principle is all worship and all doctrine. *Arc.* 2811.

Divine influx of the Lord, in heaven, produces love to him, and charity to one another. *Heaven and Hell*, 13 to 19.

Divine influx is into the will, and through that into the intellect; and not contrariwise. *Heaven and Hell*, 26. *Arc.* 5482, 5649, 6027.

Divine influx is both immediate from the Lord, and also mediate through one heaven to another, and also into the interior of man. *Heaven and Hell*, 37. *Arc.* 6063, 6307, 6472, 9682, 9683, 6058, 6474, 8717, 8728, 4067, 6982, 6985, 6996.

Divine love.—Of the nature of divine love, and that all love partakes of such a nature, see *Arc.* 3742, 4320, 1820, 1865, 2253, 6872.

Divine

Divine love. Such is the nature of the Lord's divine love, that if it were possible his love would desire all to be in the third heaven, yea with himself, and in himself. *Arc.* 1798.

Divine love. The fire of divine love, in it's full ardour, does not enter into heaven, but appears in the form of radiant circles round the sun of the spiritual world. *Arc.* 7270.

Divine natural. The Lord, from eternity, or Jehovah, was divine love and divine wisdom; and he then had a divine celestial and a divine spiritual, but not a divine natural before he assumed the humanity.—See Answer to the Second Question which Mr. Hartley put to Swedenborg in the *Nine Queries*.

Divine order. What is against divine order is impossible; as that a man who lives in evil can be saved by mere mercy. *Arc.* 8700.

Divine order. is a perpetual commandment of God; wherefore to live according to the commandments, is to live according to divine order. *Arc.* 2634.

Divine order. Man hath only such a measure of power against evil and falsity from the divine omnipotence, and only such a measure of wisdom respecting goodness and truth from the divine omniscience,
and

and is only so far in God by virtue of the divine omnipresence, as he liveth according to divine order. *Theol.* 68, 69, 70.

Divine order terminates not short of man, but in man, as it's ultimum. *Arc.* 634, 2853, 3632, 10329, 10335, 10548.

Divine presence of the Lord with the holy angels, is in proportion to their reception of good and faith from the Lord. *Arc.* 904, 4198, 10106, 10811.

Divine principle is above all temptation, but the Lord was capable of being tempted as to his human principle. *Arc.* 2795.

Divine principle. Every man may confirm himself in favour of a divine principle, by well considering the visible things in nature. *Conj. Love,* 416 to 422.

Divine principle. The divine principle is tacit and pacific in the inmost or highest principle of life; but as it descends towards the inferior principles, it becomes impacific and tumultuous on account of the inordinate properties in man. *Arc.* 8823.

Divine principle. Nothing can do evil to the divine principle, but to hinder it's influx may be done, and all evil hath this effect. *Arc.* 4078.

Divine providence does not regard temporary matters, which soon pass away, but
eternal

eternal things. *Arc.* 5264, 8717, 10776, 6491, 10409.

Divine providence, in the world, is known; but the nature of it was not known, but is now revealed. *Div. Prov.* 70.

Divine providence neither appropriates good nor evil to any one, but self-derived prudence appropriates both. *Div. Prov.* 321.

Divine providence is the same as divine operation on things natural. *Pref. to Div. Prov.*

Divine providence hath for it's end an heaven out of the human race. *Div. Prov.* 27.

Divine providence hath respect to man's eternal state; for it cannot regard any thing else. *Div. Prov.* 59.

Divine providence. If a man perceived and felt the operation of divine providence, he would not act from liberty according to reason, neither would any thing appear to him as from himself. The same would be the case if he foreknew events. If man manifestly saw the divine providence, he would interfere with the order and tenor of it's progression, and pervert and destroy it; or would deny God, or make himself a God. It is given man to see the divine providence on

on the back, and not on the face; also in a spiritual state, and not in a natural state; or when it is past, and not in it's approach. The desire of knowing the future is connate with most people; but this desire derives it's origin from the love of evil. Forasmuch as a foreknowledge of the future takes away the essential human principle, therefore it is not given to *any one* to know the future. *Div. Prov.* 175 to 190.

Divine spiritual. Whatsoever proceedeth from the Lord's divine wisdom is called the divine spiritual, and all that is truth. *Theol.* 195.

Divine truths are the laws of order. *Arc.* 2247, 7995, 5703.

Divine truth was that principle whereby the Lord united the human to the divine; and *divine good* was that principle whereby he united the divine to the human. *Arc.* 2665, 2004.

Divine truth is not in the Lord, but proceedeth from the Lord; as light is not in the sun, but proceedeth from the sun. *Arc.* 3969.

Divine truth, proceeding from the Lord, is that which is called holy in the Word. *Arc.* 6788, 8302, 9229, 9820, 10361.

Divine truth. All power proceeding from

from the Lord is by divine truth. *Arc.* 6948, 8200.

Divine truth, in heaven, was the Son of God born from eternity. *Arc.* 2628, 2798.

Divine truth, in the literal sense of the Word, is in it's fulness, in it's sanctity, and in it's power. *Theol.* 214 to 223.

Divine worship. In all divine worship it is a general rule or law, that man should first will, desire, and pray, and then that the Lord should answer, inform, and do; otherwise man doth not receive any thing divine. *Apoc. Rev.* 376.

Divine worship, in heaven, is not unlike that on earth, as to externals. *Heaven and Hell*, 221, 222.

Divinity. The divinity of the Lord constitutes heaven. *Heaven and Hell*, 7 to 12.

Divinity of Christ. If the divinity of the Lord be denied, the Christian church immediately expires. *Theol.* 636.

Divinity of the Lord. His real divinity is far above the divine manifestations in heaven. *Arc.* 7270, 8760.

Divinity. The divinity called the Father, and the divine humanity called the Son, are one, like soul and body. *Apoc. Rev.* 613. *Div. Lovv*, 29 to 36, 38 to 45.

Divorces

Divorces and separations.—See *Conj. Love*, 234 to 260.

Doctrinal. There is a two-fold doctrinal, one of charity, another of faith, although in reality they are one. *Arc.* 2417. —*I would advise every person to read No. 2417 throughout; it is a very remarkable one.*

Doctrinals are the truths of the spiritual man, in his natural man. *Arc.* 3726.

Doctrinals. They who are in the affection of truth for truth's sake, when they arrive at mature age, and ripeness of judgment, do not blindly rest in the doctrinals of their own particular church, but examine the truth thereof by the Word. *Arc.* 5402, 5432, 6047.

Doctrinals are of no consequence, unless the life be directed by them. *Arc.* 1515, 2049, 2116.

Doctrine. Bed signifies doctrine, from correspondence; for as the body rests in it's bed, so doth the body rest in it's doctrine. Every one's bed, in the spiritual world, is conformable to the quality of his science and intelligence; the wise have them magnificent, the foolish have mean ones, and false speakers have filthy ones. *Apoc. Rev.* 137.—This is the signification of *bed* in Luke xvii. 35, 36.

Doctrine.

Doctrine. The principal doctrine in the ancient church was that of charity. *Arc.* 2417, 2385, 3419.

Doctrine. The Word is unintelligible without doctrine. *Arc.* 9025, 9409, 9424, 9430, 10324, 10431, 10582.

Doctrine. No doctrine, or worship of the church, can be consistent, or coherent, amongst men who acknowledge more Gods than one. *Theol.* 15, 16, 17.

Doctrine. Genuine doctrine must come from those who are in illustration from the Lord. *Arc.* 2510, 2516, 2519, 10105.

Doctrine. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, described, *Arc.* 9025.

Doctrine. They who abide in the literal sense of the Word, without doctrine, can attain unto no understanding of divine truths. *Arc.* 9409, 9410, 10582, 10431.

Doctrine. It is a life according to doctrine which constitutes a man of the church. *Arc.* 2454.

Doctrine of the church ought to be drawn from the literal sense of the Word, and to be confirmed thereby. *Theol.* 225 to 233.

Doctrines of the new church are to be seen briefly in *Conj. Love*, 82.

K

Doctrines

Doctrines of charity are called cities of the mountain, and *doctrines of faith* cities of the plain, in Jer. xxxiii. 13. *Arc.* 2418.

Dogs, in general, signify those who are in all kinds of concupiscences, and indulge them; especially in the pleasure of eating and drinking. *Apoc. Rev.* 952.

Dominion. How infernal the dominion of self-love is, may be seen in *Conj. Love*, 261 to 267.

Dominion. How heavenly the love of dominion grounded in the love of uses is, see *Conj. Love*, 262 to 267.

Door denotes that which introduces. *Arc.* 2356, 2357, 2376, 2380.

Dove, the holy principle of faith, or the truth of faith. *Arc.* 869 to 871, 875, 879.

Dove signifies one that is about to be regenerated. *Arc.* 869 to 871, 873, 875, 876, 878, 879.

Dragon signifies an acknowledgment of three Gods, or three divine persons, and of justification by faith alone. *Apoc. Rev.* 537, 542, 560, 550, 565, 701.

Dream, somewhat obscure. *Arc.* 2514.

Dreams and visions. Concerning visions and dreams see *Arc.* 1966 to 1983.

Dreams. The men of the most ancient church had the most delightful dreams and visions.

visions, and it was insinuated to them what they signified. *Arc.* 1122.

Drink. To drink is to perceive and appropriate truths, and in a bad sense false.

Drinking, instruction. *Arc.* 3069.

Droves, churches, and their doctrines. *Arc.* 3770.

Drunk, infatuated or insane with regard to spiritual things. *Apoc. Rev.* 721, 1072, 1079.

Drunk. The woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus, signifies the Romish religion in a state of insanity, in consequence of the adulteration and profanation of the divine truths and goods of the Lord, of the Word, and thence of the church. *Apoc. Rev.* 730.

Dust, things terrestrial. *Arc.* 249.

Dust signifies damned. *Apoc. Rev.* 788.

Duties. There are duties proper to the man, and duties proper to the wife. *Conj. Love*, 174, 175, 176.

Dwell means conjunction of the Lord with man. *Apoc. Rev.* 883.

Dwell, to live a good life. *Arc.* 2708.

E.

EAGLE signifies the affection of divine truth as to knowledge and understanding. *Apoc. Rev.* 244.

Eagle, intellectual sight, and consequent thought. *Apoc. Rev.* 245, 561.

Eagles, in a good sense, signify man's rational principle, and in a bad sense his rational principle perverted. *Matt.* xxiv. *Div. Prov.* 20.

Ear-rings of gold, those things which appertain to simple good. *Arc.* 3103.

Ears, obedience. *Arc.* 2542, 3869, 9396, 10061.

Earth, the church, and sometimes the church in a desolate state, or where there is no church. *Arc.* 620.

Earth. By the earth, which helped the woman, is signified the church as to doctrine, or truths out of the Word. *Apoc. Rev.* 285, 564.

Earth. The earth is the mother of all vegetables and minerals. *Conj. Love*, 397.

Earthquakes signify changes of the state of the church. *Apoc. Rev.* 337, 711.

East, the Lord, and also good.

East-

East-wind signifies the dispersion of falses and evils. *Arc.* 842.

Eat. To eat of the tree of life, in a spiritual sense, is to be intelligent and wise from the Lord; and to eat of the tree of knowledge of good and evil, in a spiritual sense, is to be intelligent and wise from self. *Conj. Love*, 353, 354.

Eat. To eat of the tree of good and evil, signifies to turn the back to God, or to turn the face to man's own self, &c. but to eat of the tree of life, is to turn the face to the Lord, or to receive the influx of love and wisdom from the Lord. *Influx*, 13.

Eat. Not to eat flesh in it's soul, the blood, signifies not to mix together things profane with things holy. *Arc.* 998 to 1003.

Eating the flesh of animals is somewhat profane. *Arc.* 1000, 1001.

Eating flesh with the blood was forbidden in the Jewish church, because it represented at that time profanation. *Arc.* 1003 to 1008.

Eating of the tree of life signifies the appropriation of the good of love from the Lord. *Apoc. Rev.* 89.

Eating and drinking represent and signify appropriation, and being conjoined

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by love and charity. *Arc.* 2187, 2343, 3168, 3513, 5643.

Eber signifies a new church, which may be called another ancient church. *Arc.* 1217 to 1223, 1240, 1241, 1242.

Eber. From the 1st chapter of Genesis to the 12th of Genesis, or rather to the account of Eber, the historical things related are not historical truths, but things reduced to an historical form; but in the 12th chapter, and in the subsequent ones, are contained historical things, not factitious, but true; but in an internal sense all the chapters signify things celestial and spiritual. *Arc.* 1403, 1404, 1405.

Eden (the garden of) signifies love from the Lord. *Arc.* 98.

Edom, in a good sense, denotes the Lord's human essence; also the strength, power, or good of the natural principle. In an opposite sense, Edom denotes the natural man originating in self-love, which despises and rejects all truth, whence comes the devastation thereof. *Arc.* 3322.

Education of infants in heaven. Infants there grow in stature and in intelligence as in this world. When they are grown up to full age, there they stop, and remain therein to eternity; and when they are in that age, they are given to marriage, which is provided of the Lord, and is celebrated in

in the heaven where the youth is, who presently follows the wife into her heaven, or into her house, if they are in the same society. *Conj. Love*, 411, 412, 413, 414, 444. *Arc.* 2289 to 2309.

Effect. Every effect hath it's cause, and every cause hath it's end, and the end is the being (*esse*) of the cause, and the cause is the existing (*existere*) of the end. In like manner the cause is the being of the effect; but the effect is the existing of the cause.

Effigy, or image. A spirit is known by his ideas; and, what is wonderful, there is in each of his ideas his image or effigy. *Arc.* 1008.

Egypt means the scientifics of the natural man.

Eight signifies good. *Apoc. Rev.* 739.

Eighth day denotes every beginning, consequently continuation. This is one reason why the sabbath was changed from the seventh day to the first, that is, by way of continuation, the eighth day; which denotes the beginning of a new christian church, at the end of the Jewish church. *Arc.* 2633, 2044.

Elam, faith originatng in charity. *Arc.* 1228.

Elders. By the four-and-twenty elders are

are meant all who are of the Lord's church.
Apoc. Rev. 233, 251.

Elders. By the four-and-twenty elders, and four animals, are signified the superior heavens. *Apoc. Rev.* 369, 808.

Elect, those who are in the life of good and truth. *Arc.* 3755.

Elect, in a supreme sense, signifies the Lord in his humanity.

Elect. By the chosen, or elect, it is not meant that any are elected by predestination, but they who are with the Lord are so called. For further information of this see *Apoc. Rev.* 744.

Elect. By the elect, spoken of in the Word, are understood those who are in the life of good, and in that of truth from thence. *Arc.* 3755, 3900, 5057, 5058.

Election, and reception into heaven, is not according to an arbitrary distinction of mercy, but according to the inward life. *Arc.* 5057, 5058, 10659, 8700.

Election belongs to the man, and not to the woman; thus the man ought to court and intreat the woman concerning marriage with him, and not the woman the man. *Conj. Love,* 296, 297.

Elijah represents the Lord as to the Word.

Emerods, whereby the Philistines were smitten,

smitten, (1 Sam. v. 6.) signified natural loves, which, when separated from spiritual love, are unclean. *Div. Prov.* 326.—And since gold corresponds to good, therefore the *golden emerods*, mentioned in the same passage, signified natural loves purified and made good. *Arc.* 3322.

End, cause, and effect.—See *Influx*, 17, 18.

English, Germans, Swedes, and Danes, are in the doctrine of faith alone. *Div. Prov.*

114.

English. Concerning the English in the spiritual world, see *Theol.* 806 to 812.

Enos. For the signification of Enos see *Arc.* 438, 439.

Ephesus (the church of, Rev. ii. 1.) signifies those in the church who primarily respect truths of doctrine, and not good of life. *Apoc. Rev.* 73.

Ephraim signifies the intellectual principle. *Apoc. Rev.* 253. *Arc.* 2588.

Ephraim signifies the understanding of the Word in the church, both true and false. *Theol.* 247.

Ephraim and *Manasseh*, faith and charity. *Arc.* 367.

Ephraimites, those who are in truth, or in truth separate from good. *Mag. Kn.* vol. ii. p. 450, 451, 452.

Equilibrium

Equilibrium of all things is from action and re-action. *Div. Wisd.* 68.

Equilibrium. Man is kept (as to his mind) in a state between heaven and hell, and thus in a state of equilibrium, to the intent that he may be in a free state for reformation. *Arc.* 5982, 6477, 8209, 8907, 2876, 2881, 9587.

Equilibrium betwixt heaven and hell. — See *Heaven and Hell*, 589 to 596.

Equilibrium. When the wicked are punished in another life, there are always angels present to moderate the punishments, but they cannot remove them entirely; because such is the equilibrium of all things in another life, that evil punishes itself. *Arc.* 967.

Error. They are in a great error who despise the Word on account of the apparent simplicity and rudeness of it's stile, and who fancy that they should receive it and honour it if it was written in a different stile. *Arc.* 8783.

Esau, in a good sense, means the good of the natural man; and in an opposite sense, the evil of self-love. *Arc.* 3322.

Esau, in Gen. xxvii. denotes good of the Lord's natural principle. *Arc.* 3190.

Esse, the inmost ground, or most hidden principle of the being of any thing or person.

Esse of Jehovah.—See *Theol.* 18 to 26.

Essence,

Essence, the particular quality or determination of the esse.

Essence of the christian religion is to shun evils as sins. *Div. Prov.* 273.

Essence. There is one only essence, one only substance, and one only form, from which all the essences, substances, and forms which were created are. *Div. Prov.* 157.

Essence. The divine essence is divine love and divine wisdom. *Theol.* 36 to 48.

Essence. The divine essence of the Lord is far above his divinity in heaven. *Arc.* 7270, 8760.

Essentials. There are three essentials in the church, viz. an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is called charity. *Div. Prov.* 259.

Eternity. In the other life they can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world; inasmuch as they think of the essence of God from eternity abstracted from time, and of his omnipresence abstracted from space, and thus comprehend such things as transcend the ideas of the natural man. *Conj. Love*, 326 to 329.

Eternity. Men think of eternity from time, but the angels not from time. *Arc.*

1382,

1382, 3404, 8325. *Heaven and Hell*, 166, 167.

Eternity. Every man is created to live to eternity in a state of happiness. *Div. Prov.* 324.

Ethiopia signifies the interior knowledges of the Word, applied to confirm false principles. *Arc.* 1164.

Eve, a name signifying life. *Arc.* 291.

Evening and morning. Evening means every preceding state, having relation to shade, or falsity; morning is every subsequent state, having relation to truth. *Gen.* i. 5. *Arc.* 22, 3693.

Evening, autumn, the decline of the church. *Div. Wisd.* 73. *Arc.* 10135.

Evening signifies a state of declining of light and love. *Arc.* 10134, 10135.

Everlasting conservation. All things are for the sake of the human race, that the angelic heaven may exist, through which creation returns to the creator himself, in whom it originated. Hence is the conjunction of the created universe with its creator, and by conjunction everlasting conservation. *Conj. Love*, 85, 86.

Everlasting gospel signifies the annunciation of the coming of the Lord and his kingdom. *Apoc. Rev.* 626, 478, 553.

Evil. Those who are in a life of evil cannot acknowledge the Lord, forasmuch

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as they are under the influx of phantasies from hell; whereas they who are in the life of good acknowledge the Lord, inasmuch as they are under the influx of heaven. *Arc.* 537, 540, 547, 548, 551, 553, 685, 2130, 2354.

Evil. By evil destroying itself is meant, that of itself it naturally entails punishment on the evil-doer; and the punishment of hell is what is meant in the Word by destruction or death.

Evil. They who are principled in evil have no conscience. *Arc.* 2380.

Evil. All who are in the hells are in the very principle of evil, and in opposition to the truth, from the love of self, and the love of the world. *Heaven and Hell*, 551 to 565.

Evil life. All they who lead an evil life, interiorly acknowledge nature and human prudence alone, for such acknowledgment lies inwardly concealed in all evil. *Div. Prov.* 205.

Evil spirits cannot have respiration in heaven. *Arc.* 3893.

Evil falsifies truth, inasmuch as it perverts it, and applies it to evil. *Arc.* 8044, 8641.

Evil and false. Such as are in evil and false are indeed governed by the Lord, but

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not

not as regulars, but as irregulars. *Arc.* 4839, 7877, 10778.

Evil spirits betake themselves to hell of their own accord. *Arc.* 6977, 7039, 7795, 8210, 8232.

Evil. All evil has it's respective false. *Arc.* 7577, 8094, 7437.

Evil. It is better to be altogether in evil, than in evil and good at the same time. *Arc.* 2426.

Evil has of itself a tendency to fall into hell; but not so the false, unless derived from evil. *Arc.* 8279, 8298.

Evil. The permission of evil by the Lord is not as a matter that he wills, but as what he doth not will; nevertheless which cannot be prevented, on account of the great end designed, which is salvation. *Arc.* 7877.

Evil. They who are in evil as to life, are in the falses of evil, whether they perceive it or not. *Arc.* 7577, 8064.

Evil and false principles oppose the reception of the heavenly influx. *Arc.* 2411.

Evil and false. They who are principled in evils and falses, may be permitted to ascend into heaven; but when they enter, they begin to draw their breath, or to respire, with difficulty, and speedily cast themselves into hell. *Apoc. Rev.* 611.

Evil.

Evil. There is an evil derived from the false, and a false from evil. *Arc.* 1679, 2243, 4818, 2408, 9359, 9009.

Evil. Every evil into which man is born of his parents is implanted in his natural man; but not any in his spiritual man, because into the spiritual man he is born of the Lord. *Conj. Love*, 345.

Evil. Evil is known from good, but not good from evil. *Conj. Love*, 439.

Evil shuts out the Lord from man. *Arc.* 5696.

Evils. He who loves evils, loves to do evil to the Lord, yea to crucify him. *Apoc. Rev.* 527.

Evils with *falses* are with the wicked as it were in the center, and *goods* with *truths* in the circumference; but *goods* with *truths*, with the good, are in the center, and *evils* with *falses* in the circumference. *Div. Prov.* 86.

Evils appropriated by affections of love, in a state of liberty, are never extirpated, but removed. *Div. Prov.* 79.

Evils which a man thinketh allowable, although he doeth them not, are appropriated to him. *Div. Prov.* 81. *Div. Love*, 118 to 113.

Evils. The interior evils of man are derived from the father's side, and the exterior from the mother's. *Arc.* 3701.

Evils. Before a man shunneth evils, he doth not know what good is, yea nor what evil is. *Apoc. Rev.* 531.

Evils are ruled by the Lord by the laws of permission, and permitted for the sake of order. *Arc.* 8700, 10778.

Evils are permitted for a certain end, which end is salvation; and if evils are not removed in this world, they cannot be removed in the other world. *Div. Prov.* 275 to 278, 281.

Evils. In proportion as evils are removed, in the same proportion they are remitted. *Div. Prov.* 279.

Evils are removed from the good in another life, and goodnesses are removed from the evil. *Arc.* 2256.

Evils. No one suffers in the other life for hereditary evils, but for actual ones. *Arc.* 966; 2308.

Evils. It is impossible to shun evils as sins but by combats. *Div. Love*, 92 to 100.

Evils. All evils adhere to man. *Arc.* 2116.

Evils cannot be wholly taken away from man; but man is detained from them, and kept in good. *Arc.* 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 6333, 9446, 9447, 9448, 9451, 10057, 10059.

Evils

Evils are removed successively. *Arc.*
9334, 9335, 9336.

Evils. So far as man shunneth evils as sins, so far he doeth what is good, not from himself, but from the Lord. *Doct. Life,* 18 to 31.

Evils. So far as any one shuns evils as sins, so far he loves truths. *Doct. Life,* 31 to 41.

Evils. So far as any one shuns evils as sins, so far he has faith, and is spiritual. *Doct. Life,* 42 to 52.

Evils. The decalogue teaches what evils are sins. *Doct. Life,* 53 to 61.

Evils. A wicked person may shun evils as hurtful, but none except a christian can shun them as being sinful. *Doct. Life,* 111.

Evils. If any one shuns evils from any other motive than because they are sins, he doth not shun them, but only prevents their appearing in the eyes of the world. *Doct. Life,* 108 to 114.

Eunuchs. By eunuchs so born, and eunuchs so made, are meant they with whom the ultimate principle of love is wanting. *Conj. Love,* 151, 156, p. 153. *Matt.* xix. 12.

Eunuchs. By eunuchs who make themselves eunuchs for the kingdom of heaven's sake, are meant spiritual eunuchs,
L 3 who

who are such as in marriages abstain from the evils of whoredoms; not Italian eunuchs. *Conj. Love*, p. 158.

Euphrates, in the Word, signifies the interiors of man's mind, which are called rationals. *Apoc. Rev.* 444. *Arc.* 118.

Ewe lambs, the holiness of innocence. *Arc.* 2720.

Exemplar, an original copy, or pattern.

Exist. Nothing can exist unless it's esse is in it. *Arc.* 4523, 4524, 6040, 6056.

Existere or *existence*, the external manifestation of the essence or esse in a subject and form.

Expiation, or *propitiation*, is protection from the overflowing of evil. *Arc.* 645.

Expiation, the removal of sins, into which man would run headlong, if he approached the naked divinity, or Jehovah unclothed with the humanity.

Explanation of Matt. v. 27, 28. *Conj. Love*, 494.

Explanation of Luke xx. 27 to 38. *Conj. Love*, 41.

Explanation of 1 Kings xvii. 21, 22. *Mag. Kn.* vol. ii. p. 227, 228.

Explanation of Matt. vii. 1. "Judge not, that ye be not condemned." *Conj. Love*, 523.

Expla-

Explanation of Matt. xix. 8. Conj. Love,
340.

Explanation of Dan. ii. 32, 33, 41, 42,
43. *Conj. Love, 78, 79.*

Explanation of Gen. ii. 21, 22. Conj.
Love, 194.

Explanation of Deut. xxii. 5. Conj.
Love, 175.

Explanation of Deut. xxiii. 14, 15.
Conj. Love, 431.

Explanation of Matt. v. 21 to 26. Apoc.
Exp. 693, 746.

Explanation of Isaiah xxxi. 1, 2, 3. Doct.
Life, 30.

Explanation of Judges xii. 56. Mag. Kn.
vol. ii. p. 450, 451, 452.

Explanation of Matt. xxiv. Luke xxi. and
Mark xiii. Mag. Kn. vol. ii. p. 407, 408.

Explanation of Jephtha's vow, and per-
forming it on his only daughter, (see Judg.
xi. 30, 34 to the end.) Mag. Kn. vol. ii.
p. 279, 280, 281, 282.

Explanation of Matt. vii. 3. concerning
the beam in the eye. Apoc. Exp. 746.

Explanation of Gen. lxix. 17, 18. Apoc.
Rev. 19, 11, 12, 13, 14, 16. White Horse,
1. Arc. 6398 to 6401.

Explanation of the seed sown, Matt. xiii.
Arc. 3310.

Explanation of Psalm lxxii. 1, 2, 3, 4, 5,
7. Arc. 337.

Expla-

earth; but the external of the celestial man is called ground, or field. *Arc.* 90.

External man is to be reformed by the internal, and not *vice versa*. *Div. Prov.* 150, 151.

Eye of a needle means spiritual truth. *Heaven and Hell*, 365. *Arc.* 9688, 10227, 10236.

Eye. The right eye denotes the affection of good, and the left the affection of truth. *Mag. Kn.* p. 22.

Eye. The sight of the left eye corresponds to the truths of faith, and the sight of the right eye to their goods. *Arc.* 4410, 6923.

Eye corresponds to the understanding. *Arc.* 2701, 4410, 4526, 9051.

Eyes. "His eyes were as a flame of fire," signifies the divine wisdom of the Lord's divine love. *Apoc. Rev.* 48, 822.

F.

FACE corresponds to the mind. *Arc.* 4791 to 4805.

Face, when attributed to the Lord, signifies mercy, peace, and good. *Arc.* 2434, 222, 223.

Face. The face of a man signifies divine truth as to wisdom. *Apoc. Rev.* 244.

Face. By seeing the face of Jehovah, is meant to know and acknowledge him, and what he is, as to his divine attributes. *Apoc. Rev.* 938, 939.

Face of the deep signifies the lust of the unregenerate man, and the falsities thence originating. *Arc.* 18.

Face. By eating bread in the sweat of the face, is signified to have an aversion to what is celestial. *Arc.* 275, 276, 277.

Faces. By faces are signified all the interior things of man, as well evil as good. *Arc.* 2219, 358. *Apoc. Rev.* 562.

Faculty of thinking from rationality, and the faculty of willing from free-will, which two faculties every man hath from the Lord, are never taken away. These two facul-

faculties are equally possessed by devils as by the angels; but devils apply them to make themselves insane, and to do evil; whereas angels apply them to make themselves wise, and to do good. *Div. Wisd.* p. 162.

Faculty. Of the perpetual faculty of loving a wife in heaven, *Conj. Love*, 355, 356.

Faith is compared to the night, and love to the day, as in the 1st chapter of Genesis; where, speaking of the great luminaries, it is said, that the great luminary, or the sun, which signifies love, ruleth by day, and that the lesser luminary, or the moon, which signifies faith, ruleth by night. (Gen. i. 14, 16.) *Arc.* 709.

Faith and *love* are distinct from each other, like thinking and doing, or like the understanding and will; nevertheless they may be united, and become one. *Doct. of Life*, 42 to 51.

Faith.—See *Theol.* 336 to 391.

Faith. The esse of the faith of the new church is, confidence in the Lord God the Saviour Jesus Christ, and a trust that whosoever liveth a good life, and believeth aright, will be saved by him; and the essence of the faith of the new church is truth derived from the Word; and the existence of the faith of the new church is,

1st,

1st, spiritual sight; 2dly, an harmonious agreement of truths; 3dly, conviction; 4thly, acknowledgment inscribed on the mind. States of the faith of the new church are, 1st, infant faith, adolescent or youthful faith, adult faith; 2dly, faith of genuine truth, and faith of the appearances of truth; 3dly, faith of memory, faith of reason, faith of light; 4thly, faith natural, faith spiritual, faith celestial; 5thly, living faith, and miraculous faith; 6thly, faith free, and faith forced. *Theol.* 344, 345, 346.

Faith in the understanding is intelligence. *Div. Love*, 46.

Faith in the heart is the faith of love, which is saving faith. *Arc.* 30.

Faith is not faith in man till it becomes spiritual. *New Jerus.* 111.

Faith is affection for truth's sake. *New Jerus.* 112.

Faith without charity is not faith, and charity without faith is not charity; and neither faith nor charity hath any life but from the Lord. *Theol.* 355 to 361.

Faith is not faith unless it be grounded in charity. *Arc.* 3994.

Faith. There is a true faith, a spurious faith, and an hypocritical faith. *Theol.* 378 to 381.

M

Faith

Faith and *truth* are expressed in the Hebrew language by one and the same word (*Amuna*). *Apoc. Rev.* 111.

Faith induced by miracles is not faith, but persuasion. *Div. Prov.* 131, 132, 133.

Faith of a wicked man is intellectual faith, in which there is no good in the will. *Div. Love*, 46.

Faith of the new heaven and new church. — See *Theol.* 1 to 3.

Faith is called a man, as was Cain; but *charity* is called a brother, as was Abel. *Gen.* iv. 9. *Arc.* 367 to 370.

Faith, unless implanted in charity, is mere science, and enters no farther than the memory. *Arc.* 2839.

Faith. Man hath power to procure faith and charity for himself; nevertheless none of these is from man, but from the Lord. *Theol.* 356 to 361.

Faith. Some are in a persuasion that they have faith, who yet have not a real faith. *Arc.* 2340, 2682, 2689, 3417, 3865, 8148.

Faith. The progress of faith, with those who are created anew, is as follows. At first they have no life; for it is only in goodness and truth that there is life, and none in evil and the false. Afterwards they receive

receive life from the Lord; first by faith of memory, which is scientific faith; next by faith in the understanding, which is intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. *Arc.* 30.

False, which is not of evil, can be conjoined with good, but not the false of evil; because the false which is not of evil is the false in the understanding, and not in the will; and the false of evil is the false of the understanding from evil in the will. *Div. Prov.* 318.

False. There is a false derived from evil, or a false of evil; and there is an evil derived from the false, or an evil of the false, and again a false thence derived, and thus in succession. *Arc.* 1679, 2243.

False of evils. The nature of the false of evils may be seen in *Arc.* 6359, 7272, 9304.—The nature of the evil of the false may be seen in *Arc.* 2404, 4418, 8266, 8259.

False. Good may exist in some kinds of the false, but not in others. *Arc.* 2863, 9304, 10109, 10302.

False opinions, which are tempered by a principle of goodness, are accepted by the Lord as truths. *Arc.* 4736, 8149.

False. From one false assumed as a
M 2 principle,

principle, will follow others in a long series. *Arc.* 1510, 1511, 4717, 4721.

False opinions respecting religion are not imputed to those who are in good, but to those who are in evil. *Arc.* 8051.

False Christs are falses, or truths not divine. *Arc.* 3010.

Falses and *evils*, with man, are not abolished, but removed; and when they are removed, they appear as if abolished. *Apoc. Rev.* 102.

Falsities. There are in general two origins of falsities; one grounded in self-love and the love of the world, and the other grounded in knowledges and scientifics by means of reasonings. *Arc.* 1212, 1295.

Famine, the vastation of good. *Arc.* 2799.

Famine signifies a scarcity of knowledges. *Arc.* 1459, 1460, 1464.

Fat, the celestial principle. *Arc.* 350 to 354.

Fat things, full of marrow, are goodnesses. *Arc.* 353, 2341.

Father. In heaven no other father is made mention of but the Lord. *Div. Prov.* 330.

Father, Son, and Holy Spirit.—See *Div. Love*, 46 to 54.

Father and mother. The Lord is called father,

father, and the church mother. *Conj. Love*, 117, 118, 119.

Father and *mother*, which a man is to leave, in Gen. ii. 14. and Matt. xix. 4, 5. mean, in a spiritual sense, his proprium of will, and proprium of understanding. *Conj. Love*, 194.

Father signifies the Lord as to the divine good. *Apoc. Explicata*, 32, 200, 254, 297.

Fatherless. Who are meant by the fatherless, see *Arc.* 4844, 9198, 9199, 9200.

Fathers and *mothers*. Spiritual fathers and mothers, after they have sipped the sweets of innocence with their infants, love their children altogether otherwise than natural fathers and mothers. *Conj. Love*, 405 to 408.

Fear signifies love. *Arc.* 986.

Fear of God, as used in the Word, signifies worship, and 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 unregenerated; 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 the subject treated of is concerning the celestial regenerate. *Arc.* 2826.

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Fear

Fear God signifies not to do evil. *Apoc. Rev.* 527, 628.

Fear hath relation to evils, and *dread* to falfes. *Arc.* 986.

Fearful, they who have no faith. *Apoc. Rev.* 891.

Feast. Gen. xxi. it is faid, that Abraham made a great feast on the day in which Isaac was weaned, ver. 8. whereby was represented, and thence fignified, the cohabitation and first conjunction of the Lord's divine (principle) with his human (principle). *Arc.* 2341.

Feed fignifies to teach. *Apoc. Rev.* 383.

Feet. The Lord's feet fignify his divine natural principle. *Apoc. Rev.* 49. *Arc.* 2162, 4938 to 4952.

Feet, the natural principle. *Arc.* 3761, 4938 to 4952.

Ferment (Hofea vii. 4. Luke xii. 1, &c.) fignifies the falfe of evil. *Div. Prov.* 284.

Field, the church in refpect to good. *Arc.* 3766.

Field, doctrine, and whatever refpects doctrine. *Arc.* 368.

Fifty, truths full of goodneffes.

Fig-leaves, with which Adam and Eve covered themfelves, fignified moral truths, under which they concealed the things apper-

appertaining to their love and pride. *Div. Prov.* 313.

Fig-tree signifies the natural good of man. *Apoc. Rev.* 334, 875.—Also the Jewish church. *Mag. Kn.* p. 25.

Figs signify natural good. *Mag. Kn.* p. 25.

Female, the church; and *male*, the man of the church. *Arc.* 476.

Female sex. Concerning those of them who were born in a mean and low condition having become rich in this world, see *Arc.* 944, 945.

Fire, in the scriptures, signifies love both in a good and bad sense. *Arc.* 934, 4906, 5215.

Fire from heaven signifies a testification, yea, an attestation that truth is truth. Moreover *fire* signifies celestial love, and thence zeal for the truth, and in an opposite sense infernal love, and consequent zeal for falsehood. *Apoc. Rev.* 468, 494, 599.

Fiery horses, the doctrine of faith derived from love and charity.

Firmament, the internal man. *Arc.* 24.

First-born. Faith is first-born in appearance, but *charity* is first-born in reality. *Arc.* 2435, 3325.

First begotten from the dead signifies that the Lord is divine goodness itself. *Apoc. Rev.* 17.

First and last, in the Word, signify all and

and every particular, consequently the whole. *Arc.* 10044, 10329, 10335.

Fish (broiled) and *boneycomb*, which the Lord ate after his resurrection, correspond with the lowest things of the natural mind; and as *eating* signifies appropriation, or conjunction, it signifies that it was by these lowest things of the natural mind that the disciples had conjunction with the Lord, at that time of his appearance to them.

Fisher, in the scriptures, in it's spiritual meaning, signifies one that searches out, and teaches, first, natural truths, and afterwards such as are spiritual, in a rational way. *Influx*, 19.

Fishes of the sea. To make as the fishes of the sea, signifies to make altogether sensual. *Habak.* i. 14. *Arc.* 991.

Fishes, scientifics. *Arc.* 42, 991.

Five, remains, or fewness. *Isa.* xvii. 6.

Flame signifies spiritual good, and the *light* of it truth from that good. *Arc.* 3222, 6832.

Flame, in a good sense, means the wisdom that comes from love; and in a bad sense, the falses that come from evil.

Flesh, the evil will-principle of man.

Flesh. All flesh shall be saved, means all who are in good.

Flesh signifies proprium in the external man. *Arc.* 156.

Flesh

Flesh of the Lord signifies his divine humanity, and also the divine good of his love. *Arc.* 3813, 7850, 9127, 10283.

Flesh. The meaning of the Lord's words, that "they are no longer two, but one flesh," may be seen in *Conj. Love*, 156 to 181.

Flesh corresponds to the will-principle in man; blood signifies charity; wherefore not to eat flesh in it's soul, the blood, signifies not to mix together things profane with things holy. *Arc.* 998, 1001, 1002, 1003.

Flight, the last time of man.

Flock signifies those who are in spiritual good. *Arc.* 3008, 3767.

Flood, in a good sense, signifies truths in abundance. *Apoc. Rev.* 563, 564.

Flood also signifies an inundation of evil and of the false. *Arc.* 659 to 662, 740, 741, 742.

Flour, or *meal*, signifies celestial truth; and *wheat*, celestial good. *Apoc. Rev.* 778, 794.

Flowers, and *flower gardens*, signify scientific truths. *Arc.* 9558.

Flowers (of a tree) signify spiritual primitive truths in the rational man. *Apoc. Rev.* 936.

Fluctuations.—See *Arc.* 785 to 790, and 846 to 849.

Flying

Flying eagle. (Apoc. iv.) By eagles various things are signified, and by flying eagles are signified knowledges, from whence understanding is derived, because when they fly they know and see things; and by flying is signified to perceive and instruct. *Apoc. Rev. 244.*

Flying signifies seeing and circumspection. *Apoc. Rev. 545, 561.*

Food, or meats. That goodnesses and truths are man's genuine food, or meats, may appear to every one; inasmuch as whosoever is deprived of them hath not life, but is dead. The food or meats which the wicked want in another life, are the delights arising from evils, and the pleasantnesses arising from falses, which are the meats of death; but the good, in another life, have celestial and spiritual food, which are the meats of life. *Arc. 680, 681.*

Foods, such things as are for nourishment to the spiritual life. *Arc. 3114, 4459, 8562, 9003.*

Forced. No person is forced by the Lord. *Arc. 1937, 1947, 9587.*

Forehead corresponds to heavenly love. *Arc. 9936. Apoc. Rev. 347, 605, 729.*

Forming man, is when the external man is made alive, that is, when he becometh celestial.

Form-

Fornication. Of fornication, see *Conj. Love*, 444 to 460.

Fortune is the divine providence in ultimates. *Div. Prov.* 212.

Forty, a state of temptation.

Forty-two, the duration of temptations.

Forty-two months, (*Rev.* xiii. 5.) [or three days and an half, or a time, and times, and half a time, or 1260 days, which make up the same time,] signify until there is an end of the former church, and a beginning of the new. *Apo. Rev.* 583.

Forty-five, conjunction.

Foundation signifies truth, on which heaven, the church, and it's doctrines, are founded. *Arc.* 9643.

Foundations of a wall signify the knowledges of truth whereupon doctrinals are founded. *Arc.* 9642.

Fountain means the Word. *Apo. Rev.* 360, 384.

Fountains of the abyss denote evils of the will, and the *cataracts of heaven* denote falses of the understanding. *Arc.* 843 to 845.

Fowls signify thoughts; and all that creepeth on the ground denotes the sensual principle. *Arc.* 776, 998.

Fowls, intellectual things. *Arc.* 40, 745, 5149, 7441.

Fowls of the air signify spiritual affections,

tions, and *cattle* celestial affections. *Arc.* 142, 866, 745.

Four signifies all respecting good. *Apoc. Rev.* 348.

Four quarters in heaven.—See *Heaven and Hell*, 141 to 153.

Four-square signifies what is just. *Apoc. Rev.* 905.

Frankincense, spiritual good. *Apoc. Rev.* 277.

Free principle. Nothing remaineth or continueth with man but what is received freely, or from a free principle. *Theol.* 500 to 502.

Free principle. The nature of the free principle which the Lord has given, and continually gives to man, may be seen in *Apoc. Exp.* 946, 971, 973.

Free-will, or *liberty of man*, is from the equilibrium that subsists between heaven and hell. *Heaven and Hell*, 597 to 603.

Freedom. That man hath freedom from the Lord, may be seen in *Doctr. of Life*, 19, 20. *Heaven and Hell*, 589 to 596, and 597 to 603. What freedom is, may be seen in the *New Jerus.* 141 to 149.

Freedom. For a man to compel himself is consistent with freedom, but not to be compelled by another. *Arc.* 1937, 1947.

Freedom. Man's freedom is more vigorous in the combats of temptations in which

which he conquers; inasmuch as he then inwardly compels himself to resist evils, although it has a different appearance.

Arc. 1937, 1947, 2881.

Freedom. Man is left free even to think and will evil, and also to do it, so far as the laws of his country do not forbid him.

Arc. 10777.

Freedom, or free-will. Man cannot be saved, but in the perfect exercise of freedom. *Arc.* 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8907, 9588, 10409, 10777.

Freedom. There is an heavenly freedom, and an infernal one. *Arc.* 2870, 2873, 2874, 9589, 9590, 2871.

Friendship. The friendship of love amongst the wicked, is intestine hatred towards each other. *Theol.* 454 to 456.

Friendship. The friendship of love contracted with a person, without regard to the nature and quality of his spirit, is detrimental after death. *Theol.* 446 to 449, 454, 455.

Frogs signify ratiocinations proceeding from cupidities or lusts. The reason why frogs were produced from the waters of Egypt, was because the waters in Egypt signified falses of doctrine upon which their reasonings were founded. *Apoc. Rev.* 702.

Frustrations and multiplications have not failed from the beginning of creation, neither will fail to eternity. *Div. Prov.* 56, 57.

Fruit signifies the state of the will in good. *Arc.* 3668.

Fruit of the tree, which they should not eat, is the good and truth of faith, which they should not learn from themselves. *Arc.* 198 to 203.

Fruitful. To be fruitful is predicated of goodnesses, and to be multiplied is predicated of truths. *Arc.* 1014 to 1018, 3668.

Fugitive and a vagabond in the earth, signifies not to know what is true and good. *Arc.* 382.

Fulfilled. When the Lord said that all things which were written concerning him were fulfilled, he meant all things in their inmost sense. *Arc.* 7933.

Furlongs mean the same as *ways*, which signify leading truths. *Apoc. Rev.* 176, 654, 664.

Furnace of smog signifies dense fables. *Arc.* 1861.

GABRIEL.

G.

GABRIEL. The society called Gabriel are those who teach from the Word, that Jehovah came into the world, and that the human, which he there assumed, is the Son of God, and is divine. *Apoc. Rev. 548.*

Gad. By Gad, in a supreme sense, is signified omnipotence; in a spiritual sense, good of life, or use; and in a natural sense, work. *Apoc. Rev. 352.*

Garden of Eden. To be cast out of the garden of Eden, is to be deprived of all intelligence and wisdom. *Arc. 305.*

Garden and paradise, intellect and wisdom. *Arc. 100, 108.*

Garden, grove, and plantation, signify intellectual knowledge. *Arc. 100, 108, 3222.*

Gardens. To plant gardens, and eat the fruit of them, (Jer. xxix. 5, 28.) hath respect to the understanding. *Arc. 710.*

Garment. It is a peculiar circumstance in the spiritual world, that a spirit thinks himself to be such as the garment is which he wears: the reason is, because in that world the understanding cloaths every one. *Conj. Love, 354.*

Garments of wrought gold, the quality of truth derived from good. *Arc. 5954.*

Garments of the angels not only appear such, but, really are what they appear to be; and also they have change of raiment, which they put on and off, and lay by for future use. *Heaven and Hell*, 177, 181, 182.

Garments. The infernal spirits have garments, but such only as are ragged and filthy. *Heaven and Hell*, 182.

Garments of the Lord, at his transfiguration, signified divine truth proceeding from his divine love. *Arc.* 9212, 9216.

Garments, in the Word, signify truths from correspondence. *Arc.* 1073, 2576, 7692. *Heaven and Hell*, 175 to 177.

Garments signify truth, and *white garments* genuine truth. *Apoc. Rev.* 328. *Arc.* 1073, 2576, 9952, 10536.

Gate of a city signifies a doctrine by which there is an entrance into the church. *Arc.* 2943, 4447, 4478.

Gate. To go out at a gate of a city signifies to recede from doctrine. *Arc.* 4492, 4493, 2943.

Gates of hell shall not prevail, means false doctrines shall not prevail against the true doctrines of the church.

Gates signify introductory truths. *Arc.* 2943, 4478.

Gates signify introductory knowledges of what is true and good out of the Word. *Apoc. Rev.* 899, 901.

Generals,

Generals, particulars, and singulars.—See the Note on *Arc.* 848.

Generals, in contradistinction to *particulars* and *singulars*, is a more general term, including in it *particulars* and *singulars*. Thus the term man is a *general*, in respect to the particular nations of men, and to the individuals who compose those nations; and particular nations of men, with the individuals who compose them, are called the *particulars* and *singulars* included in that general.

Generation, in the Word, relates to the work of regeneration. *Arc.* 613, 1145.

Generations have relation to faith. *Arc.* 613.

Genii, such as are principled in evil; and *spirits* are such as are principled more especially in what is false. *Conj. Love*, 71. *Arc.* 5035, 5977, 8593, 8622.

Gentiles. The gentiles who have thought well of their neighbour, and lived in goodwill to him, receive the truths of faith in another life better than they who are called christians; and more of the gentiles are saved than of the christians. *Arc.* 2284.

Gentiles. It appears that the gentiles have a more easy admittance into heaven at this day than christians, who are not affected with so holy influence, according to the Lord's words in Luke xiii. 29, 30. *Arc.* 2598.

Gentiles. Amongst the gentiles, in another life, the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than others. *Arc.* 2604.

Gentiles. Some of the gentile spirits, who lived a good life in this world, in one night are initiated into choirs, or into the company of spirits who speak together all as one, and each as all; whereas with many christians it requires the space of thirty years to effect the same purpose. *Arc.* 2595, 2596.

Gentiles, or people without the church in heaven. *Heaven and Hell*, 318 to 228.

Gentiles cannot profane holy things like christians. *Arc.* 1327, 1328, 2051.

Gentiles are saved as well as christians. 318 to 322. *Arc.* 932, 1032, 1059, 2284, 2590, 3778, 4190, 4197.

Gentiles. Of the lot of the gentiles, and the people without the church, in the other world. *Arc.* 2589 to 2604.

Genus, in contra-distinction to *species*, is a more general term, including *species* in it, and applied to created subjects, as apprehended under some general idea. Thus, in the animal kingdom, man may be considered as a *genus*, and the different nations of men as *species*; and in the vegetable kingdom

dom moss may be considered as a *genus*, and the different kinds of moss as *species*.

Germans in the spiritual world.—See *Theol.* 813 to 816.

Gerar (Gen. x. 19.) signifies those things which are revealed concerning faith. *Arc.* 1207.

Giants signify those who, through a persuasion of their own height and pre-eminence, set at nought whatever is holy and true. *Arc.* 580 to 583.

Gibon, (the river, Gen. ii. 13.) the knowledge of all things relating to goodness and truth. *Arc.* 116.

Gileadites, those who are in external good. *Mag. Kn. vol. ii. p.* 450, 451, 452.

Girdle signifies a band conjoining goods and truths of the church. *Apoc. Rev.* 46. *Arc.* 9837, 9944.

Gladness is predicated of truth, and joy of good. *Theol.* 252.

Globe means the church as to good. *Apoc. Rev.* 550.

Glorification of the Lord's humanity, means the union of his humanity with his divinity; for to glorify is to make divine. *Arc.* 1603, 10053, 10828.

Glorification of the Lord, by the angels in the heavens, on account of his advent, and on account of conjugal love to be restored at that time.—See *Conj. Love*, 81.

Glori-

Glorification. The Lord's glorification is often spoken of in the Word, and in the internal sense it is every where spoken of. *Arc.* 10828, 2249, 2523, 3245.

Glorified humanity of the Lord is the divine natural. *Theol.* 109.

Glory means divine truth. *Apoc. Rev.* 249, 629.

Glory signifies divine truth as it is in heaven, and as it is in the internal spiritual sense of the Word. *Arc.* 4809, 9429, 10574. *Heaven and Hell*, 1.

Gnashing of teeth signifies the discordance and contradiction between false and false, and the various disputes of such as are in error from the ground of false, joined with contempt of others, railing and bitter strife, in which every one fights for his falsity, and calls it truth. *Heaven and Hell*, 575.

Gnashing of teeth. The altercations which take place in hell are as gnashing of teeth. *Apoc. Rev.* 435.

God. Of God the creator, see *Theol.* 4.

God. In the Word the term God is used when the subject treated of is concerning things intellectual, or the truths of faith; but when the things treated of are concerning the will, or the good things of love, the term *Jehovah* is used. *Arc.* 709.

God is a man; therefore let every one take heed how he thinks that the sun of the
the

the spiritual world is God himself. *Div. Wisd.* 97.

God, from his essence, is called Jehovah. *Div. Wisd.* 100.

God. To look to God is nothing else but to shun evils as sins. *Div. Prov.* 93.

God and the Father. In the spiritual sense two persons are not signified; but by God is understood the divine or divinity with respect to wisdom, and by Father, the divine or divinity with respect to love. *Apoc. Rev.* 21.

God tempted Abraham, signifies the Lord's grievous and inmost temptations. *Arc.* 2766, 2768.

God heard the voice of the boy, means help. *Arc.* 2691.

Gods. The angels cannot speak the word Gods, but God.—See *Apoc. Rev.* 961.

Gog and Magog, those who are principled in external worship, without internal. *Apoc. Rev.* 859.

Gold, goodneses derived from truth. *Arc.* 1552.

Gold, brass, and wood, represent the three celestial principles: the inmost principle is represented by gold, the inferior by brass, and the lowest by wood. *Isaiah lx.* 17. *Arc.* 1113, 1551, 9881.

Golden

Golden calf, in a spiritual sense, signifies carnal pleasure. *Theol.* 849.

Golden mice, the devastation of the church removed by means of goodness.

Golden emerods, natural loves purified and made good.

Good hath relation to the will, *truth* to the understanding : from the love of good in the will, proceeds the love of truth in the understanding ; from the love of truth, proceeds the perception of truth ; from the perception of truth, the thought of truth ; hence comes the acknowledgment of truth, which is faith in it's genuine sense. *DoEt. Life*, 36, 37, 38.

Good. If a man willeth and doeth such things as are good, before he shunneth evils as sins, the good things which he willeth and doeth are not good. *DoEt. Life*, 23, 24.

Good loves truth. That good loves truth, and is desirous to be joined with it, may be illustrated by the case of meat and drink, or of bread and wine, which ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine ; wherefore the one seeks and desires the other. *Meat and bread*, in the Word, correspond, in a spiritual sense, to good ; and *water and wine* to truth. *DoEt. Life*, 40.

Good.

Good. No one can do good, which is really good, from himself; and at this day scarce any one knows whether the good which he does be from himself or from God; the reason of which may be seen in the *Doctrine of Life*, 9 to 17.

Good cannot love any truth but it's own, neither can truth love any good but it's own. *Conj. Love*, 76.

Good flows into man by an internal way, or that of the soul; but truths by an external way, or that of hearing and sight; and are conjoined in the interiors of the soul by the Lord. *Arc.* 3030, 3098.

Good. With those who are principled in the good of life, at the instant that any false principle of evil, or any evil principle grounded in what is false, is infused, whether from the discourse of wicked men, or from the thoughts of wicked spirits or genii, angels immediately avert it, and bend it to somewhat true and good. *Arc.* 2380.

Good of charity. All who are principled in the good of charity, have conscience. *Arc.* 2380.

Good. Spiritual good flows immediately into natural good, but mediately into natural truth. *Arc.* 3314, 3573, 4563.

Good. The good which joins itself with truth appertaining to the man, is from the Lord

Lord immediately; whereas the good of the wife, which joins itself with truth appertaining to the man, is from the Lord mediately, through the wife. *Conj. Love*, 100.

Good. Good cannot provide, nor dispose, (or arrange) any thing but by truth; neither can good defend itself, but by truth. *Conj. Love*, 325.

Good. A man doth not know what good is, in reality, before he is in good, and has his perceptions from it. *Arc.* 3325, 3330, 3336.

Good. No one knows good from evil, but evil from good; for evil is in darkness, but good is in light. *Conj. Love*, 425.

Good flows from the Lord, and evil from hell. *Arc.* 904, 4151.

Good. Every good has it's particular delight from use. *Arc.* 3049, 4984, 7038.

Good is provided by the Lord, and evil foreseen. *Arc.* 5155, 5195, 6489, 10781.

Good is the instrument of combat with the celestial members of the church. *Arc.* 1668, 8963.

Good. Nothing but good cometh from the Lord; but bad men change the good which cometh from the Lord into evil. *Arc.* 7643, 7679, 7710, 8632.

Good and *truth*. All that good and truth that proceeds from the Lord, and constitutes

constitutes heaven, has a human form, both in whole and in part. *Heaven and Hell*, 460.

Good is not given without truth, nor any truth without good. *Conj. Love*, 83, 87, 88.

Good. Every good knows it's own proper truth, and every truth it's own proper good. *Arc.* 2429, 3101, 3102, 5835, 9637.

Good and *evil* cannot be joined together. *Div. Prov.* 18.

Good of life is the very ground of the seed, that is, of truth, which evil of life is incapable of receiving. *Arc.* 2590.

Good is called, in the Word, the brother of *truth*; also in a certain respect good is termed master, and truth servant. *Arc.* 4267, 3409.

Good. There is a natural good, a civil good, and a moral good. *Arc.* 3768.

Good is prior, *truth* posterior. *Arc.* 2454.

Good divine cannot be tempted; but *truth divine*, when bound, was what could be tempted. *Arc.* 2813, 2814.

Good floweth in from the Lord by an internal way, and *truth* by an external way. *Arc.* 3995.

Good. Celestial good, spiritual good,
O and

and natural good, are the three constituents of all worship.

Good of love is not good, except so far as it is united to the true of wisdom; and the true of wisdom is not true, except so far as it is united to the good of love. *Div. Prov. 2.*

Good of life is the constituent of the church. *Arc. 3310.*

Good is connate with man. *Arc. 3304.*

Good is changed into evil, and truth into false, when it descends from heaven into hell, because into a crass and impure atmosphere. *Arc. 3607.*

Good cannot flow into and operate in truths, so long as a man is in evil. *Arc. 2434.*

Good. The good which flows from the Lord into the evil, is changed into evil; and the truth into the false. *Arc. 3643, 4632, 2411, 3142, 3147, 5828.*

Good. All good flows from the Lord, and all evil from hell. *Arc. 904, 4151.*

Good. What civil, moral, and spiritual good is, see *Div. Love, 12, 13.*

Goods cannot be insinuated into falses, nor evils into truths. *Arc. 2269.*

Goodness is the first and last in regeneration: *Arc. 9337.*

Goodness. Every thing in another life that

that is sweet and harmonious, hath it's ground in goodness and charity. *Arc.* 1759.

Gomorrhah, the false principle, or the lust of bearing rule from the principle of evil.

Gopher wood is a sulphureous wood, and signifies concupiscences.

Gospel is glad tidings, and *everlasting gospel* is the truths and goods of the Word revealed at the second advent of the Lord, which took place in the year 1757.

Governors, in heaven, are situated in the center of their society, in places somewhat exalted above their brethren, and dwell in magnificent palaces. *Heaven and Hell*, 218.

Governors in matters ecclesiastic are called priests. *New Jerus.* 314.

Governors in civil matters are called magistrates; and their chief, where such a form of government prevaieth, is called king. *New Jerus.* 314.

Government, in the Lord's spiritual kingdom, is called judgment. *Heaven and Hell*, 215. *Arc.* 863, 875, 927, 5113, 9596.

Government, in the Lord's celestial kingdom, is called righteousness. *Heaven and Hell*, 216. *Arc.* 863, 875, 927.

Government. From the time that the love of self and the love of the world began to prevail, men found themselves obliged

to have recourse to civil governments for their safety. *Arc.* 7364, 10160, 10814.

Government. Every family is a government in a lower form. *Heaven and Hell*, 219.

Government. That hell is under the Lord's government. *Heaven and Hell*, 536 to 544.

Government. On ecclesiastical and civil government, see *New Jerus.* 311 to 325.

Governments. Mankind have been obliged to form governments, and subject themselves to the powers of government, to restrain the evils of self-love, and the love of the world. *Arc.* 7364, 10160, 10814.

Governments in heaven.—See *Heaven and Hell*, 213 to 220.

Governments. There are governments in the hells. *Heaven and Hell*, 220.

Governments. There are two kinds of governments; the one founded in love to our neighbour, the other in self-love. *Arc.* 10814.

Governs. The Lord governs all things, either by will, by leave, or by permission. *Arc.* 1755, 2447, 3704, 9940.

Grace is applied to the spiritual, and *mercy* to the celestial. *Arc.* 598.

Grace and mercy. They who are principled in truth, and thence in good, implore

pleore only grace; whereas they who are principled in good, and thence in truth, implore mercy of the Lord. *Arc.* 2412, 598, 981.

Grand man. Concerning the situation of the grand man, also concerning place and distance in another life, see *Arc.* 1273 to 1278, 1376 to 1382.

Grand man. Heaven is called the grand man. *Arc.* 2948, 2996, 3624 to 3629, 3636 to 3643, 3741 to 3745, 4625.

Grapes signify good of charity and of faith in the spiritual or internal man. *Apoc. Rev.* 875.

Grapes, and *clusters of grapes*, signify spiritual good, which is the good of charity. *Arc.* 5117.

Grapes in a good sense mean goodness, and in an opposite sense evil. *Arc.* 2240.

Grass. By green grass, in the Word, is meant that good and truth of the church, and of faith, which first springs up in the natural man. This is also signified by *herb in the field.* *Apoc. Rev.* 401, 426.

Great lights (luminaries) signify love and faith, and are called in Gen. i. 14, 15, 16, 17. sun, moon, and stars. *Arc.* 30 to 37.

Grieve at heart has respect to love, and to repent to wisdom. *Arc.* 590.

Groves have various significations, according

cording to the particular kind of trees growing in them. The groves where olives grew, signified the celestial things of worship; the groves where vines grew, signified the spiritual things thereof; but the groves consisting of fig-trees, of cedars, of firs, of poplars, and of oak, signified various things appertaining to things celestial and spiritual. *Arc.* 2722.

Ground, the doctrine of good and truth in the natural man. *Arc.* 3709.

Ground sometimes means man, and also the church.

Guile (*Apoc.* xix. 5.) signifies persuasion to evil by means of falsehood, or from cunning and design. *Apoc. Rev.* 624.

Gulph.—See *Arc.* 9346, 10187.

Gymnasia, or *gymnasiums*, in the world of spirits, are like spacious halls, where the learned assemble to discuss various arcana.

Ghost. Of the Holy Ghost, and of the divine operation. *Theol.* 138 to 162.

H.

H. The letter H, which was added to the names of Abram and Sarai, signified infinite and eternal. *Theol.* 278. *Apoc. Rev.* 38.

Habit. Some persons from habit, some from a spirit of derision, use themselves to introduce texts of holy scripture in common discourse, however trifling and ridiculous, thinking to add weight to their idle jestings; but such practices cause them mischief in another life. *Arc.* 961.

Habitation. The angels have habitations of most extraordinary magnificence, so as to exceed all description. *Arc.* 1116.

Habitual. Things which are rendered habitual, and become matters of life, are in the interior memory. *Arc.* 9394, 9723, 9841.

Hadradrinmon, the love of honour, dominion, and power. *Apoc. Rev.* 707. *Zech. xii.* 11.

Hagar, the life of the external man.

Hagar, the affection of the knowledges of truth.

Hagar,

Hagar, the life of the affection of sciences. *Arc.* 1960, 1964, 1965.

Hagar, the Egyptian, is the affection of the sciences. *Arc.* 2650, 2652, 1895, 1896.

Hail. By hail is signified the false principle destroying good and truth. *Apoc. Rev.* 399, 400, 714.

Hair. By hair, in the Word, is signified the least of all things. *Div. Prov.* 159.

Hairs of the head signify the ultimates of love and wisdom: it was on that account that Samson's strength lay in his hair. Hairs also mean the ultimates of the Word. *Apoc. Rev.* 47.—See *Sac. Scrip.* 35 to 49.

Hairy garment, the truth of the natural principle. *Arc.* 3297.

Hallelujah denotes the joy of heart arising from the worship, confession, and celebration of the Lord, as the only God of heaven and earth. *Mag. Kn. vol. ii. p.* 86.

Ham signifies internal worship corrupted, or faith separated from charity. *Arc.* 1144, 1161, 1162.

Ham, Japhet, and Shem. There never were such persons. *Arc.* 3240.

Hand, power. *Arc.* 8106.

Handmaid denotes the affection of things rational and scientific. *Arc.* 2567, 2657.

Happiness of heaven consists in a love of doing

doing good, without any regard to recompence. *Arc.* 6388, 6478, 9174, 9984.

Haram, (Gen. xi. 28.) interior idolatrous worship. *Arc.* 1365.

Harlot signifies falsification. *Apoc. Rev.* 255.

Harlots are called syrens in another life. *Div. Wisd.* 424.

Harmonious influx is both spirit and matter acting reciprocally on each other. *Influx*, I.

Harps, and all stringed instruments, have respect to spiritual affections, and winded ones to celestial affections. *Apoc. Rev.* 792.

Havilah. The land of Havilah, in Gen. ii. 11. means the celestial man. *Arc.* 110.

Head. By the head of a man is signified the all of his life; and the all of man's life hath relation to love and wisdom. *Apoc. Rev.* 47, 534, 565.

Head (the) represents things celestial and spiritual. *Arc.* 2162.

Head of the serpent, the dominion of evil in general, and of self-love in particular. *Arc.* 250, 251, 254, 255.

Heads. The seven heads of the dragon signify insanity arising from mere fables. *Apoc. Rev.* 568.

Hearing. By hearing is signified both to perceive and obey. *Apoc. Rev.* 87. *Arc.* 2967.

Heat

Heat and light, in the Word, signify love and wisdom. *Heaven and Hell*, 155, 488.

Heat doth not exist in love itself, but from it in the will, and thence in the body. *Div. Wisd.* 95.

Heat, or *fire*, signifies love, or charity and faith; and *cold* signifies no love, or no charity and faith. *Arc.* 934, 935.

Heaven is conjunction with the Lord. *Div. Prov.* 28.

Heaven. The universal heaven is in a human form, therefore called the grand man. *Arc.* 2996, 2998, 3741 to 3745, 4625.

Heaven and earth passed away; that is, the internals and externals of the church perished, and a new heaven and a new earth were created.

Heaven. It is not so difficult a thing to live for heaven as some suppose. *Heaven and Hell*, 528 to 535.

Heaven and Hell are from mankind. *Heaven and Hell*, 311 to 317. *Div. Prov.* 27.

Heaven. The inmost heaven is the most perfect; the middle, less perfect; and the first, or lowest, the least perfect. *Heaven and Hell*, 211.

Heaven. Of the wise and the simple in heaven. *Heaven and Hell*, 346 to 356.

Heaven. Of the rich and the poor in heaven. • *Heaven and Hell*, 357 to 365.

Heaven.

Heaven. Of marriages in heaven. *Heaven and Hell*, 366 to 386.

Heaven. Of the joys and happiness of heaven. *Heaven and Hell*, 395 to 414.

Heaven. Of it's immensity. *Heaven and Hell*, 415 to 420.

Heaven. Of writings in heaven. *Heaven and Hell*, 258 to 264.

Heaven. The Lord came into the world to reduce to order all things in heaven and in earth. *Div. Love*, 14.

Heaven. Of the form of heaven. *Heaven and Hell*, 200 to 212.

Heaven. Without a proper preparation, admission into heaven would be dangerous. *Arc.* 537, 538.

Heaven is in man. *Arc.* 3884.

Heaven. It is not permitted that man should receive instruction from heaven by any other writings than the sacred scriptures. *Heaven and Hell*, 258, 259, 221.

Heaven. Some are received into heaven immediately after death. *Arc.* 317, 318, 319.

Heaven, both in it's whole and parts, resembles a human form; and that from the divine humanity of the Lord. *Heaven and Hell*, 78 to 86.

Heaven. Every one is born for heaven, and none for hell; and every one comes into heaven (by influence) from the Lord, and

and into hell (by influence) from self. *Conj. Love*, 350.

Heaven. Concerning those who wish to be greatest in heaven, see *Arc.* 450, 452.

Heaven. The state of peace there. *Heaven and Hell*, 284 to 290.

Heaven consists of innumerable societies. *Heaven and Hell*, 41 to 50.

Heaven is not a mere gratuitous grant, by an immediate act of mercy. *Arc.* 5057, 10659, 2401.

Heaven, in the full extent of the word, is distinguished into two kingdoms, the celestial and spiritual kingdoms. *Arc.* 3887, 4138.

Heaven. All who come into heaven return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity. *Conj. Love*, 44.

Heaven. In heaven they are in total ignorance what whoredom is, nor do they know that it exists, or that it's existence is even possible. *Conj. Love*, 44.

Heaven. In heaven no other divinity is perceived but the divine human. *Arc.* 6475, 9303, 9267, 10067.

Heaven. In heaven there are administrations, offices, judicial proceedings both in greater and lesser cases, also mechanical arts and employments. *Conj. Love*, 207.

Heaven. The great sign which appeared in heaven, signifies revelation from the Lord

Lord concerning his new church in the heavens and on earth. *Apoc. Rev.* 532, 536.

Heaven. There are two things by which heaven is shut to the men of the church; the one is a denial of the Lord's divine, and the other is a denial of the sanctity of the Word.—See Swedenborg's Explanation of the Second Commandment. *Apoc. Exp.*

Heaven. The Lord appears in heaven both as the sun and as the moon; as the sun, to those who are in the celestial kingdom; and as the moon, to those who are in the spiritual kingdom. *Arc.* 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5046, 7078, 7173, 7270, 8812, 10809.

Heaven is the love of the Lord and the love of our neighbour. *New Jerus.* 237.

Heaven and the church, is charity with our neighbour, spiritual security from hell, consequently internal tranquillity. *Apoc. Rev.* 206.

Heaven. In heaven there appear mountains, hills, rocks, vallies, and different kinds of earth, altogether like what we see here. *Arc.* 10608.

Heaven is shut against adulterers. *Arc.* 275, 539, 2733, 2747, 2748, 2749, 2751, 10175.

Heaven. In heaven they are the wisest who believe and perceive themselves to be
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least wise; and they are the happiest, who desire others to be most happy, but themselves least so. *Arc.* 2654.

Heavenly joy, and eternal happiness.—See *Theol.* 731 to 752.

Heavens. There are three heavens; the first is the abode of good spirits, the second is the abode of angelic spirits, the third is the abode of angels. *Arc.* 459.

Heavens. The mahometan heavens and the christian heavens have no communication with each other. *Conj. Love*, 342, 343, 352.

Heavens. The ancient heavens were formed before the Lord's first coming, and are above the new heaven; all of which acknowledge the Lord alone to be the God of heaven and earth. These heavens communicate with the new heavens by influx. *Apoc. Rev.* 612, 617.

Heavens. There are three heavens, which are distinguished according to the different degrees of wisdom and love in their respective inhabitants. The angels of the lowest order are in the degree of scientific love; the angels of the second order in intellectual love; and the angels of the third heaven are in the sapient or supreme degree of love, or love joined with wisdom, which includes the two former degrees. And as the heavens are divided into three degrees,

degrees, so also is the human mind, it being an image of heaven. *Influx*, 16.

Heel, natural things of the lowest order. *Arc.* 259, 2162, 3304.

Heel, which the serpent should bruise, means the lowest natural principle, or the corporeal. *Arc.* 250, 251, 254, 255, 259.

He-goat signifies faith separated from charity. *Apoc. Rev.* 586.

Hell. The diabolical hell corresponds in opposition to the celestial kingdom; and the satanic hell, in opposition, to the spiritual kingdom. *Div. Wisd.* 273.

Hell. Concerning hell, see *Arc.* 692 to 700, 814 to 823, 824 to 831, 938 to 970.

Hell. They who are in hell have no conscience. *Arc.* 965.

Hell. The Lord casts none into hell, but the spirits cast themselves into it. *Heaven and Hell*, 545 to 550.

Hell. Men in hell appear to one another like men, but to the angels like monsters. *Arc.* 4532, 4533, 6605, 6626.

Hell. All that are in hell speak only false from evil. *Arc.* 1695, 7351, 7352, 7357, 7392.

Hell is called an abyfs, and the filthy things thence issuing are called streams. *Ezek.* xxxi. 15. *Rev.* ix. 1. *Arc.* 756.

Hell cannot be known, unless the nature of evil is known. *Arc.* 7181, 4997, 7178, 8317.

Hell. Man casteth himself into hell when he does evil from consent, and afterwards from determination, and lastly from pleasure. *Arc.* 6203.

Hell-fire, and *gnashing of teeth*.—See *Heaven and Hell*, 566 to 575.

Hells. Of the appearance, situation, and plurality of the hells. *Heaven and Hell*, 582 to 588.

Hells. The Lord ruleth over the hells. *Arc.* 3643.

Hells. The Lord came into the world in order to subdue the hells. *Div. Love*, 12, 13.

Hells in their complex, or the infernals collectively, are called the devil and satan. *Arc.* 694, 968.

Hells of adulterers.—See *Arc.* 2748 to 2759.

Heighth has respect to good. *Arc.* 646 to 650.

Herb. By eating the herb of the field is signified that man should live as a beast. *Gen.* iii. 18. *Arc.* 272, 274.—See *Dan.* iv. 25.

Hereditary. There are two hereditary principles in man; one derived from the father,

father, the other from the mother. That derived from the mother is somewhat corporeal, which is dispersed during regeneration; but what man deriveth from the father remaineth to eternity. *Arc.* 1414, 1444.

Hereditary evils are those of the love of self and the world. *Arc.* 694, 4317, 5660.

Hereditary evils. Man does not suffer punishment in the other life on account of hereditary evils, inasmuch as he is not in fault, but for his actual sins. *Arc.* 966, 2308. *Heaven and Hell*, 342.

Hereditary evil did not come from the first man upon all who live at this day, according to the common false idea. *Arc.* 313.

Hereditary principle is self-love and the love of the world. *New Jerus.* 83.

Heresy, or schism, false doctrine. *Arc.* 399 to 404, 362, 386.

Heresies are ever attendant on the true church; and the ground of heresy is, the being intent on some particular article of faith. *Arc.* 362, 363.

Heresies. Innumerable heresies arise from the literal sense of the Word being separated from the internal sense. *Arc.* 10402.

Heretical opinions, when once confirmed, are never receded from. *Arc.* 2385.

Heretical opinions. From the letter of
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from God out of heaven, signifies a new church to be established by the Lord at the end of the former church. *Apoc. Rev.* 879, 880.

Holy city. An explanation of what is meant by the dead being seen in the holy city. *Matt.* xxvii. *Arc.* 9229.

Holy Ghost was not yet, because Jesus was not yet glorified.—*See the Nine Queries.*

Holy Ghost. The sin against the Holy Ghost is the denying the Lord's divinity, and the sanctity of the Word, and confirming these to the end of life. *Div. Prov.* 98, 99.

Holy of holies, divine good. *Arc.* 9670.

Holy supper. Concerning the holy supper, see *Theol.* 698 to 752.

Holy supper. The Lord, and all the effects of his redemption, are entirely and completely present in the holy supper. *Theol.* 716 to 718.

Holy supper. A holy principle flows from heaven into the members of the church, who partake worthily of the holy supper. *Arc.* 6789, 9217.

Holy supper. Remarks on the custom of the Romish church, in dividing the bread and wine in the holy supper. *Mag. Kn.* vol. ii. p. 25, 26, 27.

Homo means man as a human being, including both the male and female sex, without

without distinction; but by *vir* is meant man as a male, in distinction from the woman, or female.—*See the Note on Arc. 156.*

Honour signifies good divine, and *glory* truth divine.

Honour signifies the good of love. *Arc. 8897. Apoc. Exp. 288, 345.*

Honour, virtue, and might, signify the divine celestial things of the Lord. *Apoc. Rev. 373.*

Honour and riches are blessings, and yet they are curses. *Div. Prov. 217.*

Horites are those who are principled in the persuasions of what is false grounded in self-love. *Arc. 1675.*

Horns, the power of truth from good. *Arc. 2832.*

Horns signify power, and *ten horns* much power. *Apoc. Rev. 539, 569, 270, 443.*

Horse. By the winged horse Pegasus is meant the understanding of truth, by which cometh wisdom; by the hoofs of his feet, experiences, whereby cometh natural intelligence; and by the nine virgins, the understanding of sciences of every kind. These things are called fables at this day; but they were correspondences, agreeable to the primeval method of speaking. *Conj. Love, 182.*

Horse. A dead horse signifies no understanding of truth. *Apoc. Rev. 225.*

Horse.

Horse. By a white horse is signified the understanding of truth from the Word. *Apoc. Rev.* 298, 820.

Horse. A pale horse signifies all understanding of the Word destroyed utterly, both as to good and truth. *Apoc. Rev.* 320.

Horse. A red horse signifies the meaning of the Word destroyed, as to the good of it; and a black horse, the meaning of the Word destroyed, as to the truth of it; but a white horse signifies the meaning of the Word understood as to its truths and goods. *Apoc. Rev.* 839. *Theol.* 113.

Horsemen, those who declare or preach truths.

Hoshs of heaven and earth are love, faith, and the knowledges thereof. *Gen.* ii. 1. *Arc.* 8283.

House of man is his will principle. *Arc.* 706.

House of Jehovah means the church, where love is the principal. The *house of Judah* signifies the celestial church; the *house of Israel* the spiritual church. *Arc.* 710.

House signifies the church; and in the inmost universal sense, the universal kingdom of the Lord. *Arc.* 3720.

House, in a supreme sense, signifies the Lord as to the divine human.

House.

House. In heaven there is a new house for every novitiate angel. *Apoc. Rev.* 611.

House, with the things in it, signify things pertaining to the mind, or interior state of man. *Arc.* 710, 2233, 7929, 9150.

House of wood signifies things of the quality of good, and a *house of stone* things of truth. *Arc.* 3720.

House of God signifies, in the highest sense, the divine humanity of the Lord with respect to divine good. *Arc.* 3720.

Human. The Lord's human, before his complete glorification, was twofold; a divine human from the Father or internal Jehovah, and a divine natural from the mother Mary. But the latter human he put off, by ejecting thence progressively from the internal to the externals thereof, during his temptations, even fully by the passion of the cross, all that was a ground receptive of infernal influxes; and put on progressively, during that process, by acts of glorification, what, as being in the place of that human, yet coming forth from the internal divine, is called the divine human.

Human essence of the Lord is essential celestial love. *Arc.* 1676.

Humanity. The Lord made his whole
humanity,

humanity, both internal and external, divine. *Arc.* 1603, 1815, 1902, 1926, 2093, 2803.

Humanity. The Lord assumed the human nature, or humanity, that he might put himself in power to subjugate the hells, and to reduce all things to order, as well in the heavens as in the earths. This human nature he superinduced over his former human: the human which he superinduced in the world, was like the human of a man in the world; nevertheless each of them was divine, and therefore infinitely transcending the finite human (principles) of angels and men; and he fully glorified his natural human even to it's ultimates; therefore he rose again with his whole body, different from any man. *Div. Wisd.* 221 to 241.

Humanity of the Lord from the mother was infirm, and entirely expelled. *Arc.* 2159.

Humanity. The humanity of the Lord was made divine; with him, and him alone, there was a correspondence of all things corporeal with the divinity. *Arc.* 1414.

Humanity. The Lord, at the time he glorified his humanity, delivered the spiritual world from the evil influences of the people

people who lived there before the flood.
Arc. 1266.

Hundred forty and four thousand signifies all those who acknowledge the Lord alone to be the God of heaven and earth, and are in truths of doctrine originating in the good of love from him through the Word. *Apoc. Rev.* 348, &c. 612.

Hungry. Who are meant by the hungry, may be seen in *Arc.* 4958, 10227.

Hunt (to) signifies in general to persuade, and in particular to captivate and ensnare men's minds, by flattering them in pursuit of the things of sense, such as sensual pleasures and lusts, and by applying doctrinals, which they explain at their pleasure, according to their own tempers, or those of others, with a view to their own self-exaltation, or the aggrandizement of wealth. And such persuasion too commonly prevails among those who are principled in faith separate from charity. *Arc.* 1178.

Husband, in the Word, signifies good, and *wife* truth. It is otherwise when husband is called *man* (*vir*); in this case man signifies truth, and wife good. *Arc.* 915, 2517, 2509, 2510, 2533.

Husband and wife. When the parties first come into another life, they generally
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meet

meet together ; but if they have not lived in conjugal love when in this world, after passing through severe sufferings, they are separated. *Arc.* 2732.

Husband and wife. In the heavens, two conjugal partners are there called *two* when they are named husband and wife, but *one* when they are named angels. *Conj. Love*, 177.

Husbands, in another life, rarely know their wives, but wives well know their husbands. The reason is, because women have an interior perception of love, and men only an exterior. *Conj. Love*, p. 57.

Hypostatic or mystic union originates in mere fictions concerning the influx and operation of the divinity upon the Lord's humanity as upon another, thereby making the Lord two persons. *Apoc. Rev.* 565.

IDEA.

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IDEA. Man knoweth no other but that he thinketh from himself; whereas man hath not a single idea of thought, nor even the smallest part of an idea from himself; but whatever is evil and false he receiveth by means of evil spirits from hell, and whatever is good and true he receiveth by means of angels from the Lord. *Arc.* 904, 905.

Idea. There are innumerable things in every single idea. *Arc.* 1008, 1869, 4946, 6118.

Identity. The good and truth received from the Lord, by every angel and man, constitutes his identity. *Arc.* 10298, 10367.

Idols. By idols, in the Word, are signified false principles of worship, or worship grounded in fables. *Apoc. Rev.* 459.

Ignorance excuses, but it does not take away the confirmed false principle; for this false principle coheres with evil, consequently with hell. *Divine Wisdom*, 350.

Illumination is an actual opening and elevation of the soul into the light of heaven. *Arc.* 10330.

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Illumination,

Illumination, which is attributed to the Holy Ghost, is from the Lord, by the medium of spirits and angels. *Div. Wisd.* 150.

Illumination. Of the state of illumination with those that come out of temptation, together with their elevation into heaven, and their reception therein. *Arc.* 2699, 2701, 2704.

Illustration and illumination. Illustration has more immediate reference to light existing and operating in it's principles, and illumination relates more immediately to light existing and operating in it's derivatives. *Conj. Love*, 426.

Image of Nebuchadnezzar, *Dan.* ii. 32, 33. The head was gold, the breast and arms were silver, the belly and thighs were brass, the feet were part iron and part clay. By this statue were represented the successive states of the church; by the head, which was gold, the first state, which was celestial, as being a state of love to the Lord; by the breast and arms, which were silver, the second state, which was spiritual, as being a state of neighbourly love or charity; by the belly and thighs, which were brass, a third state, which was a state of natural good, denoted by brass; (natural good is the good of neighbourly love or charity,

charity, in a degree below spiritual good;) by the feet, which were iron and clay, a fourth state, which was a state of natural truth, denoted by iron, and also of no coherence with good, which is denoted by clay. *Arc.* 3021.

Image. That an image of what is infinite may exist in a perpetual variety of qualities, the creator of the universe hath distinguished all and singular the things which he hath created into genera, and each genus into species, and hath discriminated each species and each discrimination in like manner, and so forth, to the end that an image of what is infinite may exist in a perpetual variety of qualities. *Conj. Love*, 479.

Image. What the image and likeness of God is, and what the tree of life, and the tree of the science of good and evil is, see *Conj. Love*, 132 to 136.

Image. The spiritual man is an image, but the celestial man is a likeness of God. *Arc.* 50, 51, 52, 53, 201, 469, 473.

Image and *form* mean the same thing. *Heaven and Hell*, 202.

Image hath relation to faith, and likeness to love. *Arc.* 481.

Image signifies spiritual love, that is, love to our neighbour, or charity; and a
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likeness

likeness signifies love to the Lord. *Arc.* 50, 51, 1013.

Image. Man is an image both of heaven and of the world in the least form, therefore he stands here both in the natural and spiritual world. *Heaven and Hell*, 90, 91.

Image. An explanation of the words, "Let us make man in *our* image." *Mag. Kn. vol. ii. p.* 120, 121.

Imputation of the Lord's merit is nothing else than a remission of sins after repentance. *Dofl. Lord*, 18.

Imputation. There is such a thing as imputation, but then it is an imputation of good and of evil, and at the same time of faith. *Theol.* 643 to 653.

Imputation of faith. Faith imputative of the merit of Christ was not known in the apostolic church which preceded the council of Nice, nor is it declared or signified in any part of the Word. *Theol.* 636 to 639.

Imputation of the merit and righteousness of Christ is a thing impossible. *Theol.* 640, 641, 642.

Imputation. The imputation and faith of the present church, which, it is said, alone justify, make one. *Theol.* 626.

Imputation of scortatory and conjugal love.
—See *Conj. Love*, 523 to 531.

Inaugurations into the priesthood are effected

fects by laying on of hands. *Conj. Love*, 396.

Incantation signifies a persuasion to what is false, and thereby the destruction of truth. *Apoc. Rev.* 462.

Incense signifies worship of the Lord from spiritual goods and truths. *Apoc. Rev.* 277, 392, 777.

Incanters are they who inquire after truths, which they falsify. *Apoc. Rev.* 892, 462.

Incredulity. Truths cannot be fully received, so long as incredulity reigns. *Arc.* 3393.

Indigence (*Apoc.* ii. 9.) is predicated of the defect of goods, and *affliction* of fables. *Apoc. Rev.* 95.

Infancy. The good of infancy is inseminated from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the twentieth; from this year man begins to become rational, and to have the faculty of reflecting on good and truth. It was on this account that the Jews were not permitted to go to war before they were twenty years of age. See *Numb.* i. 20 to 45. *Arc.* 2280, 2289 to 2389.

Infancy. Whatever is implanted in infancy with an idea of sanctity, particularly if it be by the fathers, and thereby rooted in them; this the Lord never breaks, but

but bends ; unless it be contrary to essential order. *Arc.* 2180.

Infancy. Real essential infancy, by which is signified innocence, doth not appertain to infancy, but to wisdom. *Arc.* 2289 to 2309.

Infants do not continue infants in another life ; but in proportion as they are instructed in intelligence and wisdom, they become adults. *Arc.* 2304.

Infants and *children*, in another life, are easily instructed, because they never committed actual evil. *Heaven and Hell*, 330.

Infants. All infants are saved. *Arc.* 2289 to 2309, 4792.—See also *Heaven and Hell*, 329.

Infants are innocences, and their innocence flows into them from the Lord, and affects their parents. *Conj. Love*, 395, 396.

Infants. They who die infants grow up in heaven, and when they attain the stature which is common to youths of eighteen years old in the world, and to virgins of fifteen years, they cease to grow taller, and then marriages are provided for them by the Lord. *Conj. Love*, 444.

Infants, when grown up to adults in heaven, are consigned for a time to their proper natural state of hereditary evil ; not merely for the sake of punishment, but in order

order to their conviction that of themselves they are only evil, and therefore delivered from hell by the mere mercy of the Lord. *Heaven and Hell*, 343.

Infants, who die as such, and are brought up in heaven, consist only of evils derived from the hereditary principle; hence they are of various dispositions. *Arc.* 2307, 2338, 4563, 2300.

Infants. The love of infants corresponds to the defence of truth and good. *Conj. Love*, 127.

Infants are of a genius and temper either celestial or spiritual. *Arc.* 2301.

Infants. Immediately on their nativity, there are angels attendant on them from the heaven of innocence. *Arc.* 2303.

Infernal spirits are unacquainted with any other freedom than what relates to self-love and the love of the world. *Arc.* 2871.

Infernal spirits. Of their malignity, and wicked devices. *Heaven and Hell*, 576 to 581.

Infernal torments are not stings of conscience, as some suppose, for they who are in hell have no conscience; such as have conscience are among the blessed. *Arc.* 965.

Infernals. Many of those who have been distinguished for their skill in points of doctrine,

doctrine, are amongst the infernals; but such as have lived a life of charity are all in heaven. *Arc.* 1515.

Infinite is applicable to the Lord's divine love. *Arc.* 2625.

Infinite and *eternal* means the divine itself, but by finite are meant all things created from the divine. *Div. Prov.* 52.

Infinity. Of the infinity of God, or of his immensity and eternity, see *Theol.* 27 to 35.

Influx. What it is may be seen in *Arc.* 6128, 6180, 9407.

Influx, immediate. The soul of every man receives immediate influx from the Lord, by virtue of it's origin being celestial. This influx distinguishes man from brutes. *Conj. Love*, 482.

Influx is two-fold; immediate from the Lord, and mediate through heaven. *Arc.* 6063, 6307, 6472, 9682, 9683. *Heaven and Hell*, 208.

Influx, immediate.—See *Arc.* 6058, 6474 to 6478, 8717, 8728. *Heaven and Hell*, 297, 298.

Influx, mediate.—See *Arc.* 4067, 6982, 6985, 6996. *Heaven and Hell*, 297, 298.

Influx. The wicked will not receive the doctrine of influx. *Arc.* 3734. *Heaven and Hell*, 203.

Influx into the prophets.—See *Arc.* 6212.

Influx

Influx from the Lord is through the internal into the external. *Arc.* 1943, 5119, 3219, 5259, 5427, 5428, 5477, 6322, 9110, 9111.

Influx. He who knows the influx of successive into simultaneous order, can comprehend the cause that angels can see all of a man's mind in his hand. *Conj. Love*, 314.

Influx. The human soul, as being the superior spiritual substance in man, receives it's influx immediately from God; the mind, as an inferior spiritual substance, receives it's influx from God mediately through the spiritual world; and the body, being of that nature which is called material, receives it's influx from God mediately through the natural man.—See the *Treatise on Influx*, 8.

Influx. They who are instructed by influx what they ought to believe and do, are not instructed by the Lord, nor by any angel of heaven, but by some spirit of an enthusiast, Quaker, or Moravian; and are seduced. *Div. Prov.* 321.

Influx. The appearance of influx passing from external into internal things is a fallacy. *Arc.* 392.

Influx. That influx is according to the form of every thing, may be seen by the most

most unlettered person, if he attends to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs, in that they give forth sound from being blown alike, or from a like influx of air, according to their respective forms. *Conj. Love*, 86, 92.

Influx. Spiritual influx is founded on the nature of things, which is spirit acting on matter. *Influx*, 1, 2, 3.

Influx. Physical or natural influx is from body acting on spirit, which however is not the case. *Influx*, 1, 2, 3.

Influx. Harmonious influx is founded on a false conclusion, viz. that the soul acts jointly and at the same instant with the body. *Influx*, 1, 2, 3.

Influx is spiritual, and not physical; consequently from the spiritual to the natural world. *Arc.* 3219, 5119, 9110, 9111.

Influx. There is an influx universal from God into the souls of men, teaching them that there is a God, and that he is one. *Theol.* 8.

Influx. There is a common influx; of it's nature, see *Arc.* 5850:—and that this influx passes into the life of animals, and also into the subjects of the vegetable kingdom, see *Arc.* 1633, 3648.

Influx. The marriage of the Lord with
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the church consists in this, that the Lord enters by influx into angels and men with the good of love, and that angels and men receive him, or the good of his love, in truths; inasmuch as this is the nature of the Lord's influx and reception of him, therefore the Lord looks at angels and men in the forehead, and they look at the Lord through the eyes; for the forehead corresponds to the good of love, and the eyes to truths from that good; but the Lord's influx with truths into angels and men, is not like the influx of good into them, for it is mediate, flowing from good like light from fire. *Apoc. Rev.* 380.

Influx passes from the Lord to man through the forehead; for the forehead corresponds to love, and the face to the interior of the mind. *Heaven and Hell*, 251.

Influx from the spiritual angels to man, is all round from his forehead and temples to every part under which lies the brain. *Heaven and Hell*, 251.

Influx of the celestial angels is on that part of the head which covers the cerebellum, or back part of the head. *Heaven and Hell*, 251.

Inhabitants of a city denote goodnesses. *Inhabitants.* The inhabitants of all the planets adore the divinity under an human
R form,

form, and they rejoice when they are informed that God was really made man. *Arc.* 6700, 8541 to 8547, 9361, 10736 to 10738.

Iniquity. What is meant by bearing iniquity, where it is spoken of in relation to the Lord. *Arc.* 9937, 9965.

Iniquities. By carrying iniquities is signified direful temptation; and by bearing the iniquities and sins of the people is signified the state of the church.

Innocence makes good to be good. *Arc.* 3994.

Innocence. The nature and quality of the innocence of infants, with the nature and quality of the innocence of wisdom, described in *Arc.* 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021.

Innocence and *peace* are the two inmost principles of heaven. *Conj. Love,* 394. *Heaven and Hell,* 276 to 283, 284 to 290.

Innocence and *peace* relate to the soul; *tranquillity* to the mind; *inmost friendship* to the breast; *full confidence* to the heart; and *mutual desire of doing every good to each other* to the body, as derived from the former principles. *Conj. Love,* 180.

Innocence is represented in heaven by nakedness. *Arc.* 165, 8375, 9960.

Innocence. Without innocence no one can enter into heaven. *Heaven and Hell,* 281.

281. *Arc.* 4797. Mark x. 14, 15. Luke xviii. 16, 17.

Innocence. They who are in innocence are content with what they have, whether little or much; and therefore are not solicitous about what shall befall them, calling this the taking thought for to-morrow. *Heaven and Hell*, 278, 286, 288, 341.

Insanity. Such is the insanity that prevaileth amongst the infernal inhabitants, that they are desirous of ruling heaven; and some call themselves God the Father, some God the Son, and some God the Holy Ghost; and amongst the Jews, some call themselves the Messiah. *Theol.* 598.

Inspiration. It's meaning may be seen in *Arc.* 9094.

Instruction. There are places of instruction in another life. *Conj. Love*, 261.

Instruction. The internal of the spiritual man, even in the life of the body, is in such correspondence as the angels are in, although his external is altogether ignorant of it, while in this world; and when the regenerate goes into another world, he comes into similar thought with the angels, and this without instruction.

Instruction. Unless a man be instructed, he can never be regenerated, much less can he endure temptations; for the evil spirits, who are at that time with him,

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excite

excite his falses and evils; so that unless truths and goodnesse be present, to which falses and evils may be bended by the Lord, and by which they may be beat down and removed, he must needs fall in the temptation: truths and goodnesse are the remains, which are reserved by the Lord for such uses. *Arc.* 711.

Instruments. String instruments signify spiritual-truth; but wind instruments signify the celestial things of faith. *Arc.* 417 to 420, 2987. *Apoc. Rev.* 276.

Intellectual things, or things appertaining to faith, do not constitute the church, but the things of the will, or such as appertain to love, do constitute the church. Jehovah is in love and charity, but not in faith, except it be a faith grounded in love and charity. *Arc.* 709.

Intelligence hath respect to truth; but *wisdom* hath respect to good. *Arc.* 1458.

Intelligence is not wisdom, but leadeth to wisdom; for to understand what is true and good, is not to be true and good; but to be wise is to be true and good. Wisdom is predicated only of life, and hath relation to the quality thereof in man. *Arc.* 1555.

Intelligence. A man who loves his own intelligence is wise from himself, and this is

is to be insane; wherefore he loves his own insanity. *Conj. Love*, 331.

Intelligent subjects are represented by horses. *Arc.* 3217.

Intercede. In what sense the Lord intercedeth for mankind. *Arc.* 2250, 8573, 8705.

Interior. The interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having it's own termination. *Arc.* 3691, 4145, 5114, 6326, 6465, 8603, 10099. *Heaven and Hell*, 38.

Interior things are expressed by superior, and superior signifies interior. *Arc.* 2148, 3084, 4599, 5146, 8325. *Heaven and Hell*, 23.

Interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to it's exteriors. *Div. Wisd.* 219.

Interiors successively flow into the exteriors, even into the extremities or ultimate parts, and they there exist and subsist. *Arc.* 634, 6239, 9216, 9217.

Interiors not only flow into the exteriors in successive order, but also form simultaneous order in the ultimates. *Arc.* 5897, 6451, 8603, 10099.

Internal man is called the firmament; the *knowledges in the internal man* are called

the waters above the firmament; and the scientifics appertaining to the external man are called the waters beneath the firmament. Gen. i. 6. *Arc.* 24.

Internal man must be lord or master, and the external his minister, and in a certain respect his servant. *Arc.* 10471.

Internal man is formed of things celestial and spiritual; the *interior man*, or *middle man*, is formed of things rational: the *external man* is formed of things sensual, not such as belong to the body, but such as are derived from bodily things; and this is the case not only with men, but also with spirits.

Internal man must be regenerated before the external. *Arc.* 3321, 3325, 3469, 3493, 4353, 8748, 9325.

Internal man and the *external man* are altogether distinct. *Arc.* 1999, 2018, 3691, 449.

Internal man is called heaven, and the external man is called earth. Gen. ii. 1. *Arc.* 82, 83.

Internal sense of the Word. If this was left without the external, it would be like a house without a foundation. *Arc.* 9860, 9430, 9824, 9433, 10344, 10436.

Inundations signify temptations. *Arc.* 705, 739, 790.

Iron, natural truth. *Arc.* 426.

Isaac,

Isaac, the rational principle divine. *Arc.* 2079, 2083, 2627.

Isaac, the spiritual church, or the divine rational principle.

Isaac, the Lord's divine rational principle as to divine good. *Arc.* 3679.

Island, in an abstract sense, signifies the truth of faith. *Apoc. Rev.* 336.

Isles signify the nations more remote from the worship of God, but yet which will accede to it. *Apoc. Rev.* 34.

Ismael, the first rational principle separate from good. *Arc.* 1942, 1944, 1950, 2078.

Ismael, the Lord's rational principle merely human. *Arc.* 2661.

Israel denotes those who are in divine truths from the Lord. *Apoc. Rev.* 96, 350.

Issachar signifies, in a supreme sense, the divine good of truth, and truth of good; in a spiritual sense, celestial conjugal love, which is the love of goodness and truth; and in a natural sense, remuneration, or giving rewards. *Apoc. Rev.* 358.

Ivory means natural truth. *Apoc. Rev.* 774.

JABAL,

J.

JABAL, (Gen. iv. 20.) doctrine concerning the holy things of love, and the good things thence derived, which are celestial. *Arc.* 412.

Jacob, the external church.

Jacob's well signifies the Word.

Jacob and *Esau* signify faith and charity; *Jacob*, faith or truth, and *Esau*, charity or good. *Arc.* 367.

Jacintb signifies intelligence from spiritual love, and in an opposite sense, from infernal love. *Apoc. Rev.* 450.

Jab means the Lord as to divine truth. *Mag. Kn. vol. ii. p.* 86.

Japheth, the external church. *Arc.* 1060.

Japheth signifies external worship corresponding with internal. *Arc.* 1144.

Japheth, *Shem*, and *Ham*. There were no such persons. *Arc.* 3240.

Jasper stone, inasmuch as it is white, signifies the things which appertain to the truths of wisdom. *Arc.* 231.

Jealousy. Concerning jealousy in the marriage state, see *Conj. Love*, 357 to 379.

Jealousy.

Jealousy. There is a just jealousy, and an unjust jealousy. *Conj. Love, 357 to 379.*

Jehovah signifies divine love, or divine good. *Theol. 85.*

Jehovah, God of heaven, means the Lord as to his divinity; and *Jehovah, God of the earth,* means the Lord as to his humanity. *Arc. 3022.*

Jehovah having respect to Abel and his offering, signifies that he respected the things of charity in all worship.

Jehovah. When it is said that Jehovah speaks, it means that he wills; and when it is said that he swears, it means that he understands it to be true. *Arc. 3037.*

Jehovah caused to rain from Jehovah out of heaven. By these words it appears, in the sense of the letter, as if there were two Jehovahs, one on earth, and one in heaven; but the internal sense teaches how this is to be understood, viz. that by Jehovah first named is meant the Lord's divine human (principle) and holy proceeding, and that by Jehovah named a second time, is meant the essential divine (principle) which is called the Father. *Gen. xix. 24. Arc. 2447.*

Jehovah. In the Word, the term *Jehovah* is used when the subject treated of is concerning

concerning things belonging to the will, or the good things of love; but when the things treated of are concerning intellectual things, or the truths of faith, the term *God* is used. *Arc.* 709.

Jehovah is in love and charity, but not in faith, except it be a faith grounded in love and charity. *Arc.* 709.

Jehovah. At what time the name *Jehovah* was lost, or changed into other names by the ancients, may be seen in *Arc.* 1343; and it appears that even Moses at that time did not know the name of *Jehovah*.—See *Exod.* iii. 13, 14, 15.

Jehovah jireh, that is, *Jehovah* will see. *Gen.* xxii. 14. *Arc.* 2724.

Jehovah nissi, that is, *Jehovah* my standard. *Exod.* xvii. 15. *Arc.* 2724.

Jehovah shalom, that is, *Jehovah* of peace. *Judges* vi. 24. *Arc.* 2724.

Jehovah. What the garden of Eden, and garden of *Jehovah* signify, see *Arc.* 99, 100, 1588.

Jehovah means the Lord not yet incarnate; and the term *Lord* means *Jehovah* incarnate, which is *Jehovah* in his humanity. See the *Nota-Bene* at the End of the Pref. to *Hindmarsh's Letters to Dr. Priestley*, p. xvi.

Jehovah's repenting that he made man upon the earth, signifies mercy. *Arc.* 586 to 590.

Jericbo,

Jericho, the church which is in possession of the knowledges of truth and good.

Mag. Kn. vol. ii. p. 226.

Jerusalem signifies the church with respect to doctrine. *New Jerus. 6.*

Jerusalem, the church where the true doctrines are taught. *Arc. 402, 3654, 9166.*

Jesus Christ is the God of heaven.—See *Heaven and Hell, 2 to 6.*

Jesus Christ. That the angels sometimes call the Lord *Jesus Christ*, may be seen in *Theol. 621.*

Jesus Christ. By the name *Jesus* is signified the divine good, and by the name *Christ* the divine truth, and by both the divine marriage in heaven. *Arc. 3004, 3005, 3009.*

Jews. Their future restoration shewn to be vain. *Mag. Kn. p. 315.*

Jews. The one origin of this people was from a Canaanite, and the two others from whoredom with a daughter-in-law. *Arc. 1167, 4817, 4820, 4874, 4891, 4913.*

Jews. By Jews, in a spiritual sense, are not meant Jews, but they who are in the good of love. *Apoc. Rev. 96, 350.*

Jews. Concerning the Jews in the spiritual world, see *Theol. 841, &c.*

Jews. The Jews being so prone to profanation, had never the mysteries of faith revealed

revealed to them, so that it was never directly declared to them that they should live after death; nor do they know at this day that any internal man existeth. *Arc.* 302.

Jews. Why the Jews were forbidden to eat blood, may be seen in *Arc.* 998 to 1003.

Jews and gentiles. The Jews cannot be so regenerated as the gentiles. *Arc.* 788.

Jews. By Jews are spiritually meant they who are in the good of love; because *Judah*, in the Word, in it's supreme sense, means the Lord as to the divine good of his love. *Arc.* 96.

Jewish nation. The Israelitish and Jewish nation was not elected or chosen above others, but only received, in order that it might represent a church. *Arc.* 4290, 4293, 7051, 7439, 10430, 10535, 10632.

Jezebel means faith separate from charity. *Apoc. Rev.* 132, 133.

Job. The book of Job is an ancient book, wherein indeed is contained an internal sense, but not in series, or in regular and connected order.—See the *White Horse*, 16; the *Sac. Scrip.* 20; and *Arc.* 2682.

John rested on the breast of the Lord, because he represented the good of charity. *Arc.* 3934, 10081.

Joktan,

Joktan, (Gen. x. 25.) the external worship of the ancient church called Eber. *Arc.* 1240.

Jordan. What the waters of Jordan, and Jordan itself signified, may be seen in *Arc.* 1585, 4255.

Jordan. The passing over Jordan represented the introduction of the regenerate into the kingdom of the Lord. *Arc.* 901.

Joseph signifies, in a supreme sense, the Lord in regard to the divine spiritual principle; in a spiritual sense, the spiritual kingdom; and in a natural sense, fructification and multiplication. *Apoc. Rev.* 360.

Joy corresponds to good, and *gladness* to truth. *Theol.* 252.

Joyful lips, the spiritual principle from the celestial.

Jubal (Gen. iv. 21.) signifies the doctrine of things spiritual in the new church which succeeded Lamech; and his being the *father of such as handle the harp and organ*, signifies the truths and good things of faith. *Arc.* 417.

Judab. The tribe of Judah were guilty of worse actions than the other tribes. *Arc.* 4815, 5057, 7248, 9320.

Judah. By Judah, in a supreme sense, is signified the Lord as to celestial love; in a spiritual sense, the Lord's celestial kingdom.

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dom, and the Word; and in a natural sense, doctrine of the celestial church from the Word. *Apoc. Rev.* 350.

Judas represented the Jewish nation.— See the article *Betrayed*.

Judge. A judge formerly rode upon a she-ass, and his sons upon he-asses; by reason that judges represented the good things of the church, and their sons truths thence derived: but a king rode on a she-mule, and his sons on he-mules; by reason that kings and their sons represented the truths of the church. *Arc.* 2781, 1672, 1728, 2015, 2069.

Judge of the whole earth signifies essential good from whence truth is derived. *Arc.* 2258.

Judge. It is on no account allowable for one man to judge of another as to the quality of spiritual life, for the Lord alone knows this; nevertheless it is allowable for every one to judge of another in respect to his quality as to moral and civil life, for this is of concern to society. *Arc.* 2284.

Judge. The judge who punishes the evil for the sake of their amendment, and that the good may not be hurt by them, loves his neighbour. *Arc.* 3820, 8120, 8121.

Judged. What it is to be judged from truth, and what from good. *Arc.* 2325.

Judgment

Judgment is predicated of truth, and *justice* of good.

Judgment is twofold, from a principle of good, and a principle of truth: the faithful are judged from a principle of good, but the unfaithful from a principle of truth. *Arc.* 2335.

Judgment, as appertaining to the Lord's divine human principle, and the holy proceeding, see *Arc.* 2319, 2320, 2321, 2329.

Judgment. Concerning the last judgment, see *Arc.* 2117 to 2134; and the treatise on the *Last Judgment* throughout.

Judgments. Great judgments signify the laws of divine order, or divine truths. *Arc.* 7206.

Jugglers, or *syrens*, are punished in another life grievously. *Arc.* 831, 959.

Jupiter. The inhabitants of Jupiter, when they sit, generally sit cross-legged. They delight in making long meals, more for the use of conversation, than for the pleasure of eating. They are much afraid of horses, because they correspond to the intellectual principle formed from scientifics which appertain to human learning. It is uncommon with them to think one thing and speak another. The inhabitants of Jupiter make ~~wisdom~~ to consist in thinking well and justly on all occasions of life. They acknowledge our Lord as the supreme,

preme, and call him a *Man*, and the only *Lord*, because in Jupiter he has been seen as a Man; but they do not know that he was born a Man on our earth. They are exceedingly cautious on their earth, lest any one should enter into wrong opinions concerning the only Lord. Such of them as have lived in true conjugal love, and have taken such care of their children as becometh parents, do not die of diseases, but in tranquillity, as in sleep. They live to the age of about thirty years. Their heads grow bald about one year before they die, and this is a sign to them that they shall die soon.

Justice is predicated of good, and *judgment* of truth.

Justification by faith. The Swedes and Danes enter deeply into this subject; but the Germans somewhat deeper, the English deeper still, and the Hollanders the deepest of all: notwithstanding they differ in other points, yet in the article of justification and salvation by faith alone they all agree. *Apoc. Rev. 484.*

KID

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K ID signifies truth of the church. *Apoc. Rev. 572.*

Kids signify innocence and charity.

Kill the saints is to destroy truths by falses; for saints mean truths, or those who are in truths.

Kine signify good natural affections; *the lowing of the kine in the way* (1 Sam. v. 6.) signified the difficult conversion of the concupiscences of evil in the natural man into good affections; and *the offering the kine with the cart, as a burnt-offering*, signified that thus atonement would be made to the Lord. *Div. Prov. 326.*

King denotes truth itself, and *prince* a principal truth. *Apoc. Rev. 548.*

King of the south signifies those who are principled in goodneses and truths; and *king of the north*, those who are principled in evils and falses. *Arc. 2468.*

King. It was sacrilege to hurt a king, because he was the anointed of Jehovah.—See 1 Sam. xxiv. 7, 11. xxvi. 9. 2 Sam. i. 16. and xix. 22. *Apoc. Rev. 779.*

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King.

King. There is but one king in a kingdom; for more than one would distract it, whereas one may preserve it in unity. *Div. Wisd.* 24.

King George the Second, of England, is in heaven. *Apoc. Rev.* 341, 716.

Kings are predicated of peoples, but not of nations. *Arc.* 1672.

Kings and priests. By being kings and priests, and reigning with Christ, is signified to promote uses; for the Lord's kingdom is a kingdom of uses. *Conj. Love,* 7.

King's daughter, the love of truth. *Arc.* 3703.

Kingdom of the Lord is a kingdom of uses. *Arc.* 453, 696, 1103, 3645, 4054, 7038.

Kingdom. The kingdom of the Lord is our neighbour. *Arc.* 6818 to 6824, 8123.

Kingdom of God, in it's universal sense, means the universal heaven; and in a sense less universal, the true church of the Lord; and in a particular sense, every particular person of a true faith, or who is regenerate by the life of faith. *Arc.* 28.

Kingdoms. Heaven is divided into two kingdoms. *Heaven and Hell,* 20 to 28.

Kiss means conjunction. *Arc.* 3808.

Knife, the truth of faith. *Arc.* 2799.

Knowledge. It is one thing to have knowledge, and another thing to have faith. *Arc.* 896, 10331.

Know-

Knowledge. Many of those who have been most distinguished for their knowledge in points of doctrine are amongst the infernals, but such as have lived a life of charity are all in heaven. *Arc.* 1515.

Knowledges and scientifics are of the exterior memory. *Arc.* 5212, 9922.

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L ABAN, collateral good of a common stock. *Arc.* 3676.

Labour has respect, in a good sense, to the things that are of love; and in an opposite sense, to the things that are of evil. *Arc.* 613.

Ladder, communication of truth with good. *Arc.* 3691.

Lake of fire signifies hell. *Apoc. Rev.* 872.

Lamb, celestial good.

Lamb, the Lord as to his divine humanity. *Apoc. Rev.* 256.

Lamb standing as it were slain, signifies the Lord as to his humanity not acknowledged in the church to be divine. *Apoc. Rev.* 269.

Lambs,

Lambs, innocence. *Arc.* 3994, 10132.

Lame signifies those who are in evils, and *blind* those who are in falses. *Mag. Kn.* p. 278. *Arc.* 4302.

Lame in the feet and hands represented such as were principled in perverted external worship: such were not permitted to offer fire to Jehovah. *Arc.* 2162.

Lamech, (Gen. iv. 18.) vastation of the church, when there was no longer any faith. *Arc.* 405.

Lamp means truth. *Conj. Love*, 44.

Lamp. By light of a lamp is signified illumination from the Lord. *Apoc. Rev.* 796.

Lamps signify truths of faith, and *oil* signifies good of charity. *Div. Prov.* 328.

Land, or *earth*, the celestial principle of love. *Arc.* 1413, 1607.

Land of Moriah is a place of temptation. Gen. xxii. 2. *Arc.* 2774, 2775.

Land of Havilah means the mind. *Arc.* 110.

Language. Every spirit and angel, when conversing with a man, speaketh the man's proper language; thus French with a Frenchman, English with an Englishman, &c. &c. *Conj. Love*, 326 to 329.

Laodiceans signify those who alternately believe, sometimes from themselves, and sometimes from the Word, and so pro-
phane

phane things holy. *Apoc. Rev.* 198, 202, 203, 204. *Div. Prov.* 226 to 228, 231.

Last judgment. By the last judgment is meant the last time of the church, and also the last time of every one's life. *Arc.* 2118, 3353, 4057, 4333, 4535.

Last judgment took place in the spiritual world in 1757. *Theol.* 772. *Last. Judg.* 45.

Last judgment. The following is taken from the manuscripts of Emanuel Swedenborg, concerning the year 1757.

"There has often been presented to me
"in vision 57, or 1757.

"The numbers were written; but what
"is meant by them I do not fully under-
"stand."

This was minuted down by E. Swedenborg on the 13th of February, 1748, old style. The above numbers evidently alluded to the year when the last judgment was accomplished in the spiritual world. Previous to the actual event, it was impossible for him to know what they signified; "for of that day and hour knoweth no
"man, no not the angels which are in heaven, neither the Son, but the Father."
Mark xiii. 32.

What is meant by the Son not knowing that day, may be seen explained in *R. Hindmarsh's Answer to Dr. Priestley*, p. 125 to 139.

Laughter

Laughter signifies the affection of truth. *Arc.* 2070, 2072, 2216, 2638 to 2641.

Law. By the law, in a strict sense, are meant the ten commandments; in a more extensive sense, all things written in the five books of Moses; and in the most extensive sense, all things that are contained in the Word. *Doct. Lord*, 8, 9, 10.

Laws of permission are laws of divine providence. *Div. Prov.* 234 to 240.

Laws of the Jewish church, notwithstanding the cessation of their authority in the letter, are yet the sacred Word of God, on account of the internal sense which they contain. *Arc.* 9210, 9259, 9349, 10637.

Lead us not into temptation.—See *Arc.* 1875.

Leader, or *governor*, in Matt. ii. 6. means the Lord. *Arc.* 2135.

Leab, exterior affection; and *Rachel*, the interior affection.

Leaven signifies evil and the false, which should not be mixed with things good and true; therefore in Levit. ii. 11. it is said, "No meat-offering, which ye shall bring to Jehovah, shall be made leavened." And therefore it was also enjoined, that on seven days of the passover they should not eat any but unleavened bread. *Exod.* xii. 15, 18, 19, 20. *Arc.* 2342.

Leaves

Leaves signify rational truths. *Apoc.* Rev. 89, 400, 76. *Mag. Kn.* p. 25.

Leaves and blossoms, the truths of faith; and *fruit*, the good of love. *Div. Love*, 46.

Leaves without fruit signify reasonings from evil.

Left hand sometimes means truth, and the *right hand* good. It is said of the inhabitants of Nineveh, they did not know the right hand from the left: and so it is at this day in the old churches; they cannot distinguish between goodness and truth.

Left eye, the intellectual principle; but the *right eye* is the affection of that principle.

Length has respect to holiness. *Arc.* 646 to 650.

Length denotes goodness, *breadth* truth, and *height* equal to both.

Leopard signifies the affection of falsifying the truths of the Word. *Apoc. Rev.* 572, 573.

Leopards represent those who confirm false principles derived from the Word. *Conj. Love*, 78.

Letter of the Word. They who rest in the letter without any knowledge of doctrine, attain not to the understanding of divine truths. *Arc.* 9409, 9410, 10582.

Levi,

Levi, in a supreme sense, signifies love and mercy; in a spiritual sense, charity in act, which is good of life; and in a natural sense, consociation and conjunction. *Apoc. Rev.* 357.

Levite signifies the doctrine of truth ministering unto good. *Mag. Kn. vol. ii. p.* 450.

Liberty. Heavenly liberty, or freedom, is grounded in the love of good and truth. *Arc.* 1947, 2870, 2872.

Liberty. The infernal liberty, or freedom, consists in being led by the loves of self and of the world, and their lusts. *Arc.* 2870, 2873.

Liberty. Man, while he is in the world, is kept in the liberty of turning himself either to good or evil. If he turneth himself to evil, he turneth himself away from good; but if he turneth to good, he turneth himself away from evil. *Doct. Life*, 19, 69, 70, 71.

Liberty and essential rationality cannot be given to those in the christian world who altogether deny the Lord's divinity, and the sanctity of the Word; and have kept this negation confirmed in themselves to the end of life; for this is understood by the sin against the Holy Ghost. *Div. Prov.* 98, 99.

Liberty.

Liberty. If the divine will governed absolutely or arbitrarily, there would be no such thing as liberty, such as now exists. *Hier. Key.*

Liberty from self-will, and the love of the world, is slavery, and hath it's origin from hell. *New Jerus.* 142.

Liberty of doing good is from heaven, but the *liberty of doing evil* is from hell. *New Jerus.* 144.

Liberty. All liberty is from love and affection. *Arc.* 2870, 3158, 9585, 9591.

Liberty. Man first cometh into a state of liberty when he is regenerated, being before in a state of slavery. *Arc.* 892.

Libidinous principle.—See *Conj. Love*, 75.

Lie, in the Word, signifies the false principle. *Apoc. Rev.* 624.

Lie down, a state of tranquillity. *Arc.* 3698.

Life. There is one sole life, which is God; and all men are recipients of life from him. *Div. Prov.* 213. *Art.* 1954, 2021, 2536, 5847, 6467.

Life of man admitteth of no change after death. *New Jerus.* 239.

Life. If a man's life had been in the love of evil, every truth which he had acquired from masters, preachings, or the Word, in this world, is taken away from him

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him

him in the other world. *Div. Prov.*
17.

Life. There can be no such thing as life in an individual, unconnected with the life of others. *Arc.* 687, 689.

Life appears to man as properly his own, and yet it is by influx from the Lord. *Arc.* 3742, 4320.

Life of every one, whether man, spirit, or angel, flows in solely from the Lord, and diffuses itself through the universal heaven, and even through hell; but the life which flows in is received by every one according to his prevailing principle. *Arc.* 2888.

Life. Life from the Lord flows in with the evil, and also with those who are in hell; but they change good into evil, and truth into the false, and thus life into spiritual death; for such as man's nature is, such is his reception of life. *Arc.* 2706, 3743, 4417, 4319, 4320, 10196.

Light, in the scriptures, signifies the true of faith. *Arc.* 3395, 3485, 9548, 9684.

Light and heat in heaven.—See *Heaven and Hell*, 126 to 140.

Light of insatiation, arises from the confirmation of what is false. Persons in this situation are called owls and bats. *Apoc. Rev.* 566.

Light doth not exist in wisdom itself, but
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in the thought of the understanding, and thence in the speech. *Div. Wisd.* 95.

Light in the superior heavens is so bright, that it cannot be described, not even by the whiteness of snow; in a word, that light exceeds the sun's meridian light upon earth. *Div. Wisd.* 182.

Light without shade would not appear light, as what is perfect would not appear such without imperfection, for there would be nothing from which it could appear. *Hier. Key.*

Lights, the truths appertaining to faith. *Arc.* 3222.

Lightnings, thunderings, and voices, signify illumination, perception, and instruction. *Apoc. Rev.* 236, 615, 472.

Likeness signifies love to the Lord, and image neighbourly love or charity. *Arc.* 50, 51, 1013.

Likeness of God. The celestial man is a likeness of God, and the spiritual man an image. *Arc.* 403.

Likeness of God. Man is a likeness of God, from a perception that those things which are from God are in him as his own; but in the degree that from that likeness he becomes an image of God, he acknowledges that love and wisdom, or goodness and truth, are not in him of himself, but only in and from God. *Conj. Love*, 132.

Likeness of God, is to believe goodness and truth to be as of ourselves, but of and from the Lord, without which there could be no conjunction with the Lord.

Lion, in a good sense, signifies divine truth in power. *Apoc. Rev.* 241, 471, 574.

Lion, in a bad sense, signifies the false principle destroying the truths of the Word. *Apoc. Rev.* 573.

Lion, the Lord as to his humanity, or the power of his divine truth: hence he is called the lion of the tribe of Judah.

Lip signifies doctrine. *Arc.* 1284 to 1288, 1314.

Literal sense of the Word is written for the most part agreeable to appearances. *Arc.* 1838.

Literal sense of the Word is the basis, the continent, and the firmament, of it's spiritual and celestial sense. *Theol.* 210 to 213.

Literal sense of the Word is adapted to the understandings of the simple. *Arc.* 2533, 9049, 9063, 9086, 8783.

Little one, innocence or charity.

Locusts signify falses in extremes, which consume the truths and goods of the church in man. *Apoc. Rev.* 424, 430.

Loins signify conjugal love. *Arc.* 3021, 4280, 4462, 5050, 5051, 5052.

Look

Look not back behind thee, means that Lot, who represented the good of charity, should not have respect to doctrinals. *Arc.* 2414.

Lord of hosts, the Lord with respect to his humanity. *Jer.* li. 19 to 23.

Lord. To the Lord there were two states; the first, when he was the *divine true*, and from it fought against the hells, and subdued them; the other, when he was made the *divine good*, by union with the very or essential divine in himself. *Arc.* 7892, 8495, 10357, 10360, 10362, 10365, 10372.

Lord. The Lord's union with the Father was not like an union between two persons, but like that which subsisteth between soul and body. *Arc.* 3737, 10824.

Lord. The Lord coming forth from the Father, and returning to the Father, means the humanity proceeding from the divinity, and the union or glorification of the humanity. *Arc.* 3194, 3210.

Lord. The Lord spoke, at the same time, in heaven and on earth, in the presence of men and of angels. *Arc.* 2533, 4807, 9049, 9063, 9086.

Lord. The Lord is not applied to when application is made to the Father; but the Father is applied to when application is made to the Lord; for who applies to a

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man's

man's soul, that he may have access to his body? *Apoc. Rev.* 341.

Lord. The Lord was instructed like any other man. *Arc.* 1457, 1461, 2523, 3030.

Lord. So far as the Lord was united with the Father, so far he conversed as with himself; but at other times he conversed with the Father as with a person distinct from himself. *Arc.* 1745, 1999, 7058.

Lord. The Lord operateth of himself from the Father, and not *vice versa*. *Theol.* 153, 154.

Lord. How it is to be understood concerning the Lord, that he was sent by the Father. *Arc.* 2397, 6831, 10561.

Lord. The Lord was in two states when in the world, viz. a state of humiliation, and a state of glorification. *Arc.* 2288.

Lord. The Lord's power is meant by sitting at the right hand of Jehovah. *Arc.* 3387, 4592, 8281, 9133, 10019.

Lord. The Lord, with respect to his divine humanity, is called the Son of God; and the Son of Man, with respect to the Word. *Doct. Lord,* 19 to 28.

Lord. The Lord made his humanity divine, by virtue of the divinity in himself; and thus he became one with the Father. *Doct. Lord,* 29 to 36.

Lord

Lord is called little one, or little child, because he is essential innocence and essential love.

Lord. The Lord came into the world not to save the celestial, but the spiritual church, or man of the church; that is the meaning of the words in Matt. ix. 12, 13. and also in John x. 16. *Arc.* 2661.

Lord. The Lord was pleased to put on the human (principle) in order that he might fight with the hells, inasmuch as there can be no combat with the hells from the divine (principle); therefore he was pleased to put on the human principle as another man, to be an infant as another infant, to grow up into sciences and knowledges. *Arc.* 2523.

Lord's second coming is not a coming in person, but in the Word, which is from him, and is himself. *Theol.* 776 to 778.

Lord's supper.—See *Arc.* 210 to 214.

Lord's prayer. Critical remarks on the original of the Lord's prayer. *Mag. Kn.* vol. ii. p. 411 to 421.

Lord's coming signifies his presence in the Word, and revelation of it. *Arc.* 3900, 4060. *Heaven and Hell*, 1.

Lord's-day, a spiritual state from divine influx. *Apoc. Rev.* 36.

Lord's humanity. Several secrets concerning

Make. To make man denotes his becoming celestial. *Arc.* 472.

Male is truth, *female* is good. *Arc.* 669, 672.

Male and *female*. In heaven a male is a male, and a female a female. *Conj. Love*, 32, 33.

Male and *female*. The essential difference between the two principles is this: in the masculine principle love is inmost, and it's covering is wisdom; whereas in the female principle the wisdom of the male is inmost, and it's covering is the love thence derived; so that the male is the wisdom of love, and the female is the love of that wisdom. *Conj. Love*, 32, 33.

Mammon of unrighteousness, in the spiritual sense, means the knowledge of things good and true. *Div. Prov.* 250.

Man signifies truth, and *wife* good; but *husband* signifies good, and *wife* truth.

Man and *beast*. The difference between man and beast is this; man receiveth light and heat, that is, wisdom and love, immediately from the Lord; but a beast receiveth light and heat through heaven or hell. *Theol.* 473.

Man-angel is one who is in the affection of good, but a *man-devil* is one in the affection of evil. *Div. Prov.* 69.

Man

Man after death is in a perfect human form. *Heaven and Hell*, 453 to 460.

Man after death retains every sense which he had in this world, and leaves nothing behind him but his terrestrial body. *Heaven and Hell*, 461 to 469.

Man, from head to foot, or from the first principles in the head to the ultimates in the body, is such as his love is, in the other world. *Div. Wisd.* 369.

Man, from his birth, loves nothing but himself and the world. *Div. Wisd.* 419.

Man cannot be in evil and in good at the same time, because no one can serve two masters at the same time. *Div. Wisd.* 426.

Man signifies understanding; *Eve* is a name signifying life, which hath relation solely to love. *Arc.* 476.

Man was created that he may act what he acts, whether good or evil, from a free principle. *Conj. Love*, 438.

Man was created a form of divine order. *Theol.* 65.

Man (*vir*) signifies rational truth; and also, in an opposite sense, the false principle. *Arc.* 265, 749, 1007, 2362.

Man is not capable of being regenerated but in adult age. *Arc.* 2636.

Man. In order to man's being man, his
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will and understanding should act in unity. *Arc.* 3623, 4832, 5969, 9300.

Man is what his love is, and not what his understanding is; inasmuch as the love easily draws over the understanding to it's side, and enslaves it. *Conj. Love*, 269.

Man is not visible to spirits, nor spirits visible to man. *Arc.* 5885, 1880.

Man has two memories, the exterior and interior. *Arc.* 2469 to 2494. *Heaven and Hell*, 463.

Man. In man are conjoined the spiritual and natural worlds. *Heaven and Hell*, 314. *Arc.* 6057.

Man. With every man there are at least two spirits and two angels. *Arc.* 50.

Man. Every man is a spirit as to the inner man. *Heaven and Hell*, 432 to 444.

Man's ruling love, or will, continues after death to be his essential life. *Heaven and Hell*, 479.

Man's condition after death is according to his past life here. *Heaven and Hell*, 470 to 484.

Manasses signifies the voluntary principle of the church, or willingness to serve, and action. *Apoc. Rev.* 355.

Manger, spiritual instruction for the understanding; for a horse that feedeth therein signifies the understanding. *Apoc. Rev.* 255.

Manna

Manna signifies the Lord's divine human principle. *Arc.* 2838.

Manna. The Lord himself, in a supreme sense, is the hidden manna: it also means hidden wisdom. *Apoc. Rev.* 120.

Mansions, the two parts of man, which are the will and understanding. *Gen.* vi. 14.

Mansions inhabited by the angels are not built by them, as we build our's, but are the gift of the Lord to them. *Heaven and Hell*, 154 to 160, 190.

Many respects truth, and *great* respects goodness.

Mark on the right hand, and on their foreheads, signifies that no one is acknowledged to be a reformed christian, unless he receives the doctrine that faith is the only medium of salvation; or that faith, without the works of the law, justifieth and saveth. *Apoc. Rev.* 605, 606, 607.

Marriage ceremony. On earth it is expedient that a priest be present, and minister at the marriage ceremony, but not so in heaven. *Conj. Love*, 21.

Marriage-house, heaven and the church. *Heaven and Hell*, 180.

Marriage of the Lord and his church, and the marriage of goodness and truth, is in every part of the Word. *Theol.* 248 to 253.

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Marriage.

Marriage. The heavenly marriage is not between a good and a truth of one and the same degree; but between a good of an inferior degree, and a truth of a superior. *Arc.* 3952.

Marriage. For the ceremony of a marriage in heaven, see *Conj. Love*, 19 to 26. *Theol.* 746 to 752.

Marriage covenant.—See *Conj. Love*, 276, and the Translator's Note on that Number; see also his Note on 308.

Marriage, in heaven, is the conjunction of two in unity of mind. *Heaven and Hell*, 367.

Marriage. Concerning the change of the state of life which takes place with men and women by marriage. *Conj. Love*, 184 to 206.

Marriage. The state of marriage is to be preferred to a state of celibacy. *Conj. Love*, n. 156, p. 156.

Marriage. Man ought to court and in-treat the woman concerning marriage with him, and not the woman the man. *Conj. Love*, 297.

Marriage. Throughout the universal heaven and world, and in all the particulars thereof, there exists a resemblance of marriage. *Arc.* 54, 718, 740, 917, 1432, 2173, 2516, 5194.

Marriages.

Marriages. How they are considered in the heavens, and concerning adulteries.

Arc. 2727 to 2759.

Marriages. There are infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends. *Conj. Love*, 292.

Marriages. For the explanation of the Lord's words in Luke xx. 27 to 38. where he says, "In heaven they neither marry nor are given in marriage," see *Conj. Love*, 41.

Marriages, on the earths, are derived from the marriages of good and truth. *Conj. Love*, 116 to 131, 339.

Marriages. Concerning the divine providence with respect to marriages, see *Conj. Love*, 316.

Marriages. Concerning iterated marriages, see *Conj. Love*, 317 to 325.

Married partners. The state of married partners after death. *Conj. Love*, 45 to 54.

Married persons commonly meet after death. *Conj. Love*, 47 to 52.

Mars. The spirits of Mars are amongst the best of all spirits who come from the earths of this solar system, being mostly celestial men. They account it wicked to speak one thing and mean another, nor can they in any case play the hypocrite. They

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banish

banish from amongst them those who incline to evil thoughts. They worship the only Lord; and he appears to them at times.

Martyr. By martyr is signified confession of the truth, the same as by witness. *Apoc. Rev.* 6, 16, 103, 112.

Masora is a work on the Bible, performed by several learned rabbins, or Jewish doctors, to secure it from any alterations which might otherwise happen. *Mag. Kn.* p. 411 to 414.

Material does not flow into what is spiritual, but what is spiritual flows into what is material. *Apoc. Rev.* 611.

Measure, the quality of a thing with respect to good and truth. *Arc.* 3104, 9603.

Measuring is to know the quality of a thing. *Apoc. Rev.* 486, 904.

Measures and *weights*, in the Word, signify the estimation of goodness and truth. *Apoc. Rev.* 313, 315.

Meat-offerings. What they signified in particular. *Arc.* 7978, 9992, 9993, 9994, 10079.

Meat and *drink* ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine; wherefore the one seeks and desires the
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the other. *Meat and bread*, in the Word, in a spiritual sense, correspond to good; and *water and wine* to truth. *Doct. Life*, 40.

Median, those who are principled in the false. *Arc.* 3762.

Mediation, intercession, and advocateship, are predicated of the divine humanity of the Lord; because the humanity is the medium of conjunction with the divinity, just as the body of a man is the *medium* whereby his soul may be approached. This is the true sense in which the Lord is called a mediator. *Mag. Kn. vol. i. p. 262 to 265. vol. ii. p. 179, 180.*

Melancthon. Concerning Melancthon in the spiritual world, see *Theol.* 797.

Melchizedek signifies the celestial things of the interior man with the Lord. *Arc.* 1724 to 1729.

Melchizedek, a priest and king in one person, represented the divine humanity of the Lord, both with respect to good and truth.

Memorable relations, found in the holy Word, similar to the memorable relations of Swedenborg. *Conj. Love*, 26.

Memory. Man has two memories; an interior and an exterior memory, or a natural and spiritual memory. *Arc.* 2469 to 2492.

Memory. Man's interior memory is his book

Mesha (Gen. x. 30.) signifies truth. *Arc.* 1248.

Messiah, divine truth. *Arc.* 3008.

Metaphor, or *figure*. The difference between that and correspondence, may be seen in *R. Hindmarsh's Defence of the New Church, in Answer to Dr. Priestley*, p. 282.

Mice, in 1 Sam. v. 6. signify the devastation of the church by falsifications of truth; therefore since *gold* corresponds to good, the *golden mice*, mentioned in the same passage, signified the vastation of the church removed by good. *Div. Prov.* 326.

Michael signifies those who acknowledge the humanity of the Lord to be divine, and who live according to his commandments. *White Horse*, p. 70.

Michael, *Gabriel*, and *Raphael*, signify ministries in heaven. *Apoc. Rev.* 548.

Michaels. By Michaels are meant the men of the new church; and by Michael, such of them as are endued with wisdom; and by his angels, the rest of them. *Apoc. Rev.* 224, 564.

Microcosm. By the ancients man was called a microcosm, or little world. *Arc.* 4523, 4524, 9706, 10156, 10472.

Mighty men, self-love. *Jer. li.* 30.

Milcab and *Nabor* signify the origin of the affection of truth. *Arc.* 3078.

Milk

Milk of the flock is the celestial-spiritual principle of the rational. *Arc.* 2184.

Milk, as containing fat in it, signifies the celestial spiritual, or truth grounded in good, or faith grounded in love or charity. *Arc.* 2184, 2643.

Mill. By grinding at the mill, in a good sense, is meant examination and confirmation of spiritual truth; but in a bad sense, by mill is signified the search after and confirmation of what is false. *Apoc. Rev.* 794, 484.

Mind. Although the mind appears to be in the head, yet it is also actually in the whole body. *Conj. Love*, 178, 260.

Mind. It is contrary to the laws of the other world to have a divided mind. *Arc.* 8250.

Mind. The faculties of the will and of the understanding are so created, that they may be one; and when they are one, they are called mind. *Doct. Life*, 43.

Mind. Man hath a natural and spiritual mind: man is also distinguished from a mere animal by this, that he hath a spiritual mind, whereby he hath a capacity of being in heaven during his abode in the world; it is likewise by virtue of this mind that man liveth after death. *Doct. Life*, 86.

Minister is predicated of good, and servant of truth. *Apoc. Rev.* 128.

Miracles.

Miracles. All the miracles wrought by the Lord, and in Egypt, were divine. This is an arcanum. *Arc.* 2383.

Miracles and *signs* reform no man, because they force. *Div. Prov.* 129, 130.

Miracles. Many miracles were wrought in consequence of the Lord's presence in his ten words, which are the commandments of the decalogue. *Doct. Life*, 55, 56.

Miserable. Who are meant by the miserable, may be seen in *Arc.* 2129.

Mizraim signifies the same as *Egypt*. *Arc.* 1165.

Moab signifies natural good. *Arc.* 3322.

Moab and *Ammon*, those with whom good is adulterated, and truth falsified. *Arc.* 2467, 2468.

Momentaneous salvation, from immediate mercy, is the fiery flying serpent in the church. *Isaiah* xiv. 29. *Div. Prov.* 340.

Month has respect to the state of truth in man. *Apoc. Rev.* 22, 935.

Month. What month signifies in the Word, see *Arc.* 3814.

Moon. The moon signifies faith. *Arc.* 709.

Moon signifies the Lord in reference to faith, and thence faith in the Lord. *Arc.* 1529, 1530, 4996, 7083. *Heaven and Hell*, 1.

Moon.

Moon. "Until the moon is not," (Pf. 72.) is an expression to signify that faith should become love. *Arc.* 337.

Moon. The size of the men of the moon is about the size of children seven years of age, but more robust. They do not speak from the lungs, like the inhabitants of other earths, but from the abdomen; by reason that the moon is not encompassed with an atmosphere, like that of other earths.

Moriab, a place or state of temptation. *Arc.* 2775.

Morning, or *spring*, the first state of the church. *Div. Wisd.* 73.

Morning star. By *stars* are signified knowledges of good and truth; and by *morning*, the coming of the Lord. *Apoc. Rev.* 51, 145, 151.

Morning, in the Word, signifies the first and most intense degree of love. *Heaven and Hell*, 155. *Arc.* 7216, 8426, 8427, 10114.

Moses. The song of Moses signifies confession, grounded in a life conformable to the precepts of the law, which is the decalogue; and the song of the Lamb, confession grounded in faith respecting the divinity of the Lord's humanity. *Apoc. Rev.* 662, 269, 291, 595.

X

Mof

Most ancient church.—See the article *Church*.

Mother signifies the kingdom of the Lord, the church, and the divine true.

Arc. 289, 2691, 2717, 3703, 5580, 8897.

Mountain signifies the celestial principle of the Lord.

Mountains of Ararat signify light. *Arc.* 850, 854, 855.

Mountains. To escape to the mountains signifies to the good of love and charity. *Arc.* 2414.

Mountains. On the mountains dwell the angels who excel in the good of love; on the hills, those that excel in charity, or love of their neighbour; on the rocks, those that walk in faith. *Arc.* 10438.

Mountains, in scripture, signify the good of love. *Arc.* 793, 4210, 10438, 10608.

Mouth signifies speech, preaching, and doctrine. *Apoc. Rev.* 453, 624.

Mouth, in a spiritual sense, means thought. *Div. Prov.* 80.

Mule, rational truth; and a *she-mule*, the affection of rational truth. *Arc.* 2781.

Multiplied is predicated of truths; and to be *fruitful* is predicated of goodneses. *Arc.* 1014 to 1018.

Murders. There are three kinds of murders which lie concealed inwardly with

with man from his birth. Murders, in a natural sense, are enmities, hatreds, and revenges, of every kind. By murders, in a spiritual sense, are meant all the methods of killing and destroying the souls of men; and by murders, in a supreme sense, is meant to hate the Lord. *Doct. Life*, 67, 68, 69.

Murders, adulteries, thefts, false witness of every kind, with the concupiscences prompting thereto, are evils which ought to be shunned as sins. *Doct. Life*, 62 to 91.

Mustard seed, (a grain of) in *Matt. xiii. 31, 32.* is man's goodness before he is made spiritual; which is the least of all seeds, because he thinks to do good of himself, and what is of himself is nothing but evil; yet whereas he is in a state of regeneration, there is something of good in him, but it is the least of all goodness: at length, however, as faith is joined with love, it groweth larger, and becomes an herb; and lastly, when the conjunction is perfected, it becomes a tree; and then the birds of the air, which in this passage signify truths, and things intellectual, build their nests in its branches, which signify things scientific. *Arc. 55.*

Mutual love, such as prevails in heaven, is not like conjugal love: the latter consists

sists in desiring to be in the life of another as *one*, but the former consists in wishing better to another than to itself, such as is the love of parents towards their children. *Arc.* 2738.

Myriads. There are myriads of myriads who enter the spiritual world every year, and will do so to eternity. *Div. Prov.* 63.

Myriads (Rev. v.) is predicated of truths. *Apoc. Rev.* 287.

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NAHOR (Gen. xi. 22.) signifies worship verging towards idolatrous worship. *Arc.* 1351.

Naked. Who are meant by the naked. *Arc.* 1073, 5433, 9960.

Naked, and not ashamed, signifies innocence. *Arc.* 163, 164.

Nakedness, in the Word, signifies disgrace and evil, and is predicated of a perverted church. Ezek. xvi. 7, 22. Rev. iii. 18. *Arc.* 213, 214, 215, 295.

Nakedness, in the Word, is predicated of good and evils. *Apoc. Rev.* 747, 213, 706.

Name

Name of God sometimes means the all of worship, or the all of love and charity.

Arc. 2724.

Name of Jehovah. By the name of Jehovah is understood all the quality by which God is worshipped; for God is in his own quality, and is his own quality. His essence is the divine love; his quality is the divine true thence proceeding, united to the divine good. Now inasmuch as his quality is multiple, for it containeth all things which are from him, therefore he hath many names, and each name involveth and expresseth his quality in genus and species; for he is called, besides other names, Jehovah, Jehovah Zebaoth, Lord, Lord Jehovih, God, the Messiah or Christ, Jesus, the Saviour, the Redeemer, the Creator, the Former, the Maker, the King, and the Holy of Israel, the Rock and the Stone of Israel, Schiloh, Schaddai, David, the Prophet, the Son of God, and Son of Man. All these names are names of the *one God*, who is the Lord; but still, where they are severally predicated in the Word, they signify some universal attribute, or divine quality, distinct from other divine attributes or qualities. In like manner, where it is said, the Father, the Son, and the Holy Spirit, they are not three who

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are.

are understood, but the one God; or three divine (beings), but one; and this trine, which is *one*, is the Lord.—See what Swedenborg says on the Second Commandment in *Apoc. Exp.*

Name of Jehovah is his divine humanity.

Names signify things, and never persons, until Eber is mentioned, in Gen. xi. *Arc.* 470.

Name signifies the essence of a thing. *Arc.* 144, 145.

Name. It was an ancient custom, when an infant was born, to give it a name significative of a state, and that the state should then also be described, as when Cain was born to Adam and Eve. Gen. iv. 1. *Arc.* 2643.

Names, in the first chapters of Genesis, mean churches. *Arc.* 1114.

Naphtali. By Naphtali, in a supreme sense, is signified the proper power of the Lord's divine humanity; and in a spiritual sense, temptation and victory; and in a natural sense, reluctance or struggle on the part of the natural man. *Apoc. Rev.* 354.

Nation, in a good sense, means good; but in an opposite sense, evil.

Nativity, the spiritual principle of love. *Arc.* 1145, 1255.

Natural

Natural man. The natural man, separated from the spiritual man, is a man only as to his understanding, but not as to his will; consequently but half a man. *Conj. Love*, 432.

Natural man. The difference between the natural man and the spiritual man. *Conj. Love*, 426.

Natural man. When the natural man is regenerate, then the whole man is regenerate. *Arc.* 7442, 7443.

Natural principle. The natural principle of man, from his nativity, is defiled, and full fraught with evils; but his spiritual principle is not so, because the birth of this principle is from the Lord. *Conj. Love*, 146.

Natural good. Some are born in a kind of natural good, but that is not real good; and the same is not accepted in heaven, unless it be made spiritual. *Arc.* 2463, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

Nature contributes nothing at all to the productions of vegetables and animals, but only that which flows from the spiritual world into the natural. *Div. Wisd.* 344.

Nature is the recipient of love and wisdom, whereby they may produce their effects of uses. *Conj. Love*, 380.

Nature

Nature is from God, not from eternity.
Conj. Love, 328.

Nature. All and every particular in nature exists and subsists continually from what is divine; and that by means of, or through the spiritual world. *Arc.* 775, 8211, 5013.

Nature. All nature is a representative theatre of the spiritual world, that is, of heaven. *Arc.* 2758, 2999, 3000, 4939, 8848, 9280.

Nature. From the light of nature, without the Word, nothing can be known about the Lord, about heaven and hell, or about the life of man after death. *Arc.* 8944, 10318, 10319, 10320.

Nazarite represents the celestial man. *Arc.* 2342.

Nebuchadnezzar's image.—See *Arc.* 2162.

Needy, in the Word, signifies one who is not in goods. *Apoc. Rev.* 95.

Negative. There is a doubtful negative, and a doubtful affirmative; the former takes place with bad men, and the latter with some good men. *Arc.* 2568.

Negative principle. So long as this prevails, doubts concerning life being received by influx from the Lord cannot be removed. *Arc.* 6479.

Negative principle. In another life, they who are in the negative principle, when they

they think of spiritual things, are as it were drunken. *Arc.* 1072, 196, 4760, 8629.

Neighbour. In the highest sense, the Lord is our neighbour. *Arc.* 2425, 3419, 6823, 8123.

Neighbour. The term neighbour extends itself to every man, and every society of people, our country, the church, and, in an universal sense, to the kingdom of the Lord; and the term neighbour implies their good which we ought to regard. *Arc.* 6818 to 6824, 8123.

Neighbour. To love our neighbour does not consist in the love of his person, but to love that in him which is the ground of his being, consequently goodness and truth. *Arc.* 5025, 10336.

Nettles, the-vastation of good.

New things. Of the new things revealed by the Lord, see *Conj. Love*, 532.

New church. The new church is the crown of all churches. *Theol.* 786 to 790.

New Jerusalem means a new church. *Doct. Lord*, 62 to the end.

New heaven. In the new heaven the Lord is called Father. *Apoc. Rev.* 613.

New heaven and new earth, and what is meant by the *New Jerusalem*. *New Jerus.* 1 to 7,

New

New wine is the divine truth of the New Testament, and of the new church; *old wine* is the divine truth of the Old Testament, and of the old church.

New song. To sing a new song, is to confess out of joy of heart, and out of affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth.

Apoc. Rev. 279, 615, 662.

News from earth to the angelic heaven. *Theol.* 846 to 851. *Conj. Love*, 532 to 535.

Nicolaitans are they who make works meritorious. *Apoc. Rev.* 86.

Night, a dark state. *Arc.* 3693.

Night, or *winter*, the end of the church. *Div. Wisd.* 73.

Night signifies a state void of love and faith. *Arc.* 221, 709, 2353, 6000, 6110, 7870, 7947.

Nimrod, those who made ⁱⁿ external worship external. *Arc.* 1173, 1175 to 1179.

Nine, conjunction.

Nineveh signifies the falses of doctrinals. *Arc.* 1188.

Noah was not the ancient church, but, as it were, the parent or seed of that church. *Arc.* 788.

Noah signifies the ancient church. *Arc.* 528 to 535.

Noah. There never existed such persons
as

as Noah, Shem, Ham, Japheth, and Canaan. *Arc.* 1238.

Nod, land of, the abode of goodness and truth.

Noon, or *summer*, the full state of the church. *Div. Wisd.* 73.

Noon, wisdom in it's most luminous state. *Heaven and Hell*, 155 to 158.

Nose, or *nostrils*, perception. *Arc.* 3577, 4624, 10292.

Novitiate spirits are men newly deceased. *Conj. Love*, 461. *Apoc. Rev.* 153.

North, those who are in obscurity as to truth. *Arc.* 3708.

Numbering, in a spiritual sense, signifies to know the nature and quality of any thing. *Apoc. Rev.* 364.

Numbers, in the Word, signify things. *Arc.* 482, 487, 647, 575, 648, 755, 813, 9659, 10217.

Nuptials are to be celebrated with festivity. *Conj. Love*, 309.

Nuptials in heaven.—See *Conj. Love*, 1 to 26.

Nuptials and betrothings. *Conj. Love*, 295 to 314.

Nurse, a state of innocence. *Arc.* 3183.

OAK-

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OAK-GROVE signifies perception. *Arc.* 1442, 1443, 1616.

Oak-groves of Mamre signify the quality of perception. *Arc.* 2142, 1616.

Oath, or swearing, is confirmation. *Arc.* 3459.

Oath is conjunction. *Arc.* 2720, 2723.

Oath, a covenant. *Arc.* 1996, 2003, 2021, 2037, 2723.

Oaths. After the representative rites of the church were abolished, oaths, as used in covenants, were also abolished by the Lord. *Apoc. Rev.* 474.

Obsession. When the body only is under the power of evil spirits, it is called obsession. Such obsessions are no longer known among us. *Heaven and Hell,* 257. *Arc.* 1983, 2752, 5990.

Odour of rest, when spoken of Jehovah, signifies perception of peace. *Heaven and Hell,* 117. *Arc.* 925, 10054.

Odour. When the celestial angels attend the dead body of a deceased person, who is
to

to be raised as to the spirit, the odour of the dead body is changed into an aromatic odour; on perceiving which the evil spirits dare not approach. *Arc.* 1518.

Odours correspond with spheres. *Arc.*

1514.

Offerings signify worship.

Oil, the holy principle of good. *Arc.*

3728. *Conj. Love*, 44.

Old church is come to it's end.—See Swedenborg's Preface to the *Doctrine of the Lord*.

Old church, all the churches before the last judgment, which took place in the spiritual world in the year 1757.

Old men denote confirmed truths, and *old women* confirmed goodneses. *Arc.* 2348.

Old man, in the Word, signifies a wise man, and in the abstract, wisdom. *Heaven and Hell*, 178. *Arc.* 3183, 6523, 5608.

Old age, the last time. *Arc.* 2198.

Old waste places mean the celestial things of faith. *Arc.* 613.

Olive-tree, a member of the celestial church. *Rev.* xi. 4. *Zech.* iv. 3, 11, 12.

Olive-leaf, plucked off, in the dove's mouth, signifies some little of the truth of faith.

Leaf is faith, and *olive* good of charity. *Arc.* 879 to 887.

Y

Olivet

Olivet (mount) signifies the celestial church, or celestial good which is of love towards the Lord. *Arc.* 9277.

Omnipotence, omniscience, and omnipresence of God. *Theol.* 49 to 74.

One hundred and forty-four sealed does not mean just so many, but all who are in truths of doctrine originating in the good of love from the Lord. *Apoc. Rev.* 348.

Opinions. There are false religious opinions which accord with good, and others which do not. *Arc.* 9258, 8318, 8051, 8149.

Opinions. False opinions, which are tempered by a principle of goodness, are accepted by the Lord, if they are the effect of ignorance, and be influenced by innocence and a good intention. *Arc.* 7887.

Opinions. False opinions respecting religion are not imputed to those who are in good, but to those who are in evil. *Arc.* 8051, 8149.

Opposites. All things have their opposites. *Conj. Love,* 425.

Order. The Lord is order itself. *Arc.* 1728, 1912, 16336, 10619.

Order consisteth in celestial things bearing rule over spiritual, and spiritual over natural, and natural over corporeal. *Arc.* 911.

Order.

Order. Divine truth from the Lord constitutes order, and divine good is the essence of it. *Arc.* 1728, 2258, 8700.

Order. Divine truths are the laws of order. *Arc.* 2247, 7995.

Order. There is in heaven, and in the world, *successive order* and *simultaneous order*. In successive order one thing follows another, from what is highest to what is lowest; but in simultaneous order one thing is next to another, from what is inmost to what is outmost. *Sac. Scrip.* 38, 65. *Div. Wisd.* 205 to 229. *Conj. Love*, 314.

Order. The security of a large as well as a small society depends on order. *Conj. Love*, 283.

Order. So far as man lives according to order, so far is he a man; but so far as he is not in such a life, so far doth he appear as a monster. *Arc.* 4839, 6605, 6626, 2592.

Ordinances are all things of the Word in general; *precepts* are the internal things thereof; *statutes* the external things; and *laws* all things thereof in particular. *Arc.* 3382.

Organs, or *parts*, which are on the right side of the human body, correspond to the good from which any truth proceeds; and those on the left to such kind of truth. *Arc.* 9495, 9604.

Origin of evil. Man himself is the origin of evil; not that that origin was implanted in man by creation, but that he, by turning from God to himself, implanted it in himself. *Conj. Love*, 444. *Div. Wisd.* 264, 265.

Orphans, those who are in a state of innocence and charity. *Arc.* 3703.

Owl, the falsification of truth.

Oxen, or *calves*, signify the affections of the natural mind. *Arc.* 2180, 2566, 10407.

P.

PAIRS of *hands, eyes, ears, &c. &c.* have relation to the will and understanding, or to good and truth; the right to the will, or to good; the left to the understanding, or to truth. *Conj. Love*, 316.

Palms signify divine truths in ultimates. *Apoc. Rev.* 367.

Paper. Of a paper let down from heaven to the earth, on which was written, "The marriage of good and truth." *Conj. Love*, 115.

Papists. Concerning the Papists in the spiritual world, see *Theol.* 817 to 821.

Paradise

Paradise of God is the truth of wisdom and of faith. *Apoc. Rev. 90.*

Paradisiacal scenery, and habitations of the angels. *Arc. 1619 to 1633.*

Paradisiacal things appear magnificent in another world. *Arc. 1122, 1622, 2296, 4528, 4529.*

Paran (mount), a state of illumination from the Lord's divine human principle. *Arc. 2711, 2714.*

Parents and their children meet in another life, and are conjoined, and cohere as bundles of rods tied close together. *Conj. Love, 406 to 408.*

Parnos signifies the state and place in which John could be illuminated. *Rev. i. 9. Apoc. Rev. 34.*

Passion of the cross. Contradictions are included in the received faith, that the Lord, by the passion of the cross, reconciled the human race to the Father. *Arc. 10659.*

Peace, the union of the divinity with the humanity in the person of the Lord, and his conjunction with heaven and the church. *Heaven and Hell, 295.*

Peace, in the highest sense, means the Lord, and in the inward sense, heaven. *Heaven and Hell, 286. Arc. 3780, 4681, 8722.*

Peace signifies all things in their complex or aggregate which come from the

Lord, and all things of heaven and the church; it is charity with our neighbour, spiritual security from hell, consequently internal tranquillity. *Apoc. Rev.* 306.

Peleg, (Gen. xi. 16.) being mentioned as the son of Eber, represents the external worship of that church. *Arc.* 1345.

Peleg, (Gen. x. 25.) the internal worship of the ancient church called Eber. *Arc.* 1240.

People, in a good sense, have relation to truth, and in a bad sense to falses.

Perception. They who are in the Lord's celestial kingdom are endowed with perception; but they who are in the spiritual kingdom have not perception, but conscience in it's place. *Arc.* 805, 2144, 2155, 8081.

Perception arises from conjunction of the things appertaining to the external man, with the celestial things appertaining to the internal man. *Arc.* 1615.

Perception and conscience. The difference between perception and conscience may be seen in *Arc.* 104, 125, 371, 483, 1387.

Perception is a faculty of seeing what is true and good by an influx from the Lord. *Arc.* 202, 895, 7680, 9128.

Perfect. A man can never be so far regenerated as that he may be called perfect. *Arc.* 894, 5122, 6648.

Perfection

Perfection. We have no idea of perfection without imperfection, nor of truth without falsity. *Hier. Key.*

Pergamos, (the church of, Rev. ii.) those who place the all of the church in good works, and not any thing in truths of doctrine. *Arc. 107.*

Permission is the toleration of divine providence, which leaveth men to their own liberty to think and to will. *New Jerus. 272.*

Permission. To leave man, from his state of free agency, to think and will evil, and to do it so far as the laws do not prevent him, is to permit. *Arc. 10778, 141 to 149.*

Permission. Evils and falses are under government by the laws of permission from the Lord, and they are permitted for the sake of order. *Arc. 7877, 8700, 10778.*

Permission. The permission of evil from the Lord is not as a matter of his willing, but as his not willing; but the necessity of the end requires it. *Arc. 7877.*

Persuasion of what is false. They who are in a strong persuasion of what is false, close up the rational of those whom they approach in the other life, and as it were suffocate them. *Arc. 3895, 5128.*

Persuasive

Persuasive principle of faith.—See *Arc.* 2682, 2689.

Peter represents faith, *James* charity, and *John* works of charity; in like manner as *Reuben*, *Simeon*, and *Levi*.—See the Preface to Chap. xviii. and the Preface to Chap. xxii. in the *Arc. Cæl.*

Pbaravb signifies scientifics. *Arc.* 1487.

Pharisees. Those of old, who openly denied the Lord's divinity, acted more uprightly than those at this day, who, for the sake of self-respect, or of filthy lucre, pay the Lord an external worship, while they deny the Lord's divine human principle. *Arc.* 2354.

Phenomena. A relation of some wonderful phenomena resulting from the spiritual sense of the Word. *Theol.* 209.

Philadelphia. By the church in Philadelphia are meant those who are in truths originating in good from the Lord. *Apoc. Rev.* 172.

Philistines denotes those who hold the doctrine of faith alone, such as prevails in the Protestant churches. *Doct. Lord,* 65. *Arc.* 1197, 1198, 2726.

Philistines, those who are in the science of truth, and not in charity. *Div. Prov.* 326. *Arc.* 1197.

Pbut, knowledges collected from the literak

teral sense of scripture, and applied to confirm false principles. *Arc.* 1166.

Physical or natural influx is that of body acting on spirit; which however is false.

Influx, 1.

Physiognomy. This science is grounded in that of correspondence.

Pierce. By piercing Jesus Christ, nothing else is meant but destroying his divine truth in the Word. *Apoc. Rev.* 26.

Piety consisteth in attending ordinances, &c. *New Jerus.* 124.

Piety without charity avails nothing, but joined to charity leads to every good. *Arc.* 8252, 8253.

Pison (the river, Gen. ii. 10.) signifies the intelligence of faith originating in love. *Arc.* 110.

Pit of salt, the vastation of truth. *Arc.* 2455.

Pit, or *well*, in which is no water, means doctrines in which are no truths. *Arc.* 2702.

Pitch (burning), Isaiah xxxiv. 9. direful phantasies. *Arc.* 643.

Place and distance in another life.—See *Arc.* 1273 to 1278, 1376 to 1382.

Places and spaces, in the Word, signify states. *Arc.* 2625, 2837, 3356, 3387, 7381, 10578.

Plagues.

Plagues. Three plagues proposed to David explained. *Mag. Kn.* vol. ii. p. 38.

Plagues signify falses and evils. *Apoc. Rev.* 957, 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718.

Plains of the earth (*Rev.* xx. 7, 8, 9.) mean the doctrinals of the church, which are laid waste by those who are principled only in external worship. *Arc.* 2418.

Planet. Swedenborg's discovery of a seventh planet. *Mag. Kn.* p. 426, 451.

Planets. The seven planets are Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Georgium Sidus. *Mag. Kn.* p. 40.

Plato. Concerning Plato, Aristotle, Pythagoras, Socrates, &c. see Memorable Relation in *Conj. Love*, p. 158 to p. 162.

Pleasures, having for their source goodnesses and truths, are never denied to any one. *Arc.* 995, 997.

Polygamy is not permitted to christians, but to those nations who are not christian. *Conj. Love*, 333 to 352.

Poor. By poor, in the Word, is meant one who is not in truths. *Apoc. Rev.* 95.

Poor, in the Word, those who are ignorant of truth and good, but desirous of instruction. *Heaven and Hell*, 420. *Arc.* 9209, 9253, 10227, 4958.

Pope Sixtus Quintus. Swedenborg discoursed

coursed with him in the world of spirits.

Apoc. Rev. 752.

Poplar-tree signifies the natural good and truth of the church. *Theol.* 200.

Possess is predicated of celestial good, and inhabit of spiritual good.

Possessions of the mind by evil spirits are more common than formerly. *Arc.* 1983, 4793.

Posterior is a term used in relation to prior, and denotes what is in a lower degree or state of life. Thus effect is in a lower degree than the cause from which it proceeds, and therefore is said to be posterior to the cause, as the cause is said to be prior to the effect. Thus also certain spirits are said to be in *posterior vision*, and not in any prior vision; by which is signified, that they see from effects, and not from causes; thus comparatively externally, and not internally. *Conj. Love*, 233.

Potters vessels signify the things which are of self-derived intelligence. *Apoc. Rev.* 149.

Power and glory, the spiritual sense of the Word.

Prayer, the desire of the soul.

Prayers signify the things which are of faith, and at the same time the things which are of charity. *Arc.* 278.

Preachers.

Preachers. All the preachers in heaven are of the Lord's spiritual kingdom. *Heaven and Hell*, 225 to 227.

Precepts, words, and commandments of the Lord, are truths. *Doct. Life*, 38.

Precious stones signify truth transparent. *Apoc. Rev.* 231, 540, 570, 726. *Sac. Scrip.* 44, 45.

Predestination. All are predestinated to heaven, and none to hell. *Div. Prov.* 329, 330.

Predestination, or fate, does not exist. *Arc.* 6487, 6488.

Presence, in the spiritual world, proceeds from remembrance of another with a desire to see him; and *conjunction* proceeds from the affection which is of love. *Div. Prov.* 326.

Present. The Lord is present with every one in heaven, and also in hell. *Arc.* 2766.

Priest and king. Concerning the distinction of the Lord's character, as priest and king, see *Arc.* 1728, 2015.

Priests represent the Lord as to divine good, and *kings* as to divine truth. *Arc.* 2015, 6148.

Prince, in the Word, signifies a principal truth; and *king* signifies truth itself. *Apoc. Rev.* 548.

Prince and his *ministers* in the spiritual world. *Theol.* 740 to 752.

Principle.

Principle. With the inhabitants of the spiritual world, the third principle, which is natural, is wanting. *Conj. Love*, 52.

Prison. Who are meant by those who are said to be bound in prison. *Arc.* 5037, 5038, 5086, 5096.

Profanation. To prevent profanation, care is taken by the Lord that no one is admitted further into true acknowledgment and belief of heart than he is capable of being afterwards preserved in. *Arc.* 2357.

Profanation is a commixtion of good and evil, as also of the truth and the false with man. *Arc.* 6348, 593, 1008, 1010, 1059, 3398, 3898.

Profanation. They are guilty of profanation who believe truths and live an evil life; as also they who give no credit to truths, and live in external sanctity. *Arc.* 8082, 8394, 10287.

Profanation in the other life is the worst of all states. *Arc.* 571, 582, 6348, 2426, 10384, 3398, 4402.

Prolification is from truth grounded in good in the intellect. *Conj. Love*, 90.

Prolification corresponds to the propagation of truth. *Conj. Love*, 127, 137.

Prolifications. Spiritual proliferations and natural proliferations are from the same origin. *Conj. Love*, 115.

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Prolonga-

Prolongation of days signifies the felicity of life eternal. *Arc.* 8898.

Prophetical parts of the Word are called Elias.—See the Preface to the 18th Chapter of Genesis in *Arc.* 2606, 2607.

Prophets. When the Word was revealed to the prophets, it was not by influx into their interior, but by emissary spirits, whom the Lord filled with his aspect; and the spirit so filled, at that time knew no other than that he himself was the Lord, till he had finished his message. *Heaven and Hell,* 254.

Prophets mean truths of doctrine. *Apoc. Rev.* 586.

Propriety, or rather *proprium*, i. e. *selfhood*. The nature of the heavenly *proprium* described. *Arc.* 164, 5660, 8480, 8497.

Proprium. Even the *proprium* of angels is nothing but what is false and evil. *Arc.* 633.

Proprium. Man is endowed with a heavenly *proprium* by regeneration from the Lord. *Arc.* 1937, 1947, 2882, 2883, 2891.

Providence is the Lord's government in heaven and earth. *New Jerus.* 267. *Div. Prov.* I.

Providence doth not regard temporary matters,

matters, which soon pass away, but eternal things. *Arc.* 5264, 8717, 10776, 6491.

Providence. In what manner the divine providence keeps all things in order, and in what manner this comparatively holds good with a king's government on earth. *Arc.* 6338, 6482, 10800.

Punishment. They who inflict punishment on their fellows in another life, declare that they are so delighted with their office, that they could wish it might continue even to eternity. *Arc.* 957, 959.

Punishments and threats cannot reform man, because they force. *Div. Prov.* 136.

Purification from evils is effected by truths. *Arc.* 2799, 5954, 7044, 7918, 9089, 10229, 10237.

Purple corresponds to divine celestial good, and *scarlet* to divine celestial truth. *Apoc. Rev.* 725, 773.

Purpose, as distinguished from *intention*, is what flows from the very essence of man's life, thus from his will or love; *intention* denoting what flows from the form of his life, thus from understanding and it's thought. *Conj. Love*, 493.

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The number of
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Am. Rev.
 and truth.

Gen. I. 7.
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 truth.
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Ruin,

Rain, in a good sense, means salvation; but in an opposite sense damnation. *Arc.* 2443 to 2445.

Rainbow. There is as it were a rainbow in heaven. *Arc.* 1623, 1624, 1625.

Rainbow signifies the divine spiritual principle. *Apoc. Rev.* 466.

Rainbow. What respects the appearances and colours of rainbows in another life, may be seen in *Arc.* 1623 to 1625.

Rainbow represents the regeneration of man. *Arc.* 1042, 1043, 1053.

Ram, the Lord's divine spiritual principle appertaining to man. *Arc.* 2830.

Ram caught in a thicket signifies the spiritual entangled in the scientific natural principle; and by his *horns* are signified with all power as to truths of faith. *Abraham's going to take the ram*, signifies the deliverance of such by virtue of the Lord's spiritual principle; *offering him for a burnt-offering*, signifies their sanctification and adoption. *Arc.* 2828.

Rational principle of man is born of the affection of sciences, as a mother; but his *spiritual principle* is born of the affection of the knowledges of truth derived from the Word.

Rational principles. There appertain to every man, who is regenerated, two rational principles; one before regeneration,

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the other after. The first, which is before regeneration, is procured by exercises of the sciences, &c. The other, after regeneration, is formed of the Lord by the affections of spiritual truth and good. *Arc.* 2657.

Raven signifies falses. *Arc.* 864, 865, 866.

Reality. The divine truth proceeding from the Lord is the only reality. *Arc.* 6880, 7004, 8200.

Reason and *ratiocination.* By reason is meant the rational principle in it's pure and uncorrupt state, whilst it is submissive to divine influence; but by ratiocination is meant the same principle in it's corrupt state. *Arc.* 238.—See the Note to that Number.

Rebecca, the Lord's divine rational principle. *Arc.* 3677.

Reciprocality, man's power of joining himself with the Lord. *Div. Love*, 102 to 106.

Recompence. They who do good with a view to recompence, desire that others should serve them in another life, and are never satisfied. *Arc.* 6393.

Recompence. The happiness of heaven consists in the love of doing good without any regard to recompence. *Arc.* 6388, 6478, 9174, 9984, 6478, 9174, 6393.

Recreations.

Recreations.—See *Theol.* 433, 434.

Red garments, the Word violated by the Jews, &c.

Redeem. In what sense the Lord is said to redeem mankind by his blood. *Arc.* 10152.

Redeemed. The redeemed are they who are regenerated. *Apoc. Rev.* 619.

Redeemer. Of the Lord the Redeemer. —See *Theol.* 81 to 113.

Redemption by the blood of Christ, how to understand it. *Mag. Kn. p.* 320.

Redemption is deliverance from hell, and salvation by conjunction with the Lord. *Apoc. Rev.* 281, 619.

Redemption consisted in bringing the hells into subjection, and the heavens into order. *Theol.* 115 to 120.

Redemption of angels, as well as men.—See *Theol.* 121, 122.

Redemption is a work purely divine. *Theol.* 123.

Redemption could not possibly have been effected but by an incarnate God. *Theol.* 124, 125.

Reed. A bruised reed signifies feeble power or faculty. *Apoc. Rev.* 285, 904, 485.

Reflection, in another life, is sometimes taken away; so that such do not know where they are. *Arc.* 2748.

Reformation.

Reformation. The first act of the new birth is called reformation, which relates to the understanding; and the second act is called regeneration, which relates to the will, and thence to the understanding. *Theol.* 571 to 620.

Reformation and regeneration. They who enter upon those states, at first perceive somewhat of temptation; but when they persist and conquer, then the Lord makes his abode with them, confirms them in good, introduces them to himself into his kingdom, and at the same time appropriates to them all things good and happy, and this by his divine human (principle) and holy proceeding. *Arc.* 2343.

Regenerate man hath a new will and new understanding. *Theol.* 601 to 610.

Regenerate. Whosoever is regenerate must needs undergo temptations, because without them he cannot be regenerate. *Arc.* 5036, 5403.

Regenerate man. Evils and falses in the regenerate man are removed by degrees, and not on a sudden. *Arc.* 9334, 9335.

Regenerated. All have a capacity to be regenerated. *Theol.* 579 to 582.

Regenerated. Who can be regenerated, and who cannot. *Arc.* 2689.

Regenerated. The internal man ought first to be reformed, and by it the external: thus

thus man is regenerated. *Theol.* 591 10
600.

Regeneration. The precepts of regeneration are five. *Conj. Love*, 82, 525.

Regeneration. A right idea of the regeneration of man may give an idea of the glorification of the Lord's humanity; inasmuch as the Lord regenerateth man according to the same process whereby he glorified his own humanity. *Arc.* 3043, 3138, 3212, 3296, 3490, 4402, 5688.

Regeneration proceedeth from the external man to the internal. *Arc.* 64.

Regeneration is not attainable without truths. *Theol.* 618, 619, 620.

Regeneration. There are two states through which a man passeth to regeneration: the first is when he is led by truth to good; the second is when goodness becometh his first and active principle, and enableth him to discern truth. *Arc.* 7992, 7993, 8505, 8510, 8512, 8516, 8643, 8648.

Regeneration. During the course of regeneration truth is not actually in the first place, and goodness in the second, but only so in appearance. *Arc.* 3324, 3325, 3330, 3336, 3494, 3539, 9337.

Regeneration. The process of the regeneration of man, in it's different stages
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and operations, is described in *Arc.* 1555, 2343, 2490, 2657, 2979, 3057, 3286.

Regeneration continues during a man's whole life. *Arc.* 2679, 3179, 3584, 3665, 3694, 3701, 4377, 4551.

Regions. The human mind is divided into three distinct regions, as a house is into three stories, and as the abodes of the angels are into three heavens. *Theol.* 147, 148, 186.

Regulation. Such is the form of regulation in another life, that good spirits are subordinate to angelic spirits, and angelic spirits to angels. *Arc.* 1752.

Reins signify truths of intelligence and faith. *Apoc. Rev.* 140.

Reins denote the purification and separation of truth from falsehood. *Arc.* 5380 to 5386, 10032.

Relatives and opposites. The relation of relatives is what subsists between the greatest and the least of every thing; whereas contraries arise from an opposite principle in contrariety thereto. *Conj. Love*, 425.

Religion bath relation to life; the true ground and reason of which is, because every one after death is his own life, for it remaineth the same that it was in the world, and is in no respect changed, inasmuch as
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an evil life cannot be changed into a good life, nor a good life into an evil, because they are opposites, and conversion into an opposite is extinction. *Doctr. Life*, 8. *Heaven and Hell*, 470 to 484.

Religion. Where religion is not, there neither is conjugal love given. *Conj. Love*, 239.

Religion with conjugal pairs constitutes their chastity. *Conj. Love*, 152, p. 154.

Religion consists in shunning evil, and doing good. *Apoc. Rev.* 564.

Religion. In a married state, where one of the parties is of one religion, and the other party of another religion, there cannot subsist conjugal love, such as the angels could associate with. Swedenborg says, "On a time, in a great city, I was wandering through the street for the purpose of inquiring out an habitation, and I entered a house inhabited by conjugal partners of a different religion. Being ignorant of this circumstance, the angels instantly accosted me, and said, 'We cannot remain with thee in that house, because the conjugal partners are principled in discordant religion.' This they perceived from the internal disunion of their souls." *Conj. Love*, 242.

Remains, when applied to the Lord, are the
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the divine things which the Lord acquired to himself. *Arc.* 3048.

Remains mean every good and every truth which lie concealed in a man's memory and in his life. *Arc.* 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284.

Remains, or *remnants*, are the knowledges of truth and goodness: these knowledges are, in Gen. i. 2. called the face of the waters. *Arc.* 19.

Remains are the goodnesse and truths which a man hath learnt from his infancy out of the Lord's Word, and also states thence derived, as those of innocence from infancy, states of love towards parents, &c. *Arc.* 468, 560, 561.

Remission of sins. The signs of remission of sins may be seen in *Arc.* 9449, 9450.

Remission of sins is a detaining of man from evil, and a keeping him in good by the Lord. *Arc.* 8391, 8393, 9014, 9444 to 9450.

Remission of sins. In proportion as a man is regenerated, in the same proportion his sins are removed, and this removal is what is meant by the remission of sins. *Theol.* 611 to 614.

Rending the garments signifies zeal for doctrine and truth, also humility. *Josh.* vii. 6.

Repair

Repair (to) signifies to raise up that which is fallen, and is predicated in the Word of both evils and falses. *Arc.* 153.

Repent hath respect to wisdom, and to grieve at heart to love. *Arc.* 590.

Repentance. It is well to be attended to, that man, in doing the work of repentance, ought to look up to the Lord only: if he looks up to God the Father only, he cannot be purified; nor if to the Father for the sake of the Son; neither if to the Son as a man only. *Div. Prov.* 122.

Repentance, the removal of evils because they are sins against God. *Div. Prov.* 113.

Repentance is the beginning and foundation of the church in man. *Theol.* 510, 511.

Repentance of Jehovah means the Lord's mercy. *Arc.* 586 to 590.

Repetitions, in the Word, have respect to the two faculties in man, the will and the understanding; and the Word treateth distinctly of each. *Arc.* 707, 2516, 8339.

Representation. Internal things are the subjects represented, and external things are the subjects representing. *Arc.* 4292.

Representation. The nature of the person who represents is not regarded; because the representation respects the thing represented, and not the person representing.

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ing. *Arc.* 665, 1097, 1361, 3147, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8388, 8788, 8806.

Representative humanity. The representative humanity, in which Jehovah was manifested in the world before his actual advent, was not of such efficacy as that it could spiritually enlighten men; illumination was then effected only by types and figures.—See Swedenborg's Answer to the Sixth Question in the *Nine Queries*.

Representative church had it's commencement in Abram, and was afterwards established amongst the posterity of Jacob. *Arc.* 1409.

Representatives. In the most ancient church, their method of expressing themselves was such, that when they made mention of earthly and worldly things, they thought of the spiritual and celestial things represented thereby; so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of historical series, or arrangement, in order to give them life; and in this they found the sweetest delight and entertainment. Those representatives are called in David "dark sayings of old." Ps. lxxviii. 2, 3, 4. *Arc.* 66.

Representatives. Some angelic spirits were employed in forming a candlestick, with

with it's sconces and decorations, in honour of the Lord: they at first thought they had devised and constructed the workmanship, but after it was made they confessed that the Lord alone had done it for them. *Arc.* 552.

Representatives. Every king, whosoever he was, whether in Judah or in Israel, or even in Egypt, and other places, might represent the Lord; their royalty (*regium*) itself was representative. This was the case with the very worst of kings, as with Pharaoh, Nebuchadnezzar, Saul, &c. In like manner all priests, whether good or bad, represented the Lord, the priestly office itself being representative; for the nature and quality of the person is not at all reflected on. *Arc.* 1361, 1409.

Representatives and appearances in heaven. Heaven and Hell, 170 to 176.

Representatives. All things that appear among the angels are representatives. *Arc.* 1971, 3213 to 3226, 9576, 9577.

Representatives are realities, as being from the light of heaven. *Arc.* 3485.

Representatives. The divine influx assumes the form of representatives in the superior heavens, and descends thence to the inferior. *Arc.* 2179, 3213, 9577.

Resen. (Gen. x. 12.) By Resen between Nineveh and Calah is signified, that
A a 2 they

they who are called Nimrod also framed to themselves doctrinals of life, as well as of faith. *Arc.* 1184.

Respiration of angels.—See *Arc.* 1119, 1120, 1121.

Respiration. The most ancient church had internal respiration, and none external, but what was tacit and imperceptible; wherefore they did not converse so much by expressions of speech, as was the case afterward, and at this day, but by ideas, like the angels. There are also many inhabitants of other earths, who have discoursed in like manner, and who continue to discourse thus at this day. *Arc.* 607, 608, 805.

Rest. “No rest, day and night,” signifies a perpetual state in things undelightful after death. *Apoc. Rev.* 101, 476, 637.

Resurrection. Man rises again only in spirit. *Arc.* 10593, 10594.

Resurrection of the Lord, who rose again both as to spirit and body.—See *Arc.* 1729, 2083, 5078, 10825. *Heaven and Hell,* 316.

Resurrection. By resurrection is signified salvation and life eternal; and by first resurrection, mentioned in *Apoc.* xx. 5, 6. is not meant the first resurrection, but the real and primary essential resurrection, consequently salvation and life eternal; for there

there is only one resurrection unto life, neither is there given a second, neither is there a second any where mentioned in the Word. *Apoc. Rev.* 851, 852.

Resurrection of man from the dead, and his entrance into life eternal.—See *Arc.* 168 to 189, 314 to 323.

Resurrection. Few in the christian world believe that man rises again immediately after death. *Arc.* 4622, 10758. *Heaven and Hell*, 312.

Resurrection of the material body. (*Matt.* xxvii. 52, 53.) This text may be seen explained in *Mag. Kn.* vol. ii. p. 180, 181, 182.

Resurrection is the continuation of life. *New Jerus.* 226.

Resurrection.—See *Arc.* 317, 318, 319, 2119, 5079, 10596.

Revelation of Jesus Christ signifies predictions from the Lord concerning himself and his church. *Apoc. Rev.* 2.

Revelations. Of the various revelations which have successively been made to the inhabitants of this earth. *Arc.* 10355, 10632.

Reuben, in a supreme sense, signifies omniscience; in a spiritual sense, wisdom, intelligence, and science; in a natural sense, sight. *Apoc. Rev.* 351.

A a 3

Rib

Rib means man's proprium. Being pierced under the *fifth rib* signifies that the remains were destroyed, or dead, in the old church, and that a new proprium was to be given; for *fifth rib* means the remains of proprium. *Arc.* 147 to 155.

Rib. By rib of the breast, in the Word, nothing else is meant, in the spiritual sense, but natural truth: this is meant by the rib which the bear carried between his teeth. *Dan.* vii. 5. *Gen.* ii. 21, 22, 23. *Conj. Love,* 193. *Arc.* 147.

Riches and *honours* are not real blessings in themselves, and are therefore given alike both to the good and bad. *Arc.* 8939, 10775, 10776.

Ride, to instruct in divine truths from the Word.

Right eye, the affection of the intellectual principle; but the *left eye* is the intellectual principle.

Right hand signifies power. *Arc.* 10019, *Heaven and Hell*, 232.

Righteousness, or *justice*, is predicated of good, and judgment of truth. *Arc.* 2235, 9857.

Righteousness. By the righteousness which exceedeth that of the scribes and pharisees, in *Matt.* v. 20. is meant interior righteousness, in which man is principled who is in the Lord. *Doct. Life*, 84.
Rising

Rising of the Lord, signifies his glorification, or union of his human with his divine.

Rising in the morning, confirmation in good and truth. *Arc.* 2332.

River of delight, the spiritual principle.

River Jordan signifies divine truth. *Apoc. Rev.* 367.

River Euphrates signifies interior reasonings, whereby those who are in the doctrine of justification by faith alone confirm themselves. *Apoc. Rev.* 444, 445, 699.

River Gibon signifies the knowledge of all things relating to goodness and truth. *Arc.* 116.

River Hiddekel signifies reason. *Arc.* 118.

River Pison signifies the intelligence of faith originating in love. *Arc.* 110.

Rivers and waters signify difficulties, and also falses. *Arc.* 790.

Robe of righteousness means the good of charity. *Arc.* 2576.

Rock, the Lord as to divine truth. *Arc.* 3703.

Rocks, the good and truth of faith. *Arc.* 8581, 10580.

Rod of iron. By ruling with a rod of iron is signified to rule by truths from the literal sense of the Word, and at the same

same time by rational principles derived from natural light. *Apoc. Rev.* 148.

Rod of iron. To feed all nations with a rod of iron, signifies that truths from the literal sense of the Word, and at the same time confirmed by rational arguments grounded in natural light, will convince all, in case they are willing to be convinced. *Apoc. Rev.* 544.

Roof of a house signifies what is inmost in the mind of man. *Arc.* 3652, 10184.

Royalty signifies truth from good. *Arc.* 1672, 2015, 2069, 4575, 4966, 5044.

S.

SABBATH, rest and peace.

Sabbath, in the highest sense, signifies the union of the divinity and the humanity of the Lord; and in the inward sense, the conjunction of his divine humanity with heaven and the church. *Arc.* 8495, 10356, 10730.

Sabbath. The six days labour, which precede the sabbath, signified the labours and combats of the Lord before the union
of

of his humanity with his divinity. *Arc.* 8510, 8888, 9431, 10360, 10667.

Sackcloth. By being cloathed in sackcloth is signified lamentation on account of the devastation of truth in the church.

Apoc. Rev. 492.

Sacrament, a binding. *Arc.* 3046.

Sacred scriptures. The whole of them treat of the Lord. *Doct. Lord*, 1, 2, 37.

Sacrifices were not commanded, but permitted. *Arc.* 2180, 922, 923.

Sacrifices and *burnt-offerings* signified all things appertaining to worship from the good of the love principle, and from the truths of faith. *Arc.* 923, 6905, 8680.

Saints, those who are in divine truths from the Lord. *Apoc. Rev.* 586.

Saints. Concerning the Romish saints in the spiritual world, see *Theol.* 822 to 827.

Salt, in a good sense, means truths, and in an opposite sense falses. *Arc.* 1665, 1666, 2455.

Salt. By Lot's wife becoming a statue of salt, is signified that all the good of truth was vastated. *Arc.* 2453, 2455.

Salvation is conjunction with the Lord, and *redemption* is deliverance from hell. *Apoc. Rev.* 281, 619.

Salvation. Momentaneous salvation, from

from immediate mercy, is not possible. *Div. Prov.* 338.

Samaria, the church which is in the affection of truth.

Samaritans signify the gentiles who were in the good of charity. *Mag. Kn.* vol. ii. p. 226.

Sarah, as a wife, is rational truth. *Arc.* 2194, 2173.

Sarah, as a wife, is truth spiritual conjoined to celestial, or truth intellectual conjoined to divine good. *Arc.* 2507, 1468, 1901, 2063, 2065, 2172, 2173, 2198.

Sarah, as a sister, denotes the rational principle. *Arc.* 1495, 2508, 2531.

Sarah said, "I did not laugh," signifies that the human rational truth was willing to excuse itself. *Arc.* 2214, 2215.

Sarah, the divine spiritual, and *Abraham*, the divine celestial principle of the Lord.

Sarai, as a wife, is truth about to be joined to what is celestial; *Sarai*, as a sister, is intellectual truth. *Arc.* 1402, 1465, 1468, 1469, 1470.

Sarai. "Thou shalt not call her name 'Sarai', but Sarah shall her name be," signifies that the Lord shall put off the humanity, and put on the divinity. *Arc.* 2060, 2063.

Sardine stone, because it is red, indicates the

the things which appertain to the good of love. *Apoc. Rev* 231.

Sardis. The church in Sardis signifies those who are in dead worship. *Apoc. Rev.* 154.

Satan has respect to falses, and *devil* to evils.

Satan is the love of possessing the goods of others by evil arts, and ingenious malices and cunningings are his crew. *Div. Wisd.* 273.

Satans and *devils*. Their appearance in another life. *Apoc. Rev.* 153.

Saturn. The inhabitants of Saturn worship our Lord, and acknowledge him the *only Lord*. They are upright and modest; when they are at worship they account themselves as nothing. At times the Lord appears to them as a *Man*. The good amongst them would rather die than be drawn aside from the Lord. They believe they shall live after the death of the body.

Satyrs and *priapusses* are those who are particularly addicted to obscenity. *Conf. Love*, 44.

Scarlet signifies celestial truth. *Apoc. Rev.* 773.

Schaddai properly signifies tempter, and benefactor after temptations. *Arc.* 1992.

Science

Science of correspondences is more excellent than all other sciences, inasmuch as without it the Word cannot be understood. *Arc.* 4280.

Science. The science of correspondence, which is the science of representations, the very essential science of the wise, was principally cultivated by the Egyptians, whence their hieroglyphics were derived. By virtue of that science they knew what was signified by animals of every kind, also what by trees of every kind, &c. *Conj. Love*, 342.

Science and *doctrine* are vain words, unless they lead to charity. *Arc.* 344.

Sciences after death are of no account, but only those things which man hath imbibed in his understanding and life by means of sciences. *Arc.* 2480.

Scientifics, the truths of the natural man.

Scientifics are either the means of becoming wise, or the means of becoming insane. *Arc.* 4156, 8628, 9922.

Scientifics are the vessels of things spiritual. *Arc.* 1435.

Scientifics abide after death, but are quiescent. *Arc.* 2476 to 2479, 2481 to 2486.

Scientifics. The same scientifics which with evil men are false, because applied to evils, are with good men true, because applied to goods. *Arc.* 6917, 10331.

Scorpion

Scorpion signifies deadly persuasion; for a scorpion, when he stings a man, induces stupor upon the limbs, and if he be not cured, death. *Apoc. Rev.* 425, 427.

Scortatory love, which is opposite to conjugal love, means the love of adultery, whilst it is such as not to be reputed as sin, nor as evil and dishonourable, contrary to reason, but as allowable with reason. *Conj. Love*, 423 to 444.

Scripture. The sacred scripture is a repository of things divine, which are made manifest to good spirits and angels. *Arc.* 1767 to 1777, 1869 to 1885.

Scripture. In what sense those expressions of scripture are to be understood, where it is said that the Lord is wroth, that he killeth, that he casteth into hell, and other things of like nature. *Arc.* 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6073, 6997.

Scriptures. The reasons why the Word, or scriptures, are different from other writings. *Arc.* 2310, 2311.

Sea means the external of the church, and *earth* it's internal. *Apoc. Rev.* 567.

Sea. "The sea gave up the dead that were in it," signifies the external and natural men of the church called to judgment. *Apoc. Rev.* 869.

B b

Sea

Sea of glass signifies the new heaven of christians, who were in truths of a general nature. *Apoc. Rev.* 238, 659.

Seal. By "seal not, the words of this "prophecy," is signified that the Apocalypse must not be shut, but that it is to be opened. *Apoc. Rev.* 947.

Seals, (the seven) mentioned in the Apocalypse, being opened, signifies the exploration of the quality and state of those upon whom the last judgment was executed, anno 1757. *Apoc. Rev.* 259.

Sealed, or marked, in the forehead, signifies to be acknowledged by the Lord, or to be saved.

Second advent. The glorification of the Lord, for his second advent, was celebrated by the angels of heaven. *Theol.* 625.

Secret or inner chambers, good vastated. *Matt.* xxiv.

Seed is faith grounded in charity. *Arc.* 3038.

Seed. For an explanation of Luke viii. 5 to 8. *Matt.* xiii. 3 to 8. *Mark* iv. 3 to 8. where the sower went forth to sow seed, see *Doct. Life*, 90.

Seed of the woman means faith towards the Lord, and also the Lord. *Arc.* 250, 251, 254, 255, 257, 2219.

Seed

Seed of man (vir) is his soul in a perfect human form, covered with substances from the purest principles of nature, whereof a body is formed in the womb of the mother.

Conj. Love, 183.

Seed-time and *harvest* signify man about to be regenerated. *Arc.* 932.

Seed of the woman means those who are of the new church, and are principled in the truths of it's doctrine. *Apoc. Rev.* 565.

Seed of the serpent, all infidelity. *Arc.* 250 to 255.

Seeds, spiritually understood, are truths. *Conj. Love*, 220. *Apoc. Rev.* 565. *Arc.* 726.

Seeing corresponds to the affection of understanding, *hearing* to obedience, *smelling* to perception, *tasting* to knowing, and *touching* to the affection of what is good.

Seek is predicated of the understanding, and *to desire* of the will. *Apoc. Rev.* 429.

Self-love consisteth in wishing well to ourselves alone. *New Jerus.* 65.

Self-love, and the *love of the world*, constitute hell. *Arc.* 2041, 3610, 4225, 4726, 10741 to 10745.

Self-love more than any other love is contrary to mutual love, which is the life of heaven. *Arc.* 1506 to 1508.

B b 2

Self-

Self-love, and love of the world, burst forth in proportion as external restraints are removed, and self-love aspires even to the throne of God. *Arc.* 7375, 8678, 2045, 2057.

Self-love, and love of the world, may serve as mediates, but not for an end, or final cause. *Arc.* 7377, 7819, 7720.

Selfhood. The self of man must be removed, before the Lord and heaven can approach and be present with him. *Arc.* 1023, 1044.

Self-righteousness. A description of those in the other life who lay claim to self-righteousness. *Arc.* 942, 2027.

Semination corresponds to the potency (power or strength) of truth. *Conj. Love*, 127, 137.

Sensual men reason from their bodily senses. *Heaven and Hell*, 267. *Arc.* 5094, 7693, 195, 196, 5700.

Sensual men are crafty and malicious above others. *Arc.* 7693, 10236.

Sensual men reason shrewdly and ably, because their thought is so near their speech as to be almost in it. *Arc.* 195, 196, 5700, 10236. *Apoc. Rev.* 424.

Sensual principle is the lowest degree of the life of man, adhering to and abiding fast in his corporeal part. *Arc.* 5077, 5767, 9212, 9216, 9331, 9730.

Sent.

Sent. By being sent is every where signified, in an internal sense, to go forth; as in John xvii. 8. *Arc.* 2397.

Sent. The expression sent is properly predicated of divine truth proceeding from divine good, or, which is the same thing, divine wisdom from divine love, or the humanity from the divinity of the Lord. *Arc.* 2397.

Sentiments. There are many reasons why men have differed in their sentiments concerning the nature and qualities of the one God. *Theol.* 11.

Sephar (Gen. x. 30.) signifies good. *Arc.* 1248.

Sepulcbres, in a good sense, mean resurrection; and in an internal sense life, or heaven; but in a bad sense the reverse. *Arc.* 2916, 2922.

Seraphim, or *cherubims*, mean the Word; properly doctrine from the Word. *Arc.* 245.

Serpent signifies the sensual principle of man, when it is trusted to, or depended on. *Arc.* 194 to 197, 242 to 245.

Serpent. (Gen. iii. 15.) The serpent is evil of every kind; his head is self-love, the seed of the woman is the Lord, the enmity put between them is between man's self-love and the Lord. *Div. Prov.* 211.

Serpent sometimes means circumspec-
B b 3
tion;

tion, as in Matt. x. 16. *Arc.* 197, 242, 245, 247, 250.

Serpent, one who reasoneth from things sensual and scientific concerning divine arcana, or secrets. *Arc.* 195, 197, 229, 242, 245, 247, 250.

Serpent signifies man when he is corporally sensual, who turneth from the Lord to himself, and from heaven to the world: such was the serpent who seduced Eve and Adam. *Apoc. Rev.* 424, 550.

Servant, the natural man. *Arc.* 2029.

Servant, when applied to the Lord, is his humanity before it was made divine. *Arc.* 2154, 2159.

Servant of God, he who is principled in divine truths derived from him. *Apoc. Rev.* 128.

Servants, in the Word, signify man's natural principles, which should serve the rational. *Arc.* 1486, 1713, 2541, 2567.

Setb, (Gen. iv. 25.) faith by which cometh charity. *Arc.* 434.

Seventh day, the celestial man, or church, or kingdom; and, in a supreme sense, the Lord.

Seven, what is holy.

Seven spirits sent forth into the whole earth, are holy preaching of truth.

Shaddai. "God Shaddai shall bless thee," denotes the temptations of that good

good and truth whereby conjunction was effected. *Arc.* 3666, 3667.—See *Schad-dai*.

Shadow of a beam signifies a general obscure principle. *Arc.* 2361.

Sheba, those who are principled in the knowledge of things celestial. *Arc.* 3240.

Sheba and *Seba* signify the internal things of worship, viz. *Sheba* the celestial things of worship, and *Seba* the spiritual things of worship. *Arc.* 1171.

Shed blood. To shed blood signifies a violation done to divine truth. *Arc.* 374, 1005, 4735, 5476, 9127.

Shedding of blood signifies to offer violence to the Lord's divinity, and to the Word. *Apoc. Rev.* 806.

Sheep, the affection of natural good. *Arc.* 4169, 4809.

Shem, *Ham*, *Japheth*, and *Canaan*, signify the ancient churches abstractedly as to their worship; for by *Shem* is understood internal worship, by *Japheth* corresponding external worship, by *Ham* internal worship corrupted, by *Canaan* external worship separate from internal. Such persons never had any existence; but those kinds of worship had such names given them. *Arc.* 3240.

Shem, the internal church, *Japheth* the external

external church, and *Ham* the church corrupted. *Arc.* 1076, 1082, 1083, 1098.

Shepherd of the flock is one who exerciseth the good of charity. *Arc.* 341 to 344.

Shepherds, those who teach. *Arc.* 1571.

Shew-bread signifies the divine good of the Lord's divine love. *Arc.* 3478, 9545.

Sibboleth and *Sibboleth*.—See *Mag. Kn.* vol. ii. 450 to 452.

Shinar. The land of Shinar (Gen. xi. 2.) signifies external worship whose internal is profane. *Arc.* 1183, 1292.

Ships signify knowledges of what is good and true from the Word serving for use of life. *Apoc. Rev.* 406.

Shoe signifies the very corporeal part or principle. The signification of *shoe* changes according to the subjects whereof it is predicated: when it is predicated of what is good, it is taken in a good sense; but when of what is evil, it is taken in a bad sense; and so likewise in other things. *Arc.* 1748, 2162.

Shoe-latchet signifies things natural and corporeal. *Arc.* 1748.

Shooter of the bow, a man of the spiritual church. *Arc.* 2705, 2709.

Shoulder means power. *Arc.* 1085, 2676.

Sick. Who are meant by the sick. *Arc.* 4958, 6221, 8364, 9031.

Sidon,

Sidon, the exterior knowledges of things spiritual. *Arc.* 1199, 1201. *Gen.* x. 15.

Sign of the Son of Man in heaven, is the manifestation of divine truth. *Heaven and Hell*, 1.

Signs of sins being remitted or not. *Arc.* 9449 to 9450.

Singing. The singing of heaven is nothing else but an affection of the mind, which is let forth through the mouth as a tune. *Conj. Love*, 155.

Silence. By "silence in heaven" is meant amazement there; and by "half an hour" is signified greatly; because by "an hour" is signified a full state. *Apoc. Rev.* 389.

Silk signifies mediate celestial good and truth; good from it's softness, and truth from it's shining. *Apoc. Rev.* 773.

Silver, spiritual good.

Silver, truths derived from celestial love.

Silver, iron, and stone, represent the three kinds of truth; silver the inmost, iron the inferior, and stone the lowest.

Silver sometimes denotes rational truth. *Arc.* 2575, 1551, 2048.

Simeon, in a supreme sense, signifies providence; in a spiritual sense, love towards our neighbour, or charity; and in a natural sense, obedience and hearing. *Apoc. Rev.* 356.

Simultaneous. A term applied to a particular

ticular kind of order, in contradistinction to *successive*.—For the distinction between them, see *Conj. Love*, 314.

Sins have respect to evils, and *iniquities* to falfes.

Sin of Adam. If man induces in himself a belief that he willeth, thinketh, and thence doeth good from himself, and not from the Lord, although in all appearance as from himself, he turneth good into evil with himself, and thereby maketh in himself the origin of evil. This was the sin of Adam. *Conj. Love*, 444.

Sins. Every particular person, by his own actual sins, causeth hereditary evil, and maketh an addition to what he received from his parents. *Arc.* 494.

Sins. By the sins of the father being visited upon the children to the third and fourth generation, is signified the proliferation of falshood from evil, &c.—See *Mag. Kn. vol. ii. p. 105, 106*.

Sirens are such females as have been principled in a persuasion that whoredom and adultery is honourable. The greatest part of them come into another life from christendom. *Arc.* 2744, 831, 959, 1515, 1983, 2484.

Sister denotes intellectual truth, when celestial truth is a *wife*. *Arc.* 1475, 1494, 1495, 3688.

Six

Six signifies full and all. *Apoc. Rev.* 610.

Six, labour or combat. *Arc.* 2276, 649, 737, 720, 900, 1709.

Six hundred and sixty-six. For the explanation of that number, see *Mag. Kn.* p. 209 to 214. *Apoc. Rev.* 610.

Slain from the foundation of the world, signifies the Lord's divine humanity not acknowledged from the first establishment of the church. *Apoc. Rev.* 589.

Sleep, an obscure state. *Arc.* 3715.

Sleep. The understanding sleeps in sleep, but the will is wakeful, because love never sleeps. *Arc.* 1977, 1893.

Sleep. There is a necessity that man should sleep in safety, therefore the Lord is particularly watchful over man during sleep, for otherwise the human race must needs perish; for evil spirits continually wish to destroy man, and especially in sleep. *Arc.* 959.

Sleeping signifies to be in ignorance and unconcern. *Conj. Love*, 194.

Small and great, in a natural sense, mean those who are in a lesser or greater degree of dignity; but in a spiritual sense, those who are in a lesser or greater degree of the worship of the Lord. *Apoc. Rev.* 527, 604, 809, 810, 866.

Smoke of a furnace is the false principle originating in evil. *Arc.* 2456.

Smyrna.

Smyrna. The church in Smyrna signifies those who are in goods as to life, but in falses as to doctrine. *Apoc. Rev.* 91.

Society. So long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will, and of the consequent thoughts of his mind; but after death it is otherwise. *Conj. Love*, 530.

Society. Every society in heaven resembles a human form. *Heaven and Hell*, 68 to 72.

Society. If any one in another life be deprived of the society in which he is, he becometh at first as it were almost lifeless, his life at such times being sustained only by an influx of heaven into his interiors. *Arc.* 1506.

Societies. Concerning the societies which constitute heaven, see *Arc.* 684 to 691.

Socinians, a sect so called from one Lælius Socinus, their author; afterwards promoted by Faustus Socinus, at Sienna, in 1555. He asserted that Christ was a mere man, and had no existence before Mary.

Sodom denotes all evil originating in self-love. *Arc.* 2220, 1212, 1663, 1682, 1689.

Sojourn, to be instructed.

Sojourners, those who are in a state of goodness and truth. *Arc.* 3703.

Sole of the foot, natural things of the lowest order. *Arc.* 2162, 259.

Soli-

Solifidianism is the doctrine of faith alone. *Div. Prov.* 149.

Solomon represented the Lord after his coming into the world. *Div. Prov.* 245.

Solution of a scripture difficulty. *Mag. Kn.* 451 to 455.

Son of Man. Truth divine in the Lord is what is called the Son of Man, but good divine in the Lord is what is called the Son of God. *Arc.* 2115, 2813.

Son of Man, when applied to man, means the truth of the church derived from the Word. *Apoc. Rev.* 910.

Son of Man. The Lord called himself the Son of Man because he was the Word, or divine truth, even as to his humanity; for the Son of Man, in the spiritual sense, signifies the truth of the church derived from the Word. The same was signified by *prophet*, for the prophets taught truths derived from the Word.—See the First Answer to the *Nine Queries*.

Son of God. The humanity whereby God sent himself into the world, is the Son of God. *Theol.* 92, 93, 94.

Son in law, truth associated to the affection of good. *Arc.* 2389.

Sons in law, the affection of truths, and consequently truths. *Arc.* 489, 491, 533, 8649, 9807.

Sons mean truths, and *daughters* goodnesses.

Son's wife, truth joined with goodness.

Song. "They sung a new song," signifies an acknowledgment and glorification of the Lord, and that he alone is the God of heaven and earth. *Apoc. Rev.* 279.

Soul sometimes means the understanding.

Soul. The soul, in an universal sense, signifies life. *Arc.* 1000, 2930.

Soul. The soul, as to it's very esse, is love and wisdom. *Ang. Wisd.* 395.

Soul. Curious descriptions of the soul of man given in a memorable relation.—See *Conj. Love*, 315.

Soul. The soul of the offspring is from the father, and it's cloathing from the mother. *Conj. Love*, 206.

Soul. The soul, which is of the father, is the real man; and the body, which is of the mother, is not man in itself. *Theol.* 103.

Soul. The soul of every man, by virtue of it's origin, is celestial; wherefore it receives influx immediately from the Lord. This influx distinguishes man from brutes. *Conj. Love*, 482.

Soul. Concerning the nature and quality of the life of the soul, or spirit, see *Arc.* 320. to 323.

Soul of man. The soul of man, which lives after death, is his spirit; and this
is

is in perfect form a man, and the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord, and these two constitute the life of man. *Ang. Wisd.* 394, 395.

Soulb, those who are in light or truth.

Sower. Luke viii. 5 to 8. Matt. xiii. 3 to 8. Mark iv. 3 to 8. The sower is the Lord; the seed is the Word, consequently truth; the seed by the way-side is with those who have no concern about truths; the seed on stony ground is with those who have a concern about truth, but not for it's own sake; the seed in the midst of thorns is with those who are in the concupiscences of evil; but the seed in the good ground is with those who love the truths contained in the Word, and practise them, and thus bring forth fruit. *Div. Love*, 90.

Space in heaven. *Heaven and Hell*, 191 to 199.

Space is predicated of love, and *time* of wisdom. *Div. Wisd.* 70.

Speech. There is a spiritual or angelical speech belonging to man, though he knows it not. *Arc.* 4014.

Speech. A man may be very fluent in speech, and yet he may be weak in understanding; and a man may have great understanding, and still not be wise, for he

only is wise who lives well. *Conj. Love*, 499.

Spears and *swords* signify truths adapted to spiritual warfare.—See also *Bows*. *Apoc. Rev.* 52, 299, 436.

Spheres. Concerning spheres in another world, see *Arc.* 1383 to 1400, 1505 to 1520.

Spheres. Natural spheres are continually flowing forth, not only from man, but also from beasts, yea from trees, &c. The case is the same in the spiritual world. *Conj. Love*, 171. *Arc.* 4464, 5179, 7454, 8630.

Spice signifies charity. *Arc.* 1171, 1060.

Spirit. What it means to be led by the spirit to another place. *Arc.* 1884.

Spirit of God is his proceeding emanation. *Div. Wisd.* 100.

Spirit of God. The Spirit of God and the Holy Spirit are two distinct things: the Spirit of God did not operate, neither could it operate on man but imperceptibly; whereas the Holy Spirit, which proceeds solely from the Lord, operates on man perceptibly, and enables him to comprehend spiritual truths after a natural manner; for to the divine celestial and divine spiritual the Lord hath united the divine natural also, by which he operates from the divine celestial and divine spiritual.

tual.—See Swedenborg's Fifth Answer in the *Nine Queries*.

Spirit. The spirit of man hath a pulse and respiration equally as well as his body. *Div. Wisd.* 390, 391, 417.

Spirits. The danger of conversing with spirits. *Mag. Kn.* p. 123.

Spirits are not visible to man, nor is man visible to spirits. *Arc.* 5885, 1880.

Spirits and *angels* speak from their interior memory, and consequently their language is universal, being such that all can converse together, of whatever country they be. *Arc.* 2472, 2476, 2490, 2493. *Heaven and Hell*, 234 to 245.

Spirits and *angels* are attendant upon every man. *Arc.* 667, 5486, 9866.—They have their abode in his thoughts and affections. *Arc.* 2888, 5846, 5844.—If these spirits and angels were removed from man, he would remain without life. *Arc.* 2887, 5849, 5854, 5993, 6321.—The spirits attendant upon man are changed according to the affections of his love. *Arc.* 5851.

Spirits. Evil spirits live in the evils of man, and good spirits in whatever is good in him. *New Jerus.* 166. *Arc.* 5852, 5979.

Spirits. There are emissary spirits. *Heaven and Hell*, 255. *Arc.* 4403, 5856, 5983.

Spirits, in common, cannot see any thing

in this world; yet they have been permitted to see them through the eyes of Emanuel Swedenborg. *Arc.* 1818, 2309.

Spirits. A description of the nature and troublesome quality of certain scrupulously conscientious spirits, and what they correspond to in the spiritual world. *Arc.* 5386, 5724.

Spiritual world is where man is, and not at all removed from him. *Div. Wisd.* 92.

Spiritual world. Every existence in the spiritual world hath it's representation in the natural world. *Arc.* 6275, 6284, 6299, 5711.

Spiritual world. There is a distinction to be made between the spiritual world and the world of spirits. By the spiritual world is meant the universal invisible world, where both angels, spirits, and devils have their abodes, whether it be called heaven, the world of spirits, or hell; but by the world of spirits is meant only that particular part of the spiritual world situated between heaven and hell, where the good are fully prepared for heaven, and the bad for hell. *Theol.* 454 to 456.

Spiritual man and natural man. The ground of discrimination between the spiritual man and the natural man may be seen in *Conj. Love*, 426.

Spiritual man hath salvation from the
divine

divine human principle. *Arc.* 2661, 2716, 2807.

Spiritual principle invests itself with material nature, as man does himself with his garment. *Influx*, 11, 12.

Spiritual influx is spirit acting on body. *Influx*, 1.

Spiritual. The difference between what is spiritual and what is natural. *Conj. Love*, 326 to 329.

Spiritual sense of the Word. *Theol.* 194. *Arc.* 2310.

Spiritual temptations are combats against evils and falses. *Div. Prov.* 25.

Spiritual sense of the Word was not revealed by the Lord, till after the last judgment was accomplished. *Div. Prov.* 264. *Sac. Scrip.* 50.

Spiritual heat. There is spiritual heat and spiritual cold: spiritual heat is love, and spiritual cold is the privation thereof. *Conj. Love*, 235.

Spiritual food is science, intelligence, and wisdom; consequently good and truth. *Arc.* 3114, 4459, 4792, 5147, 5293, 6349.

Spiritual body is formed of that which proceeds from a man's love or will. *Heaven and Hell*, 475.

Spiritual nuptials have place in the earths, but not after departure thence. *Conj. Love*, 44.

Spots,

Spots, in the Word, signify falses. *Apoc. Rev.* 625. *Levit.* xxi. 17, 23.

Square, or *quadrangular figure*, signifies perfection. *Arc.* 9717, 9861.

Stables signify instructions. *Conj. Love*, 76.

Staff, in the Word, signifies power. *Apoc. Rev.* 148.

Stand before God, means to hear and obey.

Standing denotes the presence of the Lord, and conjunction with heaven. *Rev.* iii. 20. and *Rev.* xiv. *Apoc. Exp.* 850.

Strangers. Who are meant by strangers. *Arc.* 4444, 7908, 8007, 8013, 9196, 9200.

Stars signify knowledges of things good and true. *Arc.* 2495, 2849, 4697. *Heaven and Hell*, 1.

Stars. Fixed stars signify angels, or societies of angels. *Arc.* 1808.

Stars. Wandering stars signify evil spirits and their fellowships. *Arc.* 1808.

Star. "There fell from heaven a great star, burning as a lamp," signifies the appearance of self-intelligence from pride originating in infernal love. *Apoc. Rev.* 408.

State. Place is of no consequence, but all depends on state. *Arc.* 1691.

State, in another life, hath respect to being; or esse; but *time* to existing, or existere.

Statue

Statue denotes a holy boundary. *Arc.* 4090.

Stone signifies truth.

Stone. A jasper stone, because it is white, signifies the things which appertain to the truth of wisdom; and a sardine stone, because it is red, the things which appertain to the good of love. Precious stones are in great abundance in heaven. *Apoc. Rev.* 231.

Streets relate to truths or falses, according to the subject predicated. *Arc.* 2335, 2336.

Strength, the will and the understanding united, and brought into the ultimates.

Strumpet corresponds to the falsification of truth. *Doct. Life*, 46. *Sac. Scrip.* 26.

Styles. There are in general four different styles in which the Word is written: the first is representative; the second is historical; the third is prophetic; the fourth is that of the Psalms of David, which is between the prophetic and the ordinary style of speaking. *Arc.* 66, 1139, 1140.

Subordinations in society.—*Theol.* 680.

Subsistence is perpetual existence. *Arc.* 2886, 2888, 3627, 3628, 3648, 4523, 4528, 6040, 6056. *Heaven and Hell*, 9.

Suck, a state of innocence. *Arc.* 3183.

Sulphur means the hell of the evils of self-love. *Arc.* 2444, 2446.

Sulphur

• *Sulphur* signifies cupidities or lusts originating in self-love and the love of the world. *Apoc. Rev.* 452, 636.

Sun. The Lord, in another life, appears to the celestial angels as a sun, and to the spiritual as a moon. *Arc.* 2776, 1053, 1521, 1529, 1530, 2441, 2495.

Sun signifies the Lord in reference to love, and thence love to the Lord. *Arc.* 1529, 1837, 7083, 10809. *Heaven and Hell*, 1.

Sun. The sun of the spiritual world is in it's essence pure love proceeding from the Lord Jehovah, who is it's center, and the light pure wisdom. *Influx*, 5, 6, 7, 8.

Sun. The sun of this natural world is pure material fire: from or by this sun did exist, and does subsist, this our world of nature; and whatever proceeds from this material sun, considered in itself, is void of life. *Influx*, 9, 10.

Sun of the spiritual world. Out of it God created the universe. *Div. Wisd.* 290.

Suppers and dinners were significative of consociation by love. *Arc.* 3596, 3832, 4745, 5161, 7996.

Swearing. By swearing is meant testification; and when it is said that the Lord swears by himself, it means that divine truth testifies. *Apoc. Rev.* 474.

SWEDEN-

SWEDENBORG.

His life in a compendium may be seen in his answer to a friend (the Rev. Mr. Hartley), published in 1769.

He was sent by the Lord, who manifested himself to him. *Conj. Love*, 1. *Theol.* 779, 851.

He foresaw the rumours that would be made about him. *Arc.* 68, 448.

His interiors were opened by the Lord. *Arc.* 5862, 9439. *Heaven and Hell*, 312. *Earths in Univ.* 1, 124. *Last Judg.* 15. *Conj. Love*, 1, 39. *Theol.* 779, 851.

The sight of his spirit was open, and thus he was let into the spiritual world. *Earths in Univ.* 135. *Div. Love*, 85. *Last Judg.* 15. *Contin. of Last Judg.* 35. *Influx*, 3. *Theol.* 771 to 779.

It was given him to see the things in the heavens, and also the things in the hells. *Heaven and Hell*, 1. *Sacred Script.* 70.

He saw the moon of heaven, surrounded with several small moons, but not the sun. *Arc.* 1531.

He saw the sun of heaven, and in the midst thereof the Lord. *Arc.* 7173. *Heaven and Hell*, 118. *Theol.* 135.

He

He saw the Lord as a sun, to whatever quarter he turned himself. *Div. Wisd.* 131, 85.

In what manner he saw angels. *Heaven and Hell*, 74.

He could see Africans and Indians near at hand. *Theol.* 64.

The faculty of seeing and hearing the things which are in this world, through him, was granted to the spirits in comfort with him. *Arc.* 1880, 1954, 4527, 4622, 5862, 9791, 10813. *Heaven and Hell*, 252. *Earths in Univ.* 135.

A society of heaven, whether greater or less, appeared to him as one man. *Heaven and Hell*, 69. *Div. Wisd.* 79.

He was let down into hell. *Arc.* 699, 4940.

Being elevated into heaven, he appeared to himself to be with his head in heaven, with his body in the world of spirits, and with his feet in the world. *Arc.* 4939.

He had commerce with spirits and angels from the year 1743. *Epist. to a Friend.* *Heaven and Hell*, 1. *Last Judg.* 15. *Theol.* 851.

He was in the spirit, and at the same time in the body, for twenty-six years; and only sometimes out of the body. *Arc.* 4923.

4923. *Heaven and Hell*, 577. *Conj. Love*, 326. *Theol.* 157.

He was withdrawn from the body. *Heaven and Hell*, 46.

While in the spirit out of the body, he was elevated many times into heaven. *Div. Wisd.* 391.

In the spirit he was amongst those who are in another life, and in the body with those who are in the world. *Arc.* 4622. *Theol.* 484.

He was in each world at the same time. *Conj. Love*, 326. *Theol.* 280, 851.

In the spiritual world he was alternate, at one time a native, at another time a foreigner. *Conj. Love*, 326. *Theol.* 280.

He could let his spirit into the body, and could let it out of the same. *Theol.* 280.

It was given him to be together with angels and spirits, in their world, as one of them. *Theol.* 776, 851.

He was continually surrounded with spirits who are in charity. *Theol.* 797.

He wandered through various places in the spiritual world, in order to observe the representations of heavenly things. *Arc.* 3213, 3214. *Theol.* 277.

He walked in the spirit with and among
D d those

those who are in the other world,
through their mansions. *Arc.* 5605.
Heaven and Hell, 174, 184.

He walked through the streets of a certain
great city, inquiring for an habitation.
Conj. Love, 242.

He was continually in consort and in con-
versation with angels and spirits. *Arc.*
5, 5978. *Heaven and Hell*, 234.

He was guarded by an angelic column.
Arc. 4940.

He was beset around by the very worst of
spirits, who vomited out their poison
against him, and infested him all man-
ners of ways. *Arc.* 59.

He was led hither and thither in the spiri-
tual world, under the auspices of the
Lord. *Theol.* 484.

He was led by the Lord into the heavens,
and to the earths in the universe. *Hea-
ven and Hell*, 192.

He was present in the planets. *Theol.* 64.

It was given him to converse with spirits,
and to be with them as one of them,
and that in all wakefulness of body. *Arc.*
1634, &c. 9440. *Heaven and Hell*, 442.
Theol. 851.

He conversed with angels. *Heaven and
Hell*, 74. *Div. Wisd.* 391.—And with
spirits. *Div. Prov.* 135.

He

He conversed with apostles, deceased popes, emperors, and kings, with Luther, &c. *Theol.* 64, 281.

He conversed with his affinity, with kings, and with learned men. *Theol.* 281.

He conversed with some of the ancient church, who lived two thousand years ago. *Heaven and Hell*, 327, 480.

He conversed with some who died before and after the flood, and since those times. *Arc.* 1114. *Last Judg.* 36.—Also with one apostle. *Div. Prov.* 324.

He conversed with several after death, who had lived in Europe, in Asia, and in Africa; and they were all near him. *Div. Prov.* 50.

He conversed with some on the third day after their decease. *Arc.* 8939, 4622, *Heaven and Hell*, 452, 312. *Last Judg.* 15. *Div. Wisd.* 390.

He conversed with deceased persons at the time when their bodies were committing to the grave. *Arc.* 4527.

He conversed with almost all whom he knew, for a long time together. *Arc.* 70, 1636. *Heaven and Hell*, 437.

His conversation with the deceased. *Arc.* 5006. *Last Judg.* 15.

He conversed with his father. *Arc.* 6492.

He conversed in the angelic tongue. *Arc.* 3346.

D d 2

He

He conversed with angels in gardens, and was instructed concerning correspond-
ence. *Heaven and Hell*, 109.

He conversed with spirits as a spirit, also as a spirit in the body. *Heaven and Hell*, 436.

He conversed with the very worst devils without danger. *Arc.* 968.

He thought with himself, and conversed with others, without reflecting that spirits were present. *Arc.* 6194.

He was a layman, and not a clergyman. *Theol.* 137, 850.

He was prepared by the Lord for his office, from infancy. *Influx*, 20. *Theol.* 850.

He perceived, saw, and heard spirits and angels, who they were, what they were, and whence they were, &c. *Arc.* 1640, 6191.

He perceived and felt the influx-into his will and thought; and rebuked evil spirits, in order that they might depart from him. *Div. Prov.* 296.

He had sensitive reflection, to which was adjoined perception. *Arc.* 5171, 7055. *Div. Wisd.* 335. *Div. Prov.* 290.

He was, while in the world of spirits, in interior spiritual sight, such as that of
the

the angels of the superior heaven. *Theol.*

504.

He was elevated by degrees into the light of heaven, even so as to comprehend what could not possibly be comprehended by natural light. *Heaven and Hell*, 130.

He respired with angels. *Div. Love*, 391.

He was elevated into the light of heaven, and understood things as an angel. *Arc.* 9094, 9382.

He saw wonderful things in the light of heaven. *Arc.* 1521, &c. 1972.

He perceptibly and sensibly observed the influx of the Divine Being from his wisdom, through the spiritual world, from the year 1743- *Div. Love*, 355. *Conj. Love*, 419.

His inspiration. *Arc.* 6474, 9382, 9424. *Theol.* 135.

Inspiration was brought to him by the association of angels, in order that he might speak from interior perception. *Theol.* 135.

In reading over the Word from Isaiah to Malachi, and the Psalms, it was given him to perceive that every verse communicated with some society of heaven, and thus the whole Word to the universal heaven. *Theol.* 272.

D d 3

His

His knowledge of the Hebrew language, and other scientifics, were communicated to the spirits who were with him.

Arc. 5858.

While he was reading the Word, manifest communication was given him with the societies of heaven. *Theol.* 235.

In reading over and examining every verse of the prophecies and psalms, he clearly perceived their spiritual contents. *Doct.*

Lord, 37.

While he was writing his explanations of the Word, the spirits of Mercury objected, that they were coarse and material ideas which he penned down; but he informed them, that the inhabitants of this earth thought them to be very subtle and elevated ideas. *Arc.* 6929.

The contents of the Apocalypse were discovered to him. *Last Judg.* 42.

The internal sense of the Word was dictated to him out of heaven. *Arc.* 6597.

—The spiritual sense was discovered to him by the Lord. *Sac. Scrip.* 4. *Pref. to Apoc. Rev.* *Theol.* 780.

He did not receive any part of the doctrine of the new church from any angel, but from the Lord alone. *Arc.* 6474, 6597. *Div. Prov.* 135. *Preface to Apoc. Rev.* *Theol.* 135, 779.

He

He was a spiritual fisherman, that is, an investigator of natural truths. *Influx*, 20.

His zeal for converting Calvin. *Theol.* 798.

The twelve apostles were sent to him by the Lord. *Theol.* 339.

He was once anxiously engaged in thinking about God before the creation of the world. *Theol.* 31, 280.

His meditation about creation was in vain, until he was let into the spiritual world. *Theol.* 76. *Conj. Love*, 328.

He was willing to recollect what he had heard in heaven. *Arc.* 9094. *Heaven and Hell*, 239.

It was given him to touch spirits. *Arc.* 5678.

He often gave an account to others of the fate of deceased persons, and always found that they had an interior perception, that man lives after death. *Conj. Love*, 28.

It was given to the angels to move his body at their pleasure. *Heaven and Hell*, 228.

He was possessed by spirits for one whole night, who so occupied his bodily frame, that he could scarcely perceive he had a body. *Arc.* 6212.

He once played a game at dice, and at the same time conversed with spirits about fortune or chance. *Arc.* 6494.

He

He was reduced to the state of dying persons. *Arc.* 169. *Heaven and Hell*, 449. *Div. Love*, 391.

He disputed and reasoned with some of the clergy in the spiritual world. *Apoc. Rev.* 463. *Theol.* 137.

An angel pointed him out as a teacher appointed by the Lord. *Theol.* 134.

His warmth in defending the truth, and opposing false doctrines. *Theol.* 503.

On evil spirits injecting evils and falses into his thought, he made search for them, discovered, and repulsed them. *Arc.* 1511. *Div. Prov.* 290, 312.

He was exposed to a conspiracy of spirits. *Arc.* 1879.

He perceived very painful sensations from some genii and spirits, who had the power of producing a kind of suction or attraction on the top of his head. *Arc.* 5180.

He was seized with a deadly disease, in consequence of a pestilential smoke that issued from Sodom and Egypt in the spiritual world. *Apoc. Rev.* 531. *Brief Expos.* 114. *Theol.* 567.

He wrote concerning futurity. *Arc.* 6811.

He was hated by many. *Arc.* 5061.

He exclaimed against faith alone, and against the old church. *Arc.* 5351.

Sweep

Sweep or purge the house, means to resist evils. *Arc.* 3142.

Sweep the way, to resist falses. *Arc.* 3142.

Sweet wines, and well refined, are truths derived from good. *Arc.* 2341.

Swine. The life of swine corresponds to avarice. Those in Mark v. 7 to 13, were such. *Arc.* 1742, 939.

Sword. A sharp two-edged sword denotes truth combating. *Arc.* 2799.

Sword signifies the vastation of truth; *famine*, the vastation of good; and the *pestilence*, the raging thereof even to consummation. *Arc.* 2799.

Sword or dagger signifies, in an internal sense, the truth of faith combating, and also the vastation of truth; and in an opposite sense, the false principle combating, and the punishment of what is false. *Arc.* 2799, 2686.

Synagogue of satan. By synagogue is signified doctrine, and by satan the hell of those who are in falses. *Apoc. Rev.* 97, 98.

Syria in general signifies the knowledges of good. *Arc.* 3762.

Syria of rivers, the knowledges of truth. *Arc.* 3762.



TABER-

T.

TABERNACLE and *temple* mean the holy principle of love, and in a supreme sense the Lord. *Arc.* 1452, 414.

Tail signifies the ultimate. *Apoc. Rev.* 438.

Tartarus, the lowest of the infernal regions. *Conj. Love*, 75.

Teeth signify the ultimate of the natural man which is called sensual. *Apoc. Rev.*

435.

Temple, in the highest sense, signifies the divine humanity of the Lord with respect to truth. *Arc.* 3720.

Temple of wisdom. *Theol.* 387.

Temple of wisdom, where the causes of beauty in the female sex are discussed by wise ones. *Conj. Love*, 56.

Temples, in the spiritual kingdom, are constructed of stone, but of wood in the celestial kingdom. *Heaven and Hell*, 223.

Temptation is a struggle between the internal and external man: *Arc.* 2183.

Temptation. Concerning the good effects of

of temptation, see *Arc.* 1692, 1717, 1740, 6144, 8958 to 8969.

Temptation. In temptation man thinks the Lord is absent, when nevertheless he is more particularly present. *Arc.* 840.

Temptation. In what sense this petition in the Lord's prayer is to be understood, "Lead us not into temptation." *Arc.* 1875.

Temptation. The temptation of infants in another life described, whereby they are taught to resist evils. *Arc.* 2294.

Temptations. The difference between temptations, infestations, and vastations, described. *Arc.* 7474.

Temptations. Very few people, at this day, are admitted into spiritual temptations. *Arc.* 8965, 762, 8164.

Temptations of the Lord were more grievous than any man's. *Arc.* 1668.

Temptations. All persons are tempted who have a conscience of right and wrong. that is, who are under the influence of spiritual love; but they endure more grievous temptations who have a perception of right and wrong, that is, who are under the influence of celestial love. *Arc.* 1688, 8693.

Temptations arise from evil spirits in man. *Arc.* 731, 741, 761, 3927, 4307, 4572, 5036, 6657, 8960.

Tempta-

Temptations. In temptations man is in equilibrium between two opposite powers; one from the Lord in his inner man, and the other from hell in his outer man. *Arc.* 8168, 3928, 4299.

Temptations of the Lord, by which he subdued hell, and reduced to order all things therein, and in heaven, and at the same time glorified his humanity. *Arc.* 1737, 4287, 9379, 9258, 9937.

Temptations. The temptations which regenerate persons undergo are oftentimes repeated, because several evils and falses are to be removed. *Arc.* 8403, 7122.

Temptations. The subject of temptations may be seen particularly treated of in *New Jerus.* from 178 to 201.

Tempted. He who is tempted in the world, is not tempted after death. *Apoc. Rev.* 185.

Tempted. The essential divine principle, and the divine human, could not be tempted. *Arc.* 2795.

Ten words. Many miracles were wrought in consequence of the Lord's presence in his ten words, which are the commandments of the decalogue. *Doct. Life*, 55, 56.

Ten means all, or what is full. *Div. Love*, 61, 62.

Ten

Ten and *five* mean remains, but ten more remains than five.

Tent denotes the holy principle of love. *Arc.* 1452, 414.

Testimony is divine verity. *Apoc. Rev.* 6, 16, 490, 506, 555.

Testimony signifies the witnessing of the covenant, or conjunction. *Div. Love*, 57.

Terab (Gen. xi. 24.) signifies idolatrous worship. *Arc.* 1353.

Thanks being ascribed to the Lord signifies the all of worship. *Apoc. Rev.* 249.

Tbicket, or what is entwisted, in an internal sense, signifies the scientific principle, which hath it's abode in the exterior memory. *Arc.* 2831.

Thief. It is said, "The Lord shall come upon thee as a thief;" by which is signified, that the things which are of worship shall be taken from the wicked, and that they shall not know when and how this is done. *Apoc. Rev.* 164, 705.

Thieves. The passage of scripture about the two thieves explained. *Mag. Kn. p.* 362 to 365.

Thigh, conjugal love.

Thirty, somewhat of combat. *Arc.* 2276.

Thorns and *thistles* which the earth (that is, the church) shall bring forth, signifies mere falshood and evil. Gen. iii. 5. *Arc.* 272, 273. *Div. Prov.* 313.

E c

. *Thought*,

Thought, from knowledge, of another in the spiritual world, causeth presence ; and love from affection causeth conjunction.

Div. Prov. 326.

Thought. It is not that which enters into the thought, but what enters into the will, that endangers the spiritual life of man, because he then appropriates it. *Arc.* 6308.

Thought. The smallest portion or degree of thought in man, is more perceptible to the angels than the largest. *Arc.* 228.

Thought is never imputed to any one, but will. *Theol.* 658, 659, 660.

Thoughts. All thoughts, as to the most minute particulars thereof, are made public in another life, before spirits and angels. *Arc.* 2748.

Thoughts are represented by birds. *Arc.* 3219.

Thoughts on rain and vapours, and their correspondence with the church in man. *Mag. Kn. p.* 167; 168.

Thoughts grounded in truths, in the spiritual world, when they are presented to the sight, appear as white clouds ; and thoughts grounded in false principles, as black clouds. *Div. Wisd.* 147.

Thousand, in the Word, signifies much and innumerable, and when predicated of the Lord, infinite. *Arc.* 2575, 3186.

Thousand

Thousand years signify a little while or a short time. *Apoc. Rev.* 842, 844, 856.

Thousands of thousands (*Apoc. v.*) is predicated of good. *Apoc. Rev.* 287.

Three signify all respecting truth. *Apoc. Rev.* 348, 400, 404, 405.

Thunder signifies instruction, and perception of truth. *Apoc. Rev.* 236, 472, 473.

Thyatira signifies those who are in faith originating in charity, and thence in good works; and also those who are in faith separate from charity, and thence in evil works. *Apoc. Rev.* 124.

Thyine wood signifies natural good. *Apoc. Rev.* 774.

Till the ground (*Gen. iv. 12.*) signifies to cultivate the schism or heresy of Cain, which is faith alone. *Arc.* 380.

Tiller of the ground is one who is without charity. *Arc.* 341, 345.

Time in heaven.—See *Heaven and Hell*, 162 to 169.

Time, times, and half a time, signifies until there is an end and a beginning; that is, an end of the former church, and a beginning of the new. *Apoc. Rev.* 547, 562.

Times, in the Word, signify states. *Arc.* 2788, 2837, 3254.

To-day.—See *Arc.* 2838, 3998, 6984.

To-morrow signifies to eternity. *Arc.* 3998, 10497.

Tongue means doctrine. *Apoc. Rev.* 587.

Tongues. "Gnawing their tongues for pain," signifies that they could not endure truths. By *pain* or *uneasiness* is not meant uneasiness from falses, for these give them no uneasiness at all, but uneasiness from truths. *Apoc. Rev.* 696.

Top of a mountain means the supreme part of heaven. *Arc.* 9422, 9434, 10608.

Torch of fire signifies the heat of evil lusts. *Arc.* 1861.

Tower signifies the worship of self, in a bad sense (*Gen. xi. 4.*); but in other places in the Word it has an opposite signification, according to the subject predicated. *Arc.* 1302 to 1307.

Transcription of the good of one person into another is impossible, and imputation in that sense is a frivolous term. *Conj. Love,* 525, 526 to 531.

Translation of the Lord's prayer, &c.—
See *Mag. Kn. vol. ii. p. 106 to 108.*

Treasures, the spiritual riches of faith.

Tree of knowledge signifies the pride of self-derived intelligence. *Div. Prov.* 328.

Tree of lives, in the midst of the garden.
—See *Arc.* 102 to 106.

Tree without fruit or leaves is a mere sensual man.

Tree.

Tree. By *olive-tree* is signified the internal good of the celestial church; by *fig-tree*, it's external good; by the *vine*, the good of the spiritual church; and by the *bramble*, spurious good. Judges ix. 13.— See *Mag. Kn.* p. 71, 72.

Tree. Every tree signifies something of the church in man. *Apoc. Rev.* 334.

Trees. The two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free-will which man enjoyeth in respect to spiritual things. *Theol.* 466 to 469, 479.

Trees in general signify perceptions; but when predicated of the spiritual church, they signify knowledges; by reason the man of the spiritual church hath no other perceptions than what are derived by knowledges from doctrine, or the Word. *Arc.* 103, 2163, 2722.

Tribe, the church with respect to it's truths and goods. *Apoc. Rev.* 587.

Tribes signify all truths and goods in their complex, and so the whole of love and faith. *Arc.* 3858, 4060, 4697. *Heaven and Hell*, I.

Tribes of the earth mourning, means a scarcity of divine truths and goodneses, and all that appertain to them.

Tribulations, hurt done to the truth by false opinions.

Trinity. Concerning the divine trinity, see *Theol.* 163 to 188.

Trinity. The holy trinity in one person is to be perceived as the divine esse, the divine humanity, and the divine proceeding; and thus as soul, body, and operation thence proceeding. *Theol.* 188, 153, 154, 155.

Trinity. The trinity existing in one person, that is, in the Lord, is the divine essence which is called the Father, the divine human which is called the Son, and the divine proceeding which is called the Holy Spirit; thus there is a trinity in unity. *Arc.* 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823.

Trumpet signifies divine truth in heaven, and as revealed from heaven. *Arc.* 8815, 8823. *Heaven and Hell*, 1.

Trumpets, and all wind instruments, have respect to celestial affections. *Apoc. Rev.* 792.

Truth, with man, is altogether according to the principle of good which appertaineth to him. *Arc.* 2429.

Truth cannot love any good but it's own, neither can good love any truth but it's own. *Conj. Love*, 76.

Truth is the chief instrument in combat with the spiritual. *Arc.* 1685, 6765.—
But

But good is the chief instrument with the celestial. *Arc.* 1668, 8963.

Truth makes but one principle with good, when it proceeds from it. *Arc.* 4332, 7835, 10252, 10266.

Truth is to good, as *water* is to bread. *Arc.* 4976.

Truth. The truth of good, or truth grounded in good, is male, or masculine; and the good of truth, or good derived from that truth, is female, or feminine. *Conj. Love*, 88, 90.

Truth divine, in the Lord's human divine (principle), was tempted; but divine truth, in the Lord's divine human (principle), could not be tempted. *Arc.* 2813, *Arc.* 2814 to 2820.

Truth, in it's purest and naked principles, is not to be found existing either with men or angels, but only in the Lord. *Arc.* 3207, 7902.

Truth condemns, and *good* saves. *Arc.* 1685, 2258, 2335.

Truth. A satan can understand truth when he hears it, but doth not retain it. *Conj. Love*, 415.

Truth. The more genuine and pure truth is, so much the better may good from the Lord be adapted thereto, and infused therein. *Arc.* 2269.

Truth

Truth is the form of good. *Arc.* 3049, 3180, 4574, 9154.

Truth without good is not given, nor any good without truth. *Conj. Love*, 83, 87, 88.

Truths conjoined by good represent the form of a man. *Arc.* 8370.

Truths (so called), without good as their essence, are not real truths. *Arc.* 9603, 3180, 9454, 4368.

Truths of faith are vessels receptive of good, in proportion as a man recedes from evil. *Arc.* 2387, 1900, 2063, 2261, 2269.

Truths. The precepts, words, and commands of the Lord are truths. *Doct. Life*, 38.

Truths. The same truths may be with one person more true, with another less so, and with another false, because falsified by him. *Arc.* 2439, 3128, 3138, 3470, 3804, 6917.

Truths are conjoined to good by temptations. *Arc.* 3318, 4572, 7122.

Turtles. A pair of turtles signifies conjugal love of the supreme region of the mind. *Conj. Love*, 270.

Turtles represent such of the clergy as separate faith entirely from charity. *Apoc. Rev.* 463. *Theol.* 462.

Twelve, seventy-two, and one hundred and forty-

forty-four, signify the whole complex of things good and true. *Arc.* 577, 2089, 3858, 3913.

Twenty, the good of ignorance. *Arc.* 2280.

Two signify the same as *six*, that is, combat and labour. *Arc.* 900.

Two signify the Lord's divine love and wisdom; also the will and understanding.

Two-tenths, in the Word, signify good both celestial and spiritual. *Arc.* 2280.

Tyre signifies the knowledges of good and truth. *Arc.* 2967.

V.

VAIL *of the temple being rent in twain*, Matt. xxvii. 51. means that the Lord entered into the essential divine principle, having dispersed all appearances; and that at the same time he opened a passage to the essential divine principle, by his human principle made divine. *Arc.* 2576.

Valley, as being beneath or below a mountain, signifies what is more external in worship. *Arc.* 1292.

Valley

Valley of Hinnom denotes hell, and also the prophanation of truth and goodness. Jer. vii. 31, 32. *Arc.* 1292.

Variety. There is an infinite variety in the works of God, and no one thing exactly like another. *Arc.* 7236, 9002.

Variety. The variety of love and charity is heavenly harmony. *Arc.* 3986.

Varieties. Of the lust of varieties. *Conj. Love,* 506 to 510.

Vastation, or laying waste.—See *Arc.* 301 to 308, 310, 311.

Vastation. The nature of vastation may be seen in *Arc.* 1106 to 1113, 7474.

Venison denotes the truth of good. *Arc.* 3501.

Venus. In this planet there are two kinds of men; the first mild and humane, the second savage, and almost brutal. The good believe our Lord to be the only Lord, and sometimes they see him. They are for the most part giants, and the men on our earth reach only to their navels.

Vessels, doctrinals.

Vessels (empty) are scientifics without truth. *Arc.* 3068.

Vesture means truth investing good. *Apoc. Rev.* 166, 212, 326, 825.

Vine is the spiritual church. *Arc.* 1069. *Theol.* 200.

Vinegar,

Vinegar, falsification of truth. *To drink vinegar* signifies that all was falsified; and therefore the Lord refused to drink, and said, "It is finished."

Vineyard, the spiritual church, or Israel, ~~or the ancient church, which was spiritual~~. *Arc.* 1069, 1071.

Violation. Of the lust of violation, see *Conj. Love*, 511, 512.

Virgin, the affection of good. *Heaven and Hell*, 368. *Arc.* 3067, 3170, 3175, 3189, 6731, 6742.

Virgin signifies the church as a spouse. *Apoc. Rev.* 620.

Virgins signify the church, and the church consisteth of both sexes. *Conj. Love*, 21.

Vision is the inmost revelation, which is that of perception. *Arc.* 1786.

Visions are of two kinds, divine and diabolical: divine visions are effected by representatives in heaven; and diabolical visions by magic in hell. *Div. Prov.* 134. *Arc.* 1882 to 1885.

Voice signifies divine truth in heaven, and as revealed from heaven. *Arc.* 6971, 9926.

Voice of bloods signifies violence offered to charity.

Vowels. The three first, viz. *a, e, i*, are prevalent in all things appertaining to the class

class of spirituals; whereas in things appertaining to the class of celestials, the two last vowels, *o*, *u*, prevail. *Arc.* 793.

U.

ULTIMATE *delights*. It is an universal law, that things primary exist, subsist, and persist, from things ultimate; wherefore unless there were ultimate delights, there would be no delights of conjugal love. *Conj. Love*, 44.

Understanding. The understanding doth not lead the will, but the will the understanding; whilst the understanding only teaches and pointeth out the way. *Doct. Life*, 15. *Sac. Scrip.* 115.

Understanding is the recipient of truth, and the *will* the recipient of good.

Understanding and *will* constitute the internal man, and *speech* and *action* his external. *Apoc. Rev.* 641.

Understanding of truth appears by correspondence in another life like a horse, and the *understanding of truth annihilated* like a dead horse. *Theol.* 623.

Under-

Understanding. Man hath a capacity of being with his understanding in the spiritual world, and thence in heaven; but he cannot with the will be in the spiritual world, and thence in heaven, unless he shuns evils as sins; and unless he be also with the will in heaven, he is not in heaven, for the will draws the understanding downwards. *Doct. Life*, 86.

Unfaithful signifies those who have no charity. *Apoc. Rev.* 891.

Union. The union subsisting between the Lord's humanity and his divinity is properly termed union, but that subsisting between man and the divinity is more properly conjunction. *Arc.* 2021.

Union of angels and spirits with man. When angels and spirits turn their faces to a man, so as to be in communion with him, at such time they know no other than that they and the man are of one and the same language. *Heaven and Hell*, 255.

Unity of God.—See *Theol.* 5 to 17.

Universe. Of the creation of the universe. *Theol.* 75 to 80.

Universal restitution. The following passages in Swedenborg's writings are in direct opposition to the doctrine of universal restitution. *Arc.* 7541, 8700, 8765, 10749. *Theology*, 58, 79, 720. *Heaven and Hell*,

F f

477.

477, 480, 524, 527, 595. *Ang. Wisd. on Divine Love*, 262, 268. *Div. Prov.* 17, 99, 277, 278, 294, 319, 326, 329, 338. *New Jerus. and it's Heavenly Doctrine*, 239. *Last Judgment*, 25. *Brief Exposition*, 110. *Apoc. Rev.* 864. *Apoc. Exp.* 383, 745, 837, 791, 1164, 1220.

Universal. No universal can exist but from and with singulars. *Arc.* 1919, 6159, 6338, 6482, 6488.

Universals. There are three universals of hell, which are opposite to the universals of heaven. *Conj. Love*, 261 to 267.

Universals concerning marriage.—See *Conj. Love*, 209 to 230.

Unleavened bread denotes the holy principle of love, or the holy of holies, or pure love; and the *baking* of it, purification. *Arc.* 2342.

Upright hath respect to the truth of charity. *Arc.* 610, 612.

Upright man is one who is true from a principle of goodness, or who speaketh or doeth from a principle of charity. *Pf.* lxxiv. 11. *Arc.* 612.

Ur of the Chaldeans. (*Gen.* xi. 28.) signifies external worship in which are falses. *Arc.* 1365.

Urim and Thummim signify the brilliancy of divine truth derived from divine good in
it's

it's ultimates; for *urim* signifies a shining fire, and *thummim* brilliancy, in the angelic tongue, and in the Hebrew tongue integrity. *Theol.* 218.

Urim and Thummim. The precious stones in urim and thummim, according to their colours respectively, signified the whole of divine truth from divine good. *Arc.* 3826, 9865, 9868, 9905.

Use. Love and wisdom, without use, are mere volatile existences in the mind, which take wing and fly away, unless they be fixed firm in uses. *Theol.* 67.

Use. As is the use, such is the good. *Arc.* 3049, 997, 1964, 453.

Uses. All have their distinguishing character from the uses they perform. *Arc.* 4054, 6815, 7038.

Uses. All good things which exist in act are called uses. *Div. Wisd.* 336.

Uses. The wicked, as well as the good, can perform uses. *Div. Prov.* 250.

Uz signifies some certain kind of the knowledges of good, and of actions according thereto. *Arc.* 1234.

W.

WALK, in the Word, signifies to live, and also the progress of life. *Arc.* 3335, 4554, 4585, 8557.

Walk with the Lord means to live agreeably to his will. *Arc.* 10567.

Walk. "Take up thy bed, and walk," in Luke xvii. 35, 36. signifies doctrine according to life. To *walk* means to live; and *bed* signifies doctrine from correspondence; for as the body rests in it's bed, so doth the mind rest in it's doctrine. Every one's bed, in the spiritual world, is conformable to the quality of his science and intelligence; the wise have them magnificent, the foolish have mean ones, and false speakers have filthy ones. *Apoc. Rev.* 137. *Arc.* 519, 8420.

Walking with God signifies doctrine respecting faith. *Arc.* 518, 519.

Walking naked means to live without truths. *Apoc. Rev.* 213, 706.

Wall signifies the defence of truth against the attacks of falsehood and evils. *Arc.* 6419.

Wall

Wall and foundations of the New Jerusalem signify the doctrinals of the new church derived from the literal sense of the Word. *Theol.* 197.

Wall means the Word in it's literal sense, from which doctrine is derived; for that sense defends the spiritual sense, which lies concealed within it, just as a wall defends a city and it's inhabitants. *Apoc. Rev.* 898.

Wandering stars, encompassing a spirit in the world of spirits, signify falsities. *Arc.* 940.

War signifies the combat of falshood against truth, and truth against falshood. *Apoc. Rev.* 500, 586, 704.

War. "There was war in heaven," signifies falses of the former church fighting against the truths of the new church. *Apoc. Rev.* 537, 548.

Warfare. Whilst man is made spiritual, he is continually engaged in combat or warfare; on which account the church of the Lord is called militant. *Arc.* 59.

Wars. It is not from the divine providence that wars, &c. exist, because they are connected with murders, &c. and opposite to christian charity: still, however, they cannot but be permitted, for reasons given in *Div. Prov.* 251 to 254.

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Washing

Washing signifies purification from evils and falses. *Arc.* 3147, 10237.

Washing the disciples feet.—For an explanation thereof, see *Arc.* 10243.

Wasted denotes vastation as to good.

Water, in a good sense, means natural truths; but in an opposite sense, falses.

Water of life signifies spiritual truth from good.

Waters signify particularly the spiritual things of man, or the intellectual things of faith, and also what is opposite thereto. *Arc.* 739.

Waters above the firmament are the knowledges of the internal man; but *waters below the firmament* are the scientifics of the natural man. *Arc.* 24.

Watchful. "Be watchful," signifies that man should be in truths, and in a life conformable to them. *Apoc. Rev.* 158.

Way is doctrine, *truth* is every thing appertaining to doctrine, *life* is the essential good which is the life of truth. *John* xv. 26, 27. *Arc.* 2531.

Way. To prepare the way, signifies to fit or dispose the mind for the reception of truth. *Arc.* 3142.

Ways, paths, &c. in the spiritual world.—See *Heaven and Hell*, 479. *Arc.* 627, 2333, 10422, 10564.

Wean

Wean signifies to separate. *Arc.* 2647.

Weapons, doctrinals. *Arc.* 3499.

Week. What week signifies in the Word, see *Arc.* 2044, 3845.

Weeping with a loud voice means the ultimate of grief. *Arc.* 2689.

Weight signifies the state of good. *Arc.* 3104.

Well, or *fountain*, signifies the Word.

Well of water signifies the Word, and sometimes doctrinals from the Word.

Wells in which are no water, signify doctrinals in which are no truths.

West, those who are in obscurity as to good. *Arc.* 3708.

Whale, the universals of scientifics. *Arc.* 42.

Wheat signifies the good of the love-principle. *Arc.* 3941, 7605.

Wheat signifies celestial good, and *flour*, or *meal*, celestial truth. *Apoc. Rev.* 778, 794.

White has respect to truth, and *red* to good.

White horse, the understanding of truth from the Word.

White horse seen in heaven.—See *Arc.* 2760 to 2763, where many correspondences and significations are explained.

White linen garments signify truths from a divine origin. *Arc.* 5319, 9469.

Whoredom,

Whoredom, in a spiritual sense, means adulterating the truths and goods of the church received from the Word. *Apoc. Rev.* 719, 720, *Arc.* 1186.

Wicked. The wicked who are in the world, are governed in hell by the Lord. *Div. Prov.* 307.

Wicked and *ungodly* may be converted as to their intellectual, but not as to their will part. *Heaven and Hell*, 153.

Wicked. The wicked cast themselves into hell at the mere presence of the Lord. *Arc.* 8137, 8266.

Wicked. The wicked, after death, though they are insane, have the faculty of growing wise, that not being taken away from them; but they are not willing to grow wise, inasmuch as wisdom is undelightful to them. *Conj. Love*, 498.

Wicked. A wicked person, in his internals, in another life is insane; and if he had not repented in the world, he cannot afterwards, for he loves his insanities, and is willing to remain in them; wherefore he forces his externals also to be in like manner insane; thus his externals and internals become one. When this is effected, he is prepared for hell. *Conj. Love*, 48, p. 58.

Wicked. When the wicked are punished in another life, there are angels present, to moderate

moderate their punishments; but they cannot remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself. *Arc.* 967.

Widow, one who is without protection. *Apoc. Rev.* 764, 765.

Widow. Elijah restoring the widow of Sarepta's son. *Mag. Kn.* p. 228.

Widows, those who are in a state of good, and not so much in truth. *Arc.* 3703.

Widows. Who are meant by widows. *Arc.* 4844, 9198, 9200.

Wife denotes the truth of faith. *Arc.* 2407, 915, 1468, 2454.

Wife signifies the Lord's new church. *Apoc. Rev.* 812, 813.

Wife. The wife is the love of her husband's wisdom, and the husband is the wisdom of her love. *Conj. Love*, 198, 199.

Wife. In the spiritual world, as well as in the natural world, it is not allowable for any christian to have more than one wife, for it profanes religion. *Conj. Love*, p. 57.

Wife. The inclination of the wife to unite the husband to herself is constant and perpetual, but inconstant and alternate with the husband: the reason is, because women are born loves, and men recipients, and love cannot do otherwise than love, but
receptions

the divine truth proceeding from his divine good, in like manner as *blood*. *Arc.* 1071, 1798, 6377.

Wine of the wrath of God, mixed with pure wine, signifies the truth of the Word falsified. *Pf.* lxxv. 8. *Apoc. Rev.* 632, 635, 651, 316.

Wings signify spiritual truths. *Div. Prov.* 20.

Wings also signify power and protection. *Apoc. Rev.* 245, 561.

Winter, a life of no love.

Wisdom with men is two-fold, rational and moral. *Conj. Love*, 163, 164, 165.

Wisdom is to do good from the affection of good; but it is of *intelligence* to do good from the affection of truth. *Div. Wisd.* 428.

Wisdom is at the right-hand of love. *Conj. Love*, 21.

Wisdom is predicated of life, and hath relation to the quality thereof in man. *Arc.* 1555.

Wisdom of the angels is ineffable. *Arc.* 2795, 2796, 2802, 9094, 9176.

Wise. For the difference between wise and intellectual men, see *Heaven and Hell*, 348.

Wise. They are called wise, who have loved good and truth much, and they are called

called simple, who have loved them little.
Heaven and Hell, 350.

Wife. It is one thing to be wise, another to understand, another to know, and another thing to do. *Arc.* 10331, 896.

Wife. A man is so far wise, as he is principled in good, and thence in truths; and not so far as he is principled in truths, and not in good. *Arc.* 3182, 3190, 4884.

Witness. What is meant by bearing false witness, in a natural, spiritual, and supreme sense, may be seen in *Doct. Life*, 87.
Sac. Scrip. 5, 6, 7, 57.

Witnesses. The two witnesses are the Doctrine of the Lord, and the Doctrine of Life. *Apoc. Rev.* 490, 491, 494 to 501.

Woe. By "woe to the inhabitants of the earth, and of the sea," is signified lamentation over those in the church whose doctrine is faith alone. By *earth* are meant they who are in it's internals, and by *sea* they who are in it's externals. *Apoc. Rev.* 470, 458.

"Woe unto them that are with child, and that give suck in those days," may be seen explained in *Mag. Kn. vol. ii. p.* 407, 408.

Woman, proprium. *Arc.* 194.

Woman, the affection of good and truth.
Arc. 568, 3160, 614.

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Woman

Woman means the church in regard to the affection of truth. *Apoc. Rev.* 434. *Arc.* 1468, 2517.

Woman. "The woman fled into the "wilderness," signifies the church, which is the New Jerusalem, at first confined to a few. *Apoc. Rev.* 546.

Woman. "A woman encompassed with "the sun, and the moon under her feet," signifies the Lord's new church in the heavens and on the earths, which is the New Jerusalem. *Apoc. Rev.* 533.

Womb, the internal sense. *Arc.* 3293.

Womb corresponds to conjugal love. *Arc.* 4918.

Wood signifies the good which appertains to works. *Arc.* 2784.

Wood. To cut wood is to place merit in the good of works. *Arc.* 1110, 2784.

Word. The Word is the beginning of the work of God. *Apoc. Rev.* 200.

Word. The Word, as to the letter, is written according to appearances and correspondences, and therefore there is a spiritual sense contained in every part of it. *Theol.* 771.

Word. The Word signifies the divine truth. *Arc.* 4692, 5075, 9987.

Word. The Word is the medium of conjunction of the Lord with man, and of
man

man with the Lord. *Conj. Love*, 128.
Apoc. Rev. 373, 483, 689, 881.

Word of the most ancient church was not a written Word. *Arc.* 2896.

Word. If a single word, or single letter, were to be omitted in the literal sense of the Word, it would cause an interruption in the spiritual sense, and this is the reason why the divine providence hath preserved the Word so entire as to every syllable. *Arc.* 7933, 1689, 6619, 8867, 8900.

Word. The Word being divine, contains in it only such things as relate to salvation and eternal life. *Arc.* 3993.

Word. The Word is the Lord himself.
Doct. Lord, 2.

Word. The Word is divinely inspired.
Arc. 9094.

Word. The Word is unintelligible without doctrine. *Arc.* 9025, 9409, 9424, 9430, 10324, 10431, 10582.

Word. The internal sense of the Word is the true and proper doctrine of the church. *Arc.* 9025, 9430, 10401, 10460.

Word. The Word in the letter is as clouds, and in it's internal sense it is glory.
Arc. 5922, 6343.

Word. The Word is in all the heavens.
Theol. 240, 241, 242.

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Word

Word of God. The laws ordained in the Jewish church, notwithstanding the cessation of their authority in the letter, are yet the sacred Word of God, on account of the internal sense which they contain. *Arc.* 9210, 9259, 9349.

Word. Previous to the Word which we now have, there was a Word, which is since lost. It is however still extant among the Tartars. *Tbeol.* 264 to 266. *Apoc. Rev.* 11.

Word. By means of the Word light is communicated to those who are out of the pale of the church, and are not in possession of the Word. *Tbeol.* 267 to 272.

Word. The ancient Word was lost. *Arc.* 2897.—It was quoted by Moses. *Arc.* 2686.—It's historical parts were called the Wars of Jehovah, and it's prophetical parts Enuntiations. *Arc.* 2897. See Numb. xxi. 15, 16, 27 to 30.

Word. Most parts of the Word have an opposite sense. *Arc.* 4816.

Word. In another life, such as acknowledge the Word only in it's literal sense, and do not love to hear of any other sense, are represented under the figure of a deformed old woman; but such as have loved and acknowledged also the internal sense of the Word, are represented under the figure of

of a young virgin in beautiful cloathing.
Arc. 1774.

Word. In the Word, particularly in the prophetical parts, there are two expressions which seem to signify the same thing; but the one expression hath relation to goodness, and the other to truth, that the Word might have respect to a marriage. *Arc.* 683, 707, 2516, 8339.

Word. The literal sense of the Word, which sense is natural, is changed instantly, with the angels, into the spiritual sense, on account of the correspondence between the two senses. *Arc.* 5648.—And this is effected without their hearing or knowing what is contained in the literal or external sense. *Arc.* 10215.—Thus the literal or external sense is confined to the perceptions of men on earth, and proceedeth no further. *Arc.* 2015.—And there is an internal sense of the Word, and likewise an inmost or highest sense. *Arc.* 9407, 10604, 10614, 10627.

Word. There are four different styles in the Word. *Arc.* 66, 1139.

Word. The truth of the Word will judge every man. *Apor. Rev.* 233, 273, 629.

Word. The books of the Word are all they which have the internal sense; but those books which have not the internal

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sense.

sense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four evangelists, Matthew, Mark, Luke, John; and the Revelation. The rest have not the internal sense. *Arc.* 10325. *New Jerus.* 266.

World of spirits is neither heaven nor hell, but a place or state betwixt both. *Heaven and Hell*, 421, 422 to 425.

World of spirits, the place or state into which every man goes immediately after death, for his final preparation either for heaven or hell, according as his life has been in the body. *Div. Wisd.* 140.

Worlds. There are myriads of worlds. *Heaven and Hell*, 417, 419, 420.

Worlds. The spiritual and natural worlds are entirely alike as to the external face of them, so much alike that they cannot be distinguished; but as to the internal face of them, they are entirely unlike. *Div. Wisd.* 163. *Influx*, 3.

Wormwood

Wormwood signifies the infernal false principle. *Apoc. Rev.* 408, 410, 411.

Worship. Man is continually in worship when he is in love and charity. *Arc.* 1618.

Worship. However men differ in modes of worship, &c. yet if they are principled in charity they are brethren. *Arc.* 2385.

Worship, forced, is not spiritual worship. *Div. Prov.* 137 to 144.

Worship the beast signifies to receive the doctrine of justification and salvation by faith alone. *Apoc. Rev.* 580, 603, 634.

Worship. To worship the sun is to worship those things that are contrary to divine love and to the Lord. *Arc.* 2441, 10584. *Div. Wisd.* 157.

Worship on mountains. *Arc.* 792 to 798, 803.

Worship in heaven. *Heaven and Hell*, 221 to 227.

Worship. All things relating to worship, as performed by him who doth not shun evils as sins, are void of goodness. *Matt.* xxiii. 25 to 28. *Doct. Life*, 30.

Worship. The Lord desires worship from man for the sake of man's salvation, and not for his own glory. *Arc.* 4593, 8263, 10646, 4347, 5957, 7550, 8263.

Worship.

Worship. The imitation of heavenly affections in worship, at the time that a man is in the evils from self-love, is an infernal act. *Arc.* 10309.

Wrath (*excandescencia*) is predicated of the false principle, and *anger* (*ira*) of evil. *Apoc. Rev.* 635.

Wrath. By wrath in God, in the Word, is meant wrath in man, because it is contrary to God.

Wrathful. Supposing a person, through simplicity, to believe that the Lord is wrathful, that he punisheth, repenteth, grieveth, &c. whereby he is restrained from evil, and led to good, such belief is not at all hurtful to him. *Arc.* 589.

Write signifies that it should be handed down to posterity. *Apoc. Rev.* 32, 63, 639. *Rev.* xiv. 13.

Writings. The writings of the most ancient people were on tables of wood and stone, and afterwards on blocks of wood made smooth; and the second age wrote their writings on sheets of parchment. *Conj. Love,* 77.

Wrought hath respect to the will, and *done* to the understanding. *Arc.* 683.

YEA,

Y.

YEA, *yea*, and *nay, nay*, in Matt. v. have respect to the celestial principle.

Years signify times and states in particular. Thus secular or natural years correspond to progressive stages of spiritual life. *Arc.* 486, 487, 1382, 7218.

Yesterday signifies from eternity; *to-day*, eternity; and *to-morrow*, to eternity. *Arc.* 3998, 6983, 7124, 7140.

Young men, in the Word, signify the understanding of truth. *Heaven and Hell*, 368. *Arc.* 7668.

Youth, in the Word, being predicated of a man (*vir*), signifies the understanding of truth. *Heaven and Hell*, 368.

Z.

ZEAL. The zeal of good love is as a celestial flame, which in no case bursts out upon another, but only defends itself, and

and defends itself against an evil person; but the zeal of evil love is as an infernal flame, which of itself bursts forth and rushes on, and is desirous to consume another. The zeal of good love instantly burns away, and is allayed, when he who assaults ceases to assault; but the zeal of evil love continues, and is not extinguished. *Conj. Love*, 363 to 366, 358 to 379.

Zebulun signifies, in a supreme sense, the union of the essential divinity and the divine humanity of the Lord; in a spiritual sense, the marriage of good and truth in those who are in heaven and the church; and in a natural sense, conjugal love itself.

Apoc. Rev. 359.

Zillah signifies the mother of the natural things of that new church which succeeded *Lamech*. *Arc.* 405.

Zion, the celestial church.

Zoar, the affection of goodness. *Arc.* 1589.

FINIS.



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